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# *New Outlook*

Alfred Emanuel Smith





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## The Situation in Peking

The cable despatches from China the past week have been unsatisfactory reading to one who wishes to get a clear view of actual conditions, not so much because they have been meager as because they have been contradictory and often obviously the merest rumor—as, for instance, the absurd despatch from Chifu on Saturday stating that Germany, Russia, and Japan were about to unite in declaring war against China and in requesting England and the United States to withdraw their troops. It is certain that the assault on Peking was precipitated a day earlier than intended by the renewal of attacks on the legations by the Chinese, with the severest firing of the whole siege, although, with habitual duplicity, the Tsungli-Yamen had on that very day sent word to the Foreign Ministers that they had strictly forbidden such firing and would court-martial any who disobeyed. Admiral Remey cabled that the American troops were the first to enter the Imperial City. The Japanese set a guard about three of the gates to this inner or forbidden city, and it is doubtful whether that part of Peking has been actually occupied by the allies, or whether, the resistance inside having been quelled, the allies are holding the inner city guarded for future action. Dr. Morison, the London "Times's" correspondent, who was the first to get through an intelligible account of the siege of the legations, last week cabled, "Peking is now entirely under foreign control," adding, "Looting is proceeding systematically." This may possibly refer to looting by the Chinese themselves, which other despatches have mentioned; it is fervently hoped that the soldiers of the Powers have been kept under restraint, and that such demoralizing scenes as marked the destruction of the Summer Palace in 1860 by the English and

French have not been permitted. The whereabouts of the Empress Dowager and Emperor are not absolutely known, but opinion is gaining strength that they have fled to Hsianfu in Shensi. The American loss in the fighting of August 14 and 15, when Peking was carried, was only six killed (including Captain Reilly, of the Fifth Artillery) and about thirty wounded. The first despatch from Minister Conger began: "Saved. Relief arrived to-day [despatch undated]. Entered city with little trouble." Another significant sentence in a despatch (August 19) from Mr. Conger is: "No representatives of the Chinese Government in sight in Peking; conditions chaotic." Even more significant are his statements that "the whole movement is purely a governmental one; the Boxers are only a pretense."



**More Fighting Probable** The capture of Peking by no means implies that the Powers have no more fighting before them. The Chinese in this war have constantly done the unexpected thing. The resistance offered to Admiral Seymour surprised those who thought the Chinese were cowardly and ill-armed; at Peitsang the allies found a Chinese army with better guns than their own, who fought bravely and desperately, and killed and wounded twelve hundred of their enemies. By this time the world began to expect effective fighting on the part of the Chinese; the surprise was equally great, then, at the feeble resistance and apparent panic of the Chinese forces all the way from Peitsang to Peking. But now that Peking is captured and the Manchu Government has fled, the cable despatches tell us that large bodies of the best Chinese troops are again invading the country south and west of Peking, and Japanese officers

even think that the Chinese are about to attack Peking. Large reinforcements have reached Taku, but further reinforcements are now being called for. On Tuesday morning of this week an unconfirmed and improbable rumor from St. Petersburg asserts that the allies in Peking have been defeated with a loss of 1,800. The Russians are steadily advancing southward with a large army, but are meeting resistance; they have occupied two more towns on the Amoor River, and have refused a request from China for a suspension of hostilities. Germany, also, in several ways has given indication that she expects to carry on an extensive campaign against China, and reports have been rife during the week that both Russia and Germany will act in the final settlement independently of the other Powers.

**International Relations** The facts just stated foreshadow inevitable difficulties in the final settlement of the Chinese question. Talk of withdrawing American troops is at present premature. Our Government has done well, however, to make still clearer its disavowal of territorial greed, and its purpose only to secure order and safety, present and future, for Americans in China. The landing of a French armed force at Swatow, of the British in the Yangtse region, and of the Japanese at Amoy, *may* mean nothing more than this on the part of France, England, and Japan, but it at least is questionable in intention. The United States is acting in the line of its professions in issuing a circular-note to the Powers suggesting immediate arrangements to bring about harmonious action. So also is it moving in the right direction when it refuses to negotiate with Li-Hung-Chang while it is yet uncertain what authority he has, what constitutes the present Chinese Government or what is its capital, and while Chinese troops are still making war against us. So, too, an offer by the Viceroy of Nankin and Wuchang to safeguard foreigners if the allies would guarantee certain things has not been received with favor, because the time has not come to make pledges. It has been followed by a threat from the Viceroy of Hankow to resist any attempt to extort territory or to interfere with the

armies of the various viceroys—a natural enough position for him to take, and one which shows the necessity of an understanding among the allies about future purposes and acts. Practically, there is no Government in China to-day; the great problem is to establish or recognize a Government with which we can deal.

**The War in South Africa** Lord Roberts is once more carrying out one of his rapid and exceedingly active movements. His strategy in South Africa from the beginning has seemed to consist of sudden rushes followed by intervals of some length, during which the country newly taken possession of is pacified and cleared of the enemy. He is now at the front himself, moving apparently against Botha's forces northeast of Pretoria. On Sunday he was engaged with the Boers, he reports, "over a perimeter of thirty miles" near Belfast; and was stubbornly opposed. He says the Boers are making a determined stand in country well suited to their tactics. General Roberts's advance is in three columns, one under the command of General Buller and one under General French. General Olivier, called by Lord Roberts the moving Boer spirit in the southeastern portion of the Orange River district, has been captured. A Boer attack on Winburg has been repulsed. The Boers have scored a success during the week by the capture of a detachment of British soldiers numbering one hundred or more; on the other hand, General Baden-Powell is reported to have released at least an equal number of British prisoners. General De Wet appears to have abandoned the intention of moving to the northeast of Pretoria and joining General Botha, if, indeed, he has ever had such an intention, and is now believed again to be west of Pretoria, and possibly south of the Vaal River. Opinion even in London is divided as to the expediency of the execution of Lieutenant Cordua, who met his fate bravely. There is no doubt that he conspired to abduct General Roberts, but the conspiracy was a clumsy and futile undertaking, and it is, we believe, admitted that Lieutenant Cordua was purposely led into it by a British agent who schemed to entrap him; these circumstances seem to many to have made the case one where leniency

would have been a graceful act; on the other hand, Lord Roberts probably holds that a severe and striking lesson is needed to prevent some Boers from engaging in secret conspiracies and violating the oaths they have taken to abstain from hostility.



**Mr. Bryan to the  
Populists**

Mr. Bryan's address at Topeka last week accepting the nomination of the Populists took up all the issues upon which the Democrats and Populists are united, and emphasized their number. The silver issue was presented first, but not given the first importance. Mr. Bryan tacitly admitted that the need of the remonetization of silver to increase the currency is not at present so great as it was four years ago. His most characteristic sentence on this subject was as follows: "If an increase in the volume of the currency since 1896, although unpromised by the Republicans, and unexpected, has brought improvement in industrial conditions, this improvement, instead of answering the arguments put forth in favor of bimetallism, only confirms the contention of those who insisted that more money would make better times." There was no discussion of the question of ratio, but instead there was a sharp attack upon the Republican party for its alleged abandonment of bimetallism and readiness to retire the greenbacks and give over the issuing of paper money to the banks. Turning to other questions, Mr. Bryan gave a few words each to the income tax, the abridgment of "government by injunction," the more frequent resort to direct legislation, the enlargement of the powers of the Inter-State Commerce Commission, the creation of a Department of Labor with a Cabinet representative, and the direct election of United States Senators. To the trusts a good deal of space was given, Mr. Bryan urging that there was no inconsistency between the Democratic and Populist demand for an increase in the currency to raise prices in all industries, and their opposition to the trusts, which raise prices in certain industries at the expense of others. The issue presented last, however, was declared to be the first in importance. The colonial policy of the Administration was alleged to involve not only the quad-

rupling of the standing army, the increased taxation of the masses, and the diverting of public attention from domestic reforms to foreign entanglements, but also the repudiation of the basic principle of democracy, and loss of America's influence on the side of popular government throughout the world. "When such an issue is raised," said Mr. Bryan, "there can be only two parties—the party, whatever its name be, which believes in a republic, and a party, whatever its name, which believes in an empire; and the influence of every citizen is, consciously or unconsciously, intentionally or unintentionally, thrown upon one side or the other." This came very near being a call for a realignment of voters upon an issue which did not exist when the Populist party was organized. Whether or not it will seriously divide the party cannot now be determined. With a close approach to unanimity (92 to 3), the Populist National Committee has accepted Mr. Stevenson as its Vice-Presidential candidate.



**Minor Political News**

During the past fortnight each of the National Committees has been giving out lists of prominent men who have changed their party allegiance because of the new issues of the pending campaign. The list of accessions to the Republican party consists largely of Silver Republicans from the mining States, and includes Senator Stewart, of Nevada, ex-Senator Mantle, of Montana, and six of the eight Colorado delegates who bolted from the Republican National Convention in 1896. Senator Teller and Mr. Williams, the negro delegate, are the only two members of the bolting delegation from Colorado who remain in the Silver Republican party. The Democratic list, with the exception of John J. Valentine, of San Francisco, the President of the Wells-Fargo Express Company, consists almost entirely of men from the Central and Eastern States. The most prominent names are those of Senator Wellington, of Maryland, ex-Secretary Schurz, of New York, and ex-Secretary Boutwell, of Massachusetts. Several men in the Democratic list have as yet gone no further than to state that they will oppose President McKinley, leaving their support of Mr. Bryan to be inferred. Of the State Conventions last

week the most important, perhaps, was that of the Union or Addicks Republicans in Delaware; they indorsed the electoral ticket of the Regulars and empowered the management of the faction to effect a fusion with the Regulars upon the candidates for other offices. In Wisconsin the Democrats adopted a platform condemning the present caucus system of nominations, and virtually indorsing the system of direct primaries which the Republican candidate for Governor, Mr. La Follette, has for years championed. The Democratic platform also demanded a revision of the tax laws by which all property within the State, whether corporate or individual, should be taxed equitably and without discrimination. This also is a reform which Mr. La Follette has championed, so that the campaign must be fought entirely upon National issues. The Democrats nominated for Governor Louis G. Bohmrich, a prominent German lawyer, and put the emphasis of the platform upon militarism. In New York State Mr. Odell, for several years Senator Platt's chief lieutenant, has been agreed upon as the Republican nominee for Governor. In the Democratic ranks ex-Senator Hill and State Chairman McGuire are fighting to secure the nomination of Comptroller Coler, while Mr. Croker and ex-Senator Murphy are fighting to prevent this nomination. If it should be made in spite of Tammany opposition, the Ramapo issue would be pushed to the front, and more split tickets would be voted than have been polled in years.



**Mob Violence** The lawlessness at Akron, in Ohio, last week, like that at Urbana in the same State three years ago, and like that in New York City two weeks ago, shows that race hatred, followed by indiscriminate violence and defiance to established authority, may take the same course in the North as in the South. In the Akron case a negro who had been charged (and we judge truly charged) with an atrocious crime was promptly arrested and imprisoned. There was no reason to suspect that the full rigor of the law would not be applied, and if the law does not provide a sufficiently severe punishment for an offense it rests with the people through the Legislature to

change such law. Yet a mob of perhaps fifteen hundred people, many of them ordinarily peaceful and law-abiding citizens, attacked the Akron City Hall, which contained a jail, although they had been assured that the prisoner was not there, and the authorities had even allowed two committees of the mob to search the premises. Dynamite-sticks were thrown into the building, which was almost totally destroyed, together with one adjoining, while during the reckless and really aimless rifle-shooting two little children, a boy of eleven and a girl of four, were shot and killed. In the eye of the law and in the light of common sense these children were murdered as truly as if their deaths had been designed. They and the eighteen or twenty men who were wounded, one it is thought fatally, were the victims of that spirit of lawless vengeance so easy to arouse, so difficult to restrain even within the bounds marked out for it by its own purpose. However much human nature may be willing to excuse to passion aroused by atrocious crime and to the craving for the immediate and certain punishment of the wrong-doer, it must never be forgotten that the brutalizing effect of lynching on the community and the resulting loss of respect for law and order are permanent and permeating influences for evil.



**Negro Business Men** The Convention of "The National Negro Business League" held in Boston last week brought together upwards of a hundred delegates, representing over twenty different States. The members of the Convention made an excellent impression upon the representatives of the Boston press, both by their appearance and the intellectual quality of the speeches. The League was organized upon the initiative of Booker T. Washington, and his common-sense philosophy permeated most of the addresses. Had these been made at a gathering of white leaders, they might justly be condemned as materialistic. Indeed, one of them, glorifying the "almighty dollar" as the "new king that has been born," should be so condemned. But in the main the emphasis put upon the acquiring of property sprang from the desire to lift up the manhood of the

negro race; for there is a moral difference between the advocacy of money-getting to secure independence and the advocacy of money-getting to secure power. Economic independence is to-day as much needed for the further advancement of the negro race as was emancipation from slavery for the advance which the present generation has witnessed. Even so uncompromising an opponent of materialism as Mr. William Lloyd Garrison recognized this and emphasized it in his address to the Convention: "The particular word I wish to leave with you," he said, "is this: Aim to be your own employers as speedily as possible. If you are farmers, do not rest until you control the land from which you gain your living. If you are mechanics or traders, seek first to own a home without a mortgage, foregoing many desirable things until you are free from debt. Independence and debt cannot long keep company. But, in the South, as in the North, possession of honestly earned property will surely bring respect and increase personal security." Among the negro speakers were several men who have been remarkably successful—among others, a slave of Jefferson Davis, who is now Mayor of his little town in Mississippi. The speeches of some of these men telling of their early struggles were full of encouragement to negroes everywhere. The fact that some negroes have succeeded in business, as well as the fact that some have succeeded in literature and art, forces all men to distinguish between negroes and negroes, and opens the door of opportunity to all negroes who aspire.



During the long agitation in this city for the municipal construction of an underground railway system, the objection most persistently urged was the fact that the old underground railway in London was dark and uncomfortable. The advocates of the New York underground had great difficulty in convincing the public that the disagreeable features of the London system were in no way essential to underground transit, and that they were being successfully avoided in the new lines which London was constructing. Now the new underground system con-

necting the original City of London with the West End has been opened to the public, and the claims of its friends have been abundantly fulfilled. The London correspondent of the New York "Evening Post" describes in the following language the contrast between the new system and the old: "The old underground," he says, "may be counted the dismalest place out of Tophet. You approach it by murky, grimy, and sulphurous stations; your third-class compartment is little better than a horse-box, and usually carries twice the number of persons it is intended to accommodate. Your second class is practically the third class with a piece of carpet on the seat, and your first class does not rival in comfort the third class of the great lines. The traveling is through stuffy tunnels, and detestably slow. The new underground is in no sense a rival. The stations will bear looking upon, being architecturally pleasing to the eye. The interiors are lined with white tile, and there are lifts (elevators) to take one down to the platform. As for the trains, they are a revelation. There is but one class, and that is first. The seats are armed chairs, so that there can be no overcrowding. The trains are lighted and driven by electricity. The fare is 'tuppence' for any distance, and as the railway is built on the tubular system, the cockney has already dubbed it the 'Tuppenny Tube.'" The great success of this new line in London, following the success of the short subway in Boston, ought to dissipate all doubt as to the future of the underground system which the city of New York has set about to construct. According to the view of Mr. Charles Stewart Smith, of the New York Rapid Transit Commission, who is now in London, the New York system will be as attractive as that of London, and far more rapid. Mr. Smith's statement respecting speed, as cabled to the Associated Press, is as follows:

The distance from the Bank of England to Shepherd's Bush is 400 yards short of six miles. This is covered in twenty-five minutes, including thirteen stops. This is done by means of two single-track tubes, which, of course, prevents the running of express trains. The New York line will contain four tracks, and express trains will run from the City Hall to the northernmost end of the island [twelve miles] in from eighteen to nineteen minutes.

**Education in Porto Rico**

In the public schools of San Juan there have been during the past year nine or ten American teachers, and forty more American teachers are scattered through the public schools of the island. Although these public-school teachers are not necessarily agents of religion in general and of Protestantism in particular, they have exercised a silent, perhaps, but in many cases an equally great religious influence with that of the missionaries themselves. The educational influence which has been introduced into the island during the past year must have a singularly far-reaching effect. Of the million inhabitants of Porto Rico, only one-tenth can read or write, and no less than eighty-five per cent. of the adult population is illiterate. The public and private schools so far established in Porto Rico can accommodate but thirty thousand of the two hundred thousand children from five to sixteen years of age. For educational purposes Porto Rico is divided into fourteen districts, each with an American supervisor in charge of from thirty to forty schools. These supervisors are obliged to journey continually, riding horseback over poor roads and poorer mountain-trails in their inspection of the schools and of the native teachers. All reports from the island indicate that the children there are showing themselves as bright as American children, so far as perception and memory are concerned. They prove weak in the department of mathematics, however, and they do not seem to be naturally good reasoners or thinkers; but they are anxious to come to school, and will sacrifice much to get sufficient wearing apparel to make as good an appearance as other children. Before and after school children may be seen roaming the streets barefooted and ragged and dirty, but all reports indicate that they do not come to school in this condition; they save their shoes and their clothes for school, and are seen there usually fairly clean and fairly well dressed. Our teachers also report interesting indications of a tropical temper. The children show little power of self-control. They are very sensitive, they are easily offended, and their lack of will-power and perseverance is pathetic; on the other hand, they are instantly grateful for any service rendered, and the teachers report

that never in the United States have they received so many little tokens of appreciation and respect.

**The Census Returns**

The census reports given out last week fully establish our generalization that the population of our cities has increased less rapidly during the past decade than during the decade preceding. The returns for the principal cities thus far published are as follows:

Cities.	1900.	1890.	Per cent. Increase	
			1880.	1890.
Greater New York.	3,437,202	2,492,591	38	31
Chicago.	1,698,575	1,099,850	54	108
Philadelphia.	1,293,697	1,046,964	24	24
St. Louis.	575,238	451,770	27	28
Cleveland.	381,768	261,355	46	63
Buffalo.	352,219	255,664	38	65
Cincinnati.	325,902	236,908	10	16
Pittsburg.	321,616	238,617	35	53
New Orleans.	287,104	242,039	14	12
Milwaukee.	285,315	204,486	40	77
Washington.	278,718	230,392	21	56
Newark.	246,070	181,830	35	33
Jersey City.	206,433	163,003	27	36
Louisville.	204,731	161,129	27	30
Minneapolis.	202,718	164,738	23	250
Providence.	175,597	132,146	33	26
Indianapolis.	169,164	105,436	60	40
Kansas City.	163,752	132,716	23	138
St. Paul.	163,632	133,156	23	225
Rochester.	162,435	133,896	21	50
Toledo, O.	131,822	81,434	62	54
Allegheny.	129,896	105,207	23	34
Columbus, O.	125,360	88,150	42	71
Omaha.	102,555	140,425	-27	360

New York is the only one of the great cities which is reported to have increased more rapidly in population than during the preceding decade, and this report only recalls the belief in scientific circles ten years ago that the census of 1890 understated its population. It is very easy, in a great city with a large floating population and a still larger population of recent immigrants in overcrowded tenements, to omit from the rolls thousands who should be counted, and New York probably suffered in that way in 1890. It is not, however, so easy to account for the overenumeration which seems to have taken place in Omaha in 1890. Even if all the transients were counted and the hotel records copied for months back, it is difficult to understand how the enumerators in 1890 found 140,000 people where to-day there are only 102,000. The people of Omaha were not sensible of a decline in population, the Omaha "Bee" of August 22 anticipating that the new census would show an increase of over twenty thousand. The new figures, however, must be accepted as accurate, for no census bureau would report that a city had lost

forty thousand people unless it was prepared to support its statement. The people of Omaha probably wish that the preceding census had not given them such an exalted pre-eminence in the matter of rapid growth. Their actual gain in twenty years—from 30,000 to 102,000—is something to boast of, but the reported loss of forty thousand in one decade will compel real estate men to explain.



**Offensive Advertisements** Americans who have followed the campaign of "Scapa," the English society against advertising disfigurement, will be interested in the news of another minor victory. Following its vote prohibiting flashlight advertisements where they "cause danger to traffic"—noted in a recent issue of *The Outlook*—the London County Council has voted also to prohibit transparent advertisements upon the windows of its own (the municipal) tram-cars. The setting of an example so greatly needed will commend itself on purely practical grounds to every American visitor to London. Perhaps in no other big city is it so difficult to disentangle the lettering of its destination from the maze of advertising announcements on a public conveyance as it is in the case of a London bus. Many objections were urged to the prohibition, some of them amusingly puerile. For instance, it was contended that London streets are so ugly that people having occasion to ride through them do not wish to see any more of them than is absolutely necessary. Thus the transparent advertisement upon the street-car window was a relief by what it shut out, a blessing in disguise. More seriously, it was urged that these advertisements brought in an income of £1,500 a year, which the Council was not justified in sacrificing to gratify an æsthetic "fad." To this a conclusive practical answer was made. It has been found on actual trial that wherever the æsthetic taste of passengers has been considered, the popularity of the cars was increased, as shown by the increase of patronage. This has been the experience of Glasgow, Oldham, Blackburn, Hull, Liverpool, Bolton, and Halifax—facts which have convinced Sheffield, whose corporation recently voted to allow

no advertisements on its new cars. The London County Council has now gone, probably, as far as it can in the matter of regulating offensive advertisements until it has obtained special powers from Parliament similar to those obtained by Edinburgh. Application may be made for a private act giving the Council power of control. Its æsthetic activity was recently stimulated by the presentation of a protest, signed by more than three hundred London architects, against the growing fashion of disfiguring buildings with monstrous letters and other devices. In this connection it may be interesting to add, as some attention has been called to the matter apropos of the Paris Exposition, that in France no advertisements can be put on public property without a license, and that all exposed advertisements are subject to a small tax. An American who has just returned from a year's residence in rural France, during which he traveled extensively in the provinces, gives this testimony: "There is in France no such outrageous disfigurement of beautiful scenery for advertising purposes as one finds here at home. Such advertising is confined to the line of the railways, and is much more noticeable as one approaches the city of Paris."



**The Northfield Conference**

The three weeks' sessions closed August 20 with all-day meetings in the interest of missions, foreign, home, and city. The English preachers have gone home, and Mr. Sankey has sailed to meet a long list of appointments in Great Britain. Mr. William R. Moody, as successor to his father in the chairmanship of the Conference, has fully justified his father's wisdom in committing to him that position and overruling his natural hesitancy in accepting it. The attractiveness of the young people's meetings has secured them a permanent place in the Conference programme. Of special interest are the statements made of the Christian Endeavor work in prisons. Twenty-five Christian Endeavor societies now exist among prisoners in eleven States. In the State prison of Kentucky the Christian Endeavor Society reports 400 members among a total of 1,300 convicts. The reports of prison chaplains set high value



upon the results of this work in permanent reformations of character. The "Tenth Legion," the designation of that group of Endeavorers who have joined in devoting one-tenth of their income to the various interests of Christian benevolence, now numbers 17,000. Another group, known as the "Macedonian Phalanx" (in allusion to the call in Acts xvi., 9, 10, for missionary work in Macedonia), aiming to promote individual interest in missions, has sprung up and made promising progress during the past year. The Post-Conference began its supplementary series of meetings August 21, under the lead of Dr. H. G. Weston, of Crozer Theological Seminary, who lectured during the week on Biblical interpretation and the four Gospels. The attendance continues to be large.



**The Missionaries in China** The relief of Peking and the opening of some other sources of information now make it possible to obtain information about the foreign missionaries who have been in serious danger in different parts of China. There seems to be no question that the reported massacre at Paotingfu (about seventy miles southwest of Peking) actually took place. At this town were missionaries of the American Presbyterian Board and several other organizations. It is not absolutely certain which of the missionaries were in Paotingfu and which of them had escaped before the massacre took place, but there is great reason to fear that when full accounts reach this country they will show a lamentable loss of noble lives. A letter from Chifu to Dr. Judson Smith, of the American Board, recently received from Mr. Henry D. Porter, gives an interesting view of the recent occurrences in China. Mr. Porter says that the Presbyterian Christians (natives) in the Eastern districts are being horribly persecuted, and that it is a great mistake to suppose that the outbreak is "simply a Manchu frenzy." He says that the native Chinese are as bigoted as the Manchurians, and that not the slightest confidence should be placed in the men governing the provinces. He adds: "Li-Hung-Chang and Chang-Chi-Tung are men incapable of sincerity. Their sole purpose can be to prevent dissolution. The vast Government is worth-

less; there are none who can assume control." An important despatch is that received by the Presbyterian Board of Foreign Missions in this city. It is dated Peking, August 20, and reads as follows: "North China Christians surviving slaughter destitute, homeless; send immediate help, thank offering, Peking." It is signed by Dr. Wherry, of the Presbyterian Mission, Mr. Hobart, of the Methodist Mission, and Dr. A. H. Smith, of the American Board. In response to this touching appeal a special call for funds will be widely circulated among the churches; and it is urgently hoped that Americans, without regard to church affiliations, will come quickly and liberally to the aid of those who have suffered and are still suffering so much in the cause of Christianity. Contributions may be sent to Mr. Charles W. Hand, 156 Fifth Avenue, New York City.



**Dr. Hale's Associate** Those who saw the letter from Dr. Edward Everett Hale printed in last week's Outlook will not need assurance that he is still abounding in activity, in wide interest in human affairs, and in singularly attractive originality in the "art of putting things." The appointment of Professor Edward Cummings, of Harvard, to the associate pastorate of the South Church in Boston does not mean that Dr. Hale retires from active work, but that he is to have efficient aid where it will best enable him to continue his efforts for human betterment in the large sense. Dr. Hale will remain with the South Church, over which he has been minister for nearly forty-five years, as pastor emeritus. Professor Cummings has had a training which particularly well fits him for joint work with Dr. Hale; he was graduated from Harvard and entered the Divinity School, but left the formal course uncompleted in order to pursue special studies in social science, and spent three years in Europe reading and gathering facts on sociological topics. In 1891 Mr. Cummings became instructor in sociology at Harvard, and, later, professor of sociology and an editor of the "Quarterly Journal of Economics." An illustration of the practical character of his work in social economics is seen in the fact that it was through his

suggestion that Massachusetts adopted the advanced plan of allowing prisoners of the class usually confined to work out their fines, to work, instead, at home or at shops, under suitable inspection and probation. An account of this system was given in *The Outlook* for December 16 last.



#### Presbyterian Revision

It will be remembered that at the last General Assembly, held at St. Louis in May of the present year, a Committee of Fifteen was appointed by the Moderator, consisting of eight ministers and seven elders, for the purpose of inquiry into the sentiment of the Church with regard to the entire subject of the proposed restatement of the doctrines embodied in the Westminster Confession of Faith. This Committee has been holding sessions in Saratoga during the present month, and has prepared a statement on the subject which will be submitted to all the Presbyteries to consider at their autumn sessions. It was part of the design of the General Assembly, as shown by its resolutions, that the Presbyteries should individually take action on the matter, and should report that action to the Committee of the General Assembly. The statement now put forth by that Committee asks certain direct questions, the replies to which will put the whole matter in clear form so far as the opinions and wishes of the Presbyteries go. They are asked whether they desire a revision of the Confession of Faith, or wish to dismiss the whole subject, leaving the Confession as it is, without change of any kind. If, however, the Presbyteries desire some change, they are asked to state whether they wish, first, a revision; second, a supplemental and explanatory statement; or, third, a supplement in the way of a briefer statement of the doctrines "most surely believed among us," expressing in simple language "the faith of the Church in loyalty to the system of doctrine contained in Holy Scripture and held by the Reformed Churches." Those of the Presbyteries which desire some action are also requested to state definitely in what direction and to what extent revision should be undertaken, if revision is favored, or, if an explanatory statement is desired,

what specific points of the Confession the explanation should cover.



#### British Wesleyans

The recent annual meeting of the Wesleyan Conference shows as vigorous life in British as in American Methodism. For the third successive year over two million dollars are to be expended in church-building. Ninety-five new chapels are to be erected, forty-five of them in places where there have been none of the Wesleyan order. The Twentieth Century Fund for the promotion and enlargement of church enterprises has already reached the sum of \$4,000,000—nearly four-fifths of the proposed amount of a million guineas. This Conference, which includes the whole of the United Kingdom except Ireland, closely resembles the Annual Conferences of American Methodists in its regulation of local matters, while also legislating for the whole body, like the General Conference. Most of a day was given to the scrutiny of a list of 114 candidates for the ministry, twenty-seven of whom were declined, one withdrawn, and the rest ordained. A marked contrast to the sentiment of American Methodists appears in the refusal again given this year to the repeatedly presented proposition to exclude from office in the Church persons connected with the liquor traffic. There were but nine votes against a motion to side-track it by taking up the order of the day. The Sacraments received special attention. The report of a special committee on the better administration of the Lord's Supper issued in a resolution to prepare for general circulation, and especially for new members coming into the Church, a cheap popular treatise on the subject. The preparation of it has been intrusted to Professor W. T. Davison. The report of another committee on the relation of baptized children to the Church gave rise to an animated discussion. While this was precluded by the time-limit from reaching a clear conclusion, preponderant expression was given to the opinion that all children should be claimed for Christ as the Saviour of all, and that "all should be baptized in his name." In this the Wesleyans are true to their Anglican extraction. The late Dr. Dale adopted this

view, though not without strong dissent among his Congregational brethren. The "Wesley Guild" shows, like its American congener, the Epworth League, a vigorous growth, so that a permanent secretary has been appointed for its management, but not without criticism of its alleged over-emphasis on social and recreative as compared with spiritual interests. The decadence of the class-meeting is in England, as here, a subject of increasing perplexity. Accordingly, a special committee has been raised to consider the best means of providing for the training and equipment of class-leaders, and augmenting their number.

#### Commerce of the Philippines

The War Department has issued a carefully prepared statement of the commerce of the Philippine Islands with various nations during the seven months ending with January, 1900. During this period the aggregate of imports was over \$14,000,000, and the aggregate of exports was less than \$10,000,000—the excess of imports being due, in part, to the foreign goods used by our soldiers. Classified by the countries from which the imports were received and to which the exports were sent, the aggregates for the more important countries were as follows:

	Imports from.	Exports to.
China.....	\$5,674,000	\$2,511,000
United Kingdom....	2,316,000	2,355,000
United States.....	888,000	2,155,000
Spain.....	1,436,000	765,000
British East Indies..	1,086,000	445,000

The principal exports from the islands were raw materials, and the principal imports were manufactured goods. Of the latter, cotton goods ranked easily first, over three million dollars' worth being imported. Next to cotton came drugs and chemicals to the value of half a million; glassware to the value of four hundred thousand; paper and books to the value of three hundred thousand each; and wine, beer, spirits, and wheat flour to the value of two hundred thousand each. The only important agricultural product imported was rice, of which nearly two million dollars' worth was brought in from China. The exports of the islands are made chiefly of three items—hemp, sugar, and tobacco. During the seven months under review four and a half mil-

lion dollars' worth of hemp were exported, and about one and a half million dollars' worth of sugar and tobacco. During the last six years the imports into the islands have increased about one-third.

## The Real Peril

It is not a matter of regret that the political campaign shows so little evidence of general excitement and such marked absence of bitterness of feeling. It is quite customary to judge of the importance of political campaigns by the amount of electricity in the air, although, as a matter of fact, the accumulation of heat is rarely turned into light. As a rule, the more heat in a campaign the less light; and what is needed is light and not heat. The great departure in the evolution of the American system which was declared in The Outlook of last week to be the paramount issue needs clear discernment of fact and cool and dispassionate thought. Nothing would be gained, and much would be lost, if there were widespread excitement and the air were full of clamorous outcries. Four years ago The Outlook declared that it was futile to attempt to defeat Mr. Bryan by fastening opprobrious epithets to his name; it is equally futile in this campaign to denounce Mr. McKinley as a tyrant, a usurper, an unscrupulous self-seeker, who is slowly but surely consolidating his power by encroachment upon the privileges of the people whom he governs. These charges are so grotesque, in view of Mr. McKinley's well-known character, as to be broadly humorous; they belong to the illustrated newspapers, not to the domain of public discussion.

The fact of expansion and the policy of expansion are realities which are clear to every intelligent American; but the thing called Imperialism, about which so much is being said at present, is a thing of the imagination; it has no reality, and for that reason it has failed to make any wide impression on the American people. Whatever may be the faults of the American people, they have an instinct for fact; and while they may be often deluded, and sometimes for considerable periods of time, they are rarely perplexed by specters. The question whether or not the army shall be

increased to one hundred thousand men is debatable; there are good reasons to be urged against it; but to declare that the liberties of the country are to be endangered by such an increase is to take the discussion out of the realm of fact into that of pure fancy. If the liberties of this country, after a hundred and twenty-five years of national existence, and fifteen hundred years of English political education, are to be endangered by an army of a hundred thousand men, it is time that another basis were put under those liberties. The real danger in this country is not from a conception of the Nation which spells it with a capital N, nor from a strong government either in the State capitals or at Washington; the real danger, as *The Outlook* said editorially several weeks ago, is from weakness of government. Lawlessness has been one of the chief vices of American life from the earliest times in our history. It was the prevalence of lawlessness and the extent of the lawless classes in the country that made Hamilton the advocate of a strong central government. It is the prevalence of lawlessness that, more than anything else except the development of rings and bosses, has misinterpreted American public life and the American spirit to the peoples of Europe. A country in which the recent riots in New Orleans and New York, the forcible control of the political campaign by armed men in North Carolina, the destruction of public buildings by a mob in Akron, Ohio, last week, are possible, is in far greater danger from the mob than it is from the army or the Executive. The peril to liberty in this country is real, but it does not come from so-called Imperialism; it comes from the fear of the mob and the weakness of executive officers in the presence of the mob. Among all the tyrants, none is more brutal than the mob; and in this country the mob, even in old communities, is often, for considerable periods of time, the real ruler.

The safeguards needed in this country are not safeguards against too much government, but against lawlessness. We need sheriffs, mayors, governors, and presidents who are not afraid of citizens who have put them into office when those citizens are organized for the purpose of breaking the law and committing deeds of violence.

We need men who will not hesitate to put down a mob with a strong hand; men whose first concern it is, with absolute indifference to friend or foe, to maintain in New Orleans, North Carolina, New York, Akron, and St. Louis, that order the preservation of which is the first instinct of men of English blood and English political training. Nothing has brought greater reproach on American institutions than the frequent outbreaks of lawlessness in many parts of the country which have sometimes been met, as they ought always to be met, with prompt and stern upholding of the law by adequate means, but more often by evasion, delay, indecision and sometimes cowardice. The real servant of the people is the executive who is not afraid of the men who elected him when it comes to a question between order and disorder. So long as negroes are hunted in great cities, voters are intimidated in ancient commonwealths, street-car traffic is prevented in great cities, and public buildings are blown up by dynamite, it is idle to talk about the danger of too much government in the United States.



## The Situation in China

The American position in China has not changed, and so far no complications have arisen which have led in any way to its modification. That position has been from the first so clearly defined that it could not be mistaken, and in the uncertainty and confusion which reigns in Peking and in China generally there need be no uncertainty or confusion in regard to the purposes of the United States. We declared that we would enter into no negotiations with the Chinese authorities so long as unrestricted communication with the American Legation at Peking was denied; we demanded, before opening negotiations, that the attacks on the legations cease, that communication be restored and order maintained. These ends secured, this Government is pledged to do what it can to maintain the integrity of China, and to enforce free and unrestricted commercial intercourse.

The Chinese authorities failed to meet these conditions; they did not make free intercourse with the legations possible; they did not cause the attacks on the

legations to cease; on the contrary, the organization of an army of relief, a march to Peking, and the taking of the city were made necessary. Under these circumstances, when China asks for a cessation of hostilities, and proposes to reopen negotiations by the appointment of an Envoy with full powers, our Government can only reply that the conditions laid down in its previous communication to the Chinese Government have not been fulfilled; that the Powers have been compelled to rescue their Ministers by force of arms without the aid of the Chinese Government, and that, while this Government is ready to welcome any overtures for a truce, there must first be effective suspension of hostilities, not only in Peking, but throughout China. Until this is done, although no war has been declared between the two countries, China is virtually at war with this country, and the United States can pursue no other course than that of protecting its representatives and citizens in China and their property, and of endeavoring, so far as possible, to secure order.

There is, apparently, no responsible Government in China with which the United States can now treat. No one knows, as a matter of fact, whether any Government exists other than that of the great Viceroys. The whereabouts of the Empress and the Emperor are unknown; if they could be treated with, it is doubtful if they could keep their engagements or make effective any promises which they should make. Moreover, there is still the question of indemnity to be dealt with; and our hand cannot be stayed nor our troops withdrawn until adequate guarantees are secured for the punishment of the violators of the legation quarter and of the murderers of foreigners, whether missionaries or otherwise, and for the payment of adequate indemnity for the property destroyed. Our Government has very wisely refused to declare war upon China and to take the position officially that the Chinese Government is responsible for the attacks on the legations. There seems, unfortunately, however, to be little question that this was the case, and that it will be necessary to teach the Chinese Government that ambassadors cannot be attacked with impunity, nor can the principle

of extra-territoriality be violated without prompt and severe punishment. The policy of the United States has from the beginning been conspicuously frank, just, and conservative of the best interests of China; this policy will doubtless be followed by the Administration to the end. While reserving for the United States every just right of inflicting the penalty which ought to follow a gross violation of the usages of international intercourse, it is entirely above the suspicion of selfishness. The spectacle of the oldest of existing Governments finding the most substantial aid in the friendliness of the youngest of the Great Powers is not only extremely picturesque, but prophetic of the new principles and hopes of the new time upon which the world is entering.



## The Ramapo Issue Again

The Outlook has already pointed out the enormity of the Ramapo steal. It can be designated by no more favoring terms. It was a flagrant robbery from the people of the State of their water, with absolutely no return given to them therefor. The bill passed last year did nothing except save the city of New York from being handed over bound to this Ramapo corporation. The Morgan bill, which proposed to give the city a right to go anywhere into the State to supply itself with water, was defeated, not wholly or even chiefly by the Ramapo influence, but by the sentiment of country districts that the city ought not to be vested with any such unlimited powers. In our judgment, the country districts were right. The city of New York ought not to be vested with any such unlimited powers.

There is but one remedy, and a radical one, for the great Ramapo wrong. The charter should be repealed absolutely. There may be a question whether, under the State Constitution, the Legislature has power to repeal a charter; but it should not assume that it has no such power. On the contrary, it has presumptively all the powers of the people of the State, and it should at least make the attempt. If the repeal is resisted on the ground that a charter so granted is in the nature of a contract and unrepealable, it will be for

the courts to decide that question; the courts will have also before them another question, namely, whether the charter itself is constitutional. There are two reasons for doubting its constitutionality; one, that it does not conform to the constitutional requirement that the purpose of every act must be stated in its title; the other, the broader ground that the charter exceeded the powers of the Legislature, and is contrary both to public health and public policy. If it be objected that the company has been at expense on the strength of this charter,—expense incurred in good faith—the answer is that if the repeal of the charter inflicts direct damages upon any individuals, the State can and should assume responsibility for such damages. It should pay for its own blunder; but its water is well worth all that such payment could possibly cost. The charter repealed, and the State once more in possession of its own water, a Metropolitan Water Board should be constituted, which should have a general supervision over the watershed of the State, which should map out the State and acquaint itself with the relations of the watershed to the various localities, which should know how and where this watershed could be made most advantageous to all the people and to each locality, with the least injury to every other locality; and no village, town, or city, including the city of Greater New York, should be allowed to take water from the State, and still less should any private corporation be allowed to do so, without obtaining permission of this Water Board, from whose decision under certain conditions an appeal should lie, if necessary, to the Supreme Court of the State. The people of the country districts ought not to have unlimited power to block the right of the city to secure that water which is essential to its life. The city ought not to have unlimited power to take water from the country districts without regard to their health and well-being. The questions which might easily arise between different districts, or between city and country, should be submitted to the arbitrament of an impartial tribunal. If it be objected that a Water Board appointed by the Governor would probably be Republican and perhaps rural, while the city of New York is Democratic, the answer is that

the city of New York could be and should be represented on the Board, which should be non-partisan, and that the right of appeal to the courts would at least prevent the grosser forms of favoritism and partisanship.

The end to be secured is perfectly plain. By the Ramapo charter the water of the State has been given over to a private corporation. That water should be taken back again by the State, and the difficult question of its legitimate distribution and use should be given to a body which represents the people of the State and is amenable to them for the use of its powers. Nothing less than this will be adequate to right the wrong perpetrated by the Ramapo water bill, to restore the water to the people of the State, and so to put it under their control that it shall be made useful to the greatest number of localities, with justice to all local communities. And no man should be voted for as either Governor, Assemblyman, or Senator, who is not committed to secure by some method this justice for the people of the State and for future generations.



## The Contagion of Faith

It is a significant fact that every intelligent man finds it necessary to have what is called a working theory of life; in other words, every man feels compelled, in order to live at all and do any work, to accept some conception of life which makes room for action and place for hope. The consistent pessimists who believe nothing and hope for nothing are few. In pessimism there are almost numberless gradations, from despair up to that conventional pose into which so many people have fallen of late years; fallen so completely that it has become second nature to look at the dark side of things and to take gloomy views. This attitude does not, however, in the least interfere with the pleasure which the average pessimist finds in life, nor with the satisfaction which he takes in his own work. He has, as somebody has well said, "the best possible time in the worst possible world." The men who profess to find neither order nor meaning nor beauty in life are very often persons who work as if the objects which they are striving to

obtain were worth securing; who hold themselves to a scrupulous performance of duty, as if duty were not only obligatory, but were worth doing; and who are loyal in all their personal relations, as if loyalty were not only a matter of morality but also a source of pleasure.

To be consistently pessimistic one must believe nothing, hope nothing, and do nothing. The moment a man hopes, believes, or acts, he ceases to be a consistent pessimist. An effective argument can be made for pessimism as a philosophical theory; as a working theory it is untenable unless one so modifies it as practically to destroy its force. There are a few smitten and hunted creatures here and there in society who, if they took their own experience as a basis for a judgment of the value of life, might, with some show of decency, proclaim themselves pessimists; but, by an enormous majority, men in all parts of the world, and in the worst times, find something which is worth living for and something which is worth doing. The man who follows pessimism to a consistent end is to be found only in the list of suicides. The instincts of humanity, as well as its intelligence, its insight, and its inspiration, are against a view of life which makes life unbearable.

But while pessimism as a working theory finds very few consistent adherents, pessimism as an intellectual pose finds many who are only too ready to take courage out of the hearts of those with whom they have influence; for the most unfortunate result of the pessimistic pose is the devitalization which it effects. It takes the tonic out of the atmosphere in which men live; it saps their hopes in the exact degree in which they accept it; it not only destroys their illusions but their aspirations as well. It is a kind of blight on the finer growths of the spirit. The best things in men are evoked by their own faith in themselves, or by the faith of others in them. He who believes that another is base has taken the first step, and perhaps the most effective one, toward making that other base; while he who treats one who is undeserving as if he were deserving has taken the first and perhaps the most effective step toward rehabilitating a fallen man.

There are two spirits in every man, and these spirits are contending together

for the mastery. In all our relations we make our choice as to whether we shall evoke the best or the worst in those whom we meet; whether we shall liberate the best that is in them or invigorate the worst. There are men who go through life and do no evil so far as action is concerned, but who blight everything fine and fair which comes in their way, by the chilling breath of skepticism; there are others who have a genius for calling out the best. It was impossible not to believe in the nobility and dignity of life when one listened to Phillips Brooks; his atmosphere made skepticism incredible. When Hume declared that he believed in immortality whenever he remembered his mother, he was bearing testimony to the almost divine influence which women of the highest type always exert, and which they often exert in entire unconsciousness. What a man believes or what he disbelieves is a vital matter, not only for himself, but for others. Let him believe in the best, and, however full of faults and imperfections he may be, there will be in his own nature a slow but tidal movement toward goodness, and he will make the attainment of virtue easier for all who know him. Let a man disbelieve in the possibility of purity, integrity, and unselfishness, and, although he may have great ability and many attractive qualities, he will smirch the society through which he passes, and leave a blackened trail behind him. When a man comes to look back on his own life, his most blessed comfort may be the discernment for the first time that he has helped instead of hindered, and his most terrible punishment may be the discernment for the first time of the aid which he has given unconsciously and unintentionally to the process of moral disintegration and spiritual decline in those about him.



The Board of Control elected by the incorporators of the American National Red Cross at their recent meeting in Washington, D. C., has accepted the resignation of Mr. George Kennan, First Vice-President, which was tendered to Miss Clara Barton at Santiago de Cuba on the 4th of August, 1898, and which was renewed on the 17th of May, 1900. In place of Mr. Kennan, whose connection with the Red Cross since the Santiago campaign has been only nominal, the Board of Control has elected Mr. B. H. Warner, of Washington, D. C.

## The Spectator

Seeing a great fair is apt to bewilder as well as fatigue. The average visitor does not go to an Exposition with any idea of serious study, but just to "see things." And seeing so many things generally produces the same effect that London produced on the humble mind of Jedediah Buxton. Jedediah was a country-born mathematical prodigy of the last century, and on a time his friends took him to the great city of London. There, true to his instinct, he attempted to count all the objects he saw and the sounds he heard. But the crowds were so great, the houses so many, the street-sounds so various, that even a mathematical prodigy had to give up the task of enumerating them and go back discouraged to his quiet country village, where sights were familiar and not too numerous to be counted. The Exposition sightseer grows inclined to give up the task of seeing everything, of making notes, of following plans and guide-books, and willing to wander around in haphazard fashion, enjoying things for the moment, and indifferent whether he remembers them or not, conscious as he is that he cannot carry away accurate impressions of a hundredth part of the vast whole.



This is probably not the best way of seeing an Exposition, but it came to be the Spectator's way at Paris. The Spectator tried the expert's way at first. This is to study a few things thoroughly; and the plan commends itself to one's better judgment. But, after following the expert method, under the personal guidance of a distinguished professor, for one morning, the Spectator gave it up. He found that the time at his disposal would enable him to see only one corner of one building if he spent it in this way, and that certainly would not do. Then, too, the expert had a disagreeable way of admiring immensely things which the Spectator thought very commonplace, and of condemning as tawdry and meretricious the things which the Spectator was inclined to praise. After one of these distressing experiences the Spectator was reminded of Rufus Choate's remark to his daughter at the opera: "My dear, will you please inter-

pret to me the libretto, lest I dilate at the wrong emotion!" So, after the first morning, the Spectator wandered here and there at his own sweet will, admiring the things he would admire, and passing by with a glance many things which he ought to have admired and doubtless would if he had not been simply a Spectator.



Many of the Exposition buildings seemed beautiful in themselves, while there was little or no unity in their arrangement. The Château d'Eau, with its playing fountains, and the Electricity Building, with its novel façade, appealed to the Spectator's love of the unconventional in architecture. The Art buildings seemed worthy of becoming, as they are to be, permanent memorials of the Exposition. Even the entrance gateway, with its much-criticised Parisienne welcoming the world, day and night, in her evening toilette, seemed not inappropriate as symbolizing, with its color and *chic*, the bright, gay capital itself. But the Spectator liked best to stand on one of the great bridges that cross the Seine and gaze at the buildings on the river banks, full of color and various contrast as they are, with here and there the outlines of the larger Exposition buildings in sight, and, beyond, the Eiffel Tower and the Trocadéro buildings, and, yet further, the background of the splendid city. The river highway of Paris is always interesting, and this year, with its picturesque Old Paris on one side and the long stretch of varicolored National Buildings on the other, and with its never-ending flotilla of crowded passenger-boats and its fine series of bridges, it is incomparable. Especially when the buildings and bridges are illuminated at night does the spectacle take its place in one's memory alongside that other ever-memorable one of the White City at Chicago under similar conditions. At Chicago one said, This can never be equaled! At Paris one said, This can never be surpassed!



The distinguished expert's epigram on modern art, "Its most sacred scripture reads, 'Whatsoever things are ugly, whatsoever things are impure, whatsoever things are of evil report—do these things,'" could scarcely have been uttered in the



Hall of Sculpture. Fine indeed is the effect of these heroic groups of plaster and bronze, with our own St. Gaudens's General Sherman and Macmonnies's equestrian group taking a most distinguished place. One feels inclined to spend all his remaining time in this one department, but the American determination to "see it all" hurries him on. Many fine sculptures are also found throughout the grounds, including some old friends of the World's Fair at Chicago. Almost everywhere, in the interior of the buildings, one finds evidence of the touch of taste. This may not be art in the highest sense, but it gives one the feeling that this people, whatever its faults, has come nearer, in some directions, than has any other to realizing the ideal of beauty.



Among the various exhibits happened upon in a day in this vast congeries of things interesting and amusing the Spectator rescues, from memory's flotsam and jetsam, these: A house devoted to baby-incubators, with living examples of the successful results—tiny pink specimens of the genus *homo* in little glass cases kept at a uniform temperature, the babies being removed only to be fed. The kindly French nurses pour forth voluble explanations of the nativity and present status of the motherless infants, and the astonished visitor, murmuring, "What next?" drops a coin in the collection-box and departs. At the other extreme, a Brobdingnagian Frenchman in the streets of Old Paris, said to be the largest man in the world, and one before whom the Spectator would not like to question the assertion. The French are supposed to be small, but, taking pattern afar off after this man, many of them are tall, stalwart fellows, notably the gymnasts who perform their feats on the sidewalks near the Madeleine on holidays. A bachelor's palace is seen, consisting of a suite of beautiful rooms, expensively and attractively furnished, where a man might live an ideally quiet life of the hermit kind if he did not require a retinue of servants to care for his apartments. One would suppose the French Government would have refused to sanction this exhibit, bewailing as it does the slow growth of France's population. A more character-

istic bachelor's apartment was a "house upside down," where mirrors reverse the visitors, one's neighbors seem to be walking on their heads, etc. A house which had sheltered the great Napoleon while he was crossing the Alps is to be seen in the Swiss Village, which itself is one of the marvels of the Exposition and a great triumph for the workers in staff. One believes at first that an abandoned quarry has been used for the village site, the imitation of rocks and cliffs is so perfect. The Norwegian Pavilion, containing boats used by Nansen on his Polar expedition, and the fine Italian Building, with its cathedral effect, are among the best of the national buildings. One of the interesting experiences was a test of the inhospitable-looking chairs marked "Go, Brothers!" (the firm of Allez Frères), found everywhere on the grounds, which one has only to sit on for an instant to bring a woman seemingly from nowhere to collect a sou for the privilege. This "disappearing lady" is one of the features of a show where everything has to be paid for, often in ways which are startling to the American visitor.



Everything has its price in the Exposition and in Paris, but the Spectator found the prices usually not exorbitant. Even American drinks—*i.e.*, beverages which are not mere "wash-downs," as is the case with most French drinks, but cold and delicious in taste—can be had, if the visitor but knows where to find them, at average American prices. Of course, if one goes to a fine roof-garden restaurant he may expect to pay, as one of the Spectator's friends did, two dollars for cocoa and rolls for four—but then that included yard-square napkins and a superb view of the Exposition. The cabs are ridiculously cheap—thirty cents for a ride to any part of Paris; and the Spectator had no disagreeable experiences with the cabbies, though he heard of many. Lodgings may be had, with the careful attendance that a Frenchwoman gives, for a dollar a day, or less. The best restaurants are expensive, but so they are everywhere; and the Spectator found in Paris restaurants which furnish at moderate rates cooking and service that one cannot find in New York at corresponding prices.

# CHINA

PORTRAITS AND PICTURES  
RELATING TO THE PRESENT CRISIS



FIELD-  
MARSHAL  
COUNT VON  
WALDERSEE

COMMANDER  
OF THE  
ALLIED FORCES  
IN CHINA



**SIR CLAUDE MACDONALD**  
The British Minister to China.



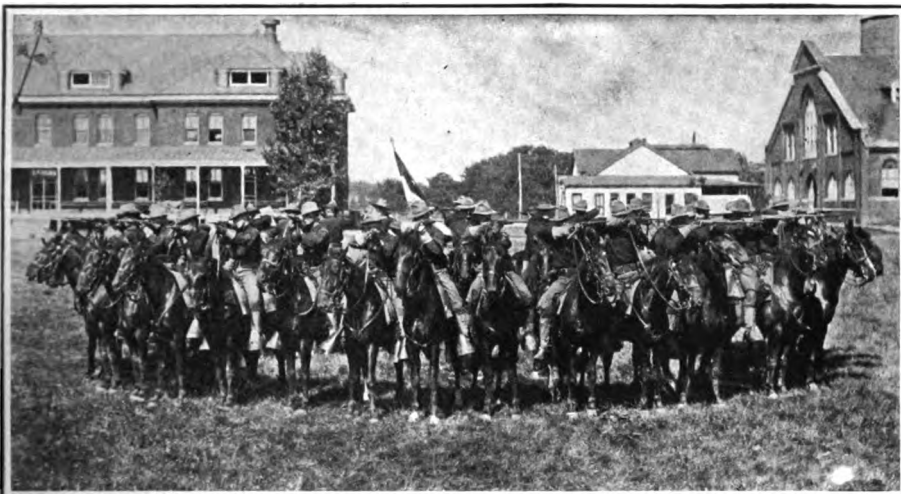
**M. DE GIERS**  
The Russian Minister to China.



**ADMIRAL SEYMOUR**  
Commanding the British Navy in China.



**BRIGADIER-GENERAL A. R. CHAFFEE**  
Commander of United States troops in China.



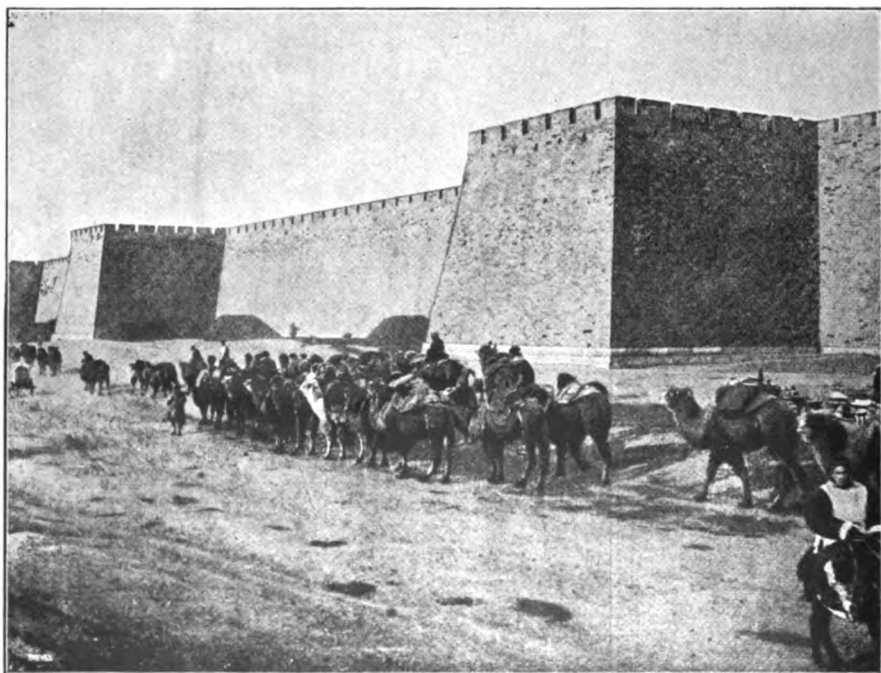
**A SQUADRON OF THE UNITED STATES THIRD CAVALRY, NOW IN CHINA**



**COSSACKS, RUSSIAN "ROUGH RIDERS"**  
Now with the Allies in China.



**THE ENGLISH LEGATION AT PEKING**  
In this structure all the foreigners in Peking took refuge.



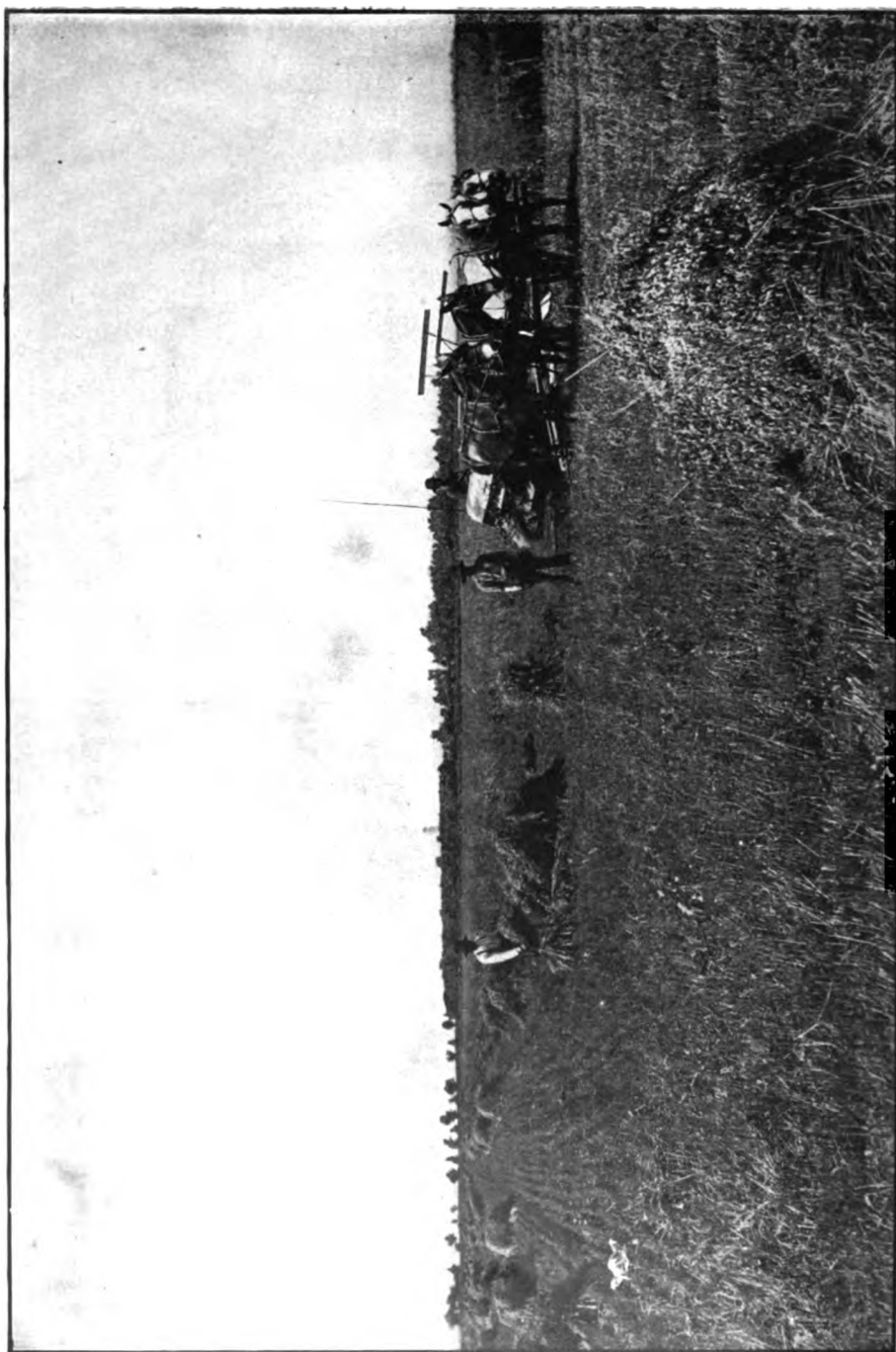
**THE WALL WHICH SEPARATES THE TARTAR CITY OF PEKING  
FROM THE CHINESE CITY**



THE SOUTHERN GATE OF PEKING

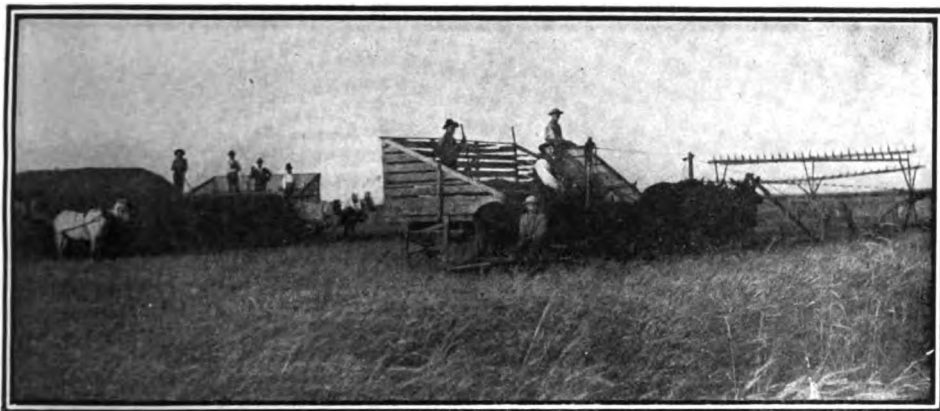


THE TSUNGLI-YAMEN, THE CHINESE FOREIGN OFFICE IN PEKING



THE SELF-HINDER AND ITS ASSISTANTS





## THE WEST'S GOLDEN HARVEST

*By Charles Moreau Harger*

**B**EGINNING early in June and extending far into midsummer, as the zone of ripening grain moved northward, the farmers of the Middle West were engaged in the pleasant but exacting task of gathering a golden harvest. Never before in the history of the prairies was there such a wealth of wheat, and, though the methods of its harvesting did not differ materially from those of preceding years, it called for greater exertion and more numerous laborers.

The fields pruned well in the autumn, and grew steadily through the open winter, while the favorable spring days seemed fitted especially to mature the crop. Though the sturdy straw and heavy-laden heads told of coming glory, such doubters are the Western farmers as to crop conditions that not until the broad acres were yellow was the perfection of the yield fully recognized.

The present season saw more grain gathered from the fields of Oklahoma and Kansas than in any single year before. A round million acres in the Territory yielded twenty-five million bushels of winter wheat; Kansas, with its older settlement, yet nervously anxious for a large crop return, had from its four and a half million acres fully eighty million bushels more, while the spring-wheat region of Nebraska and the Dakotas added close

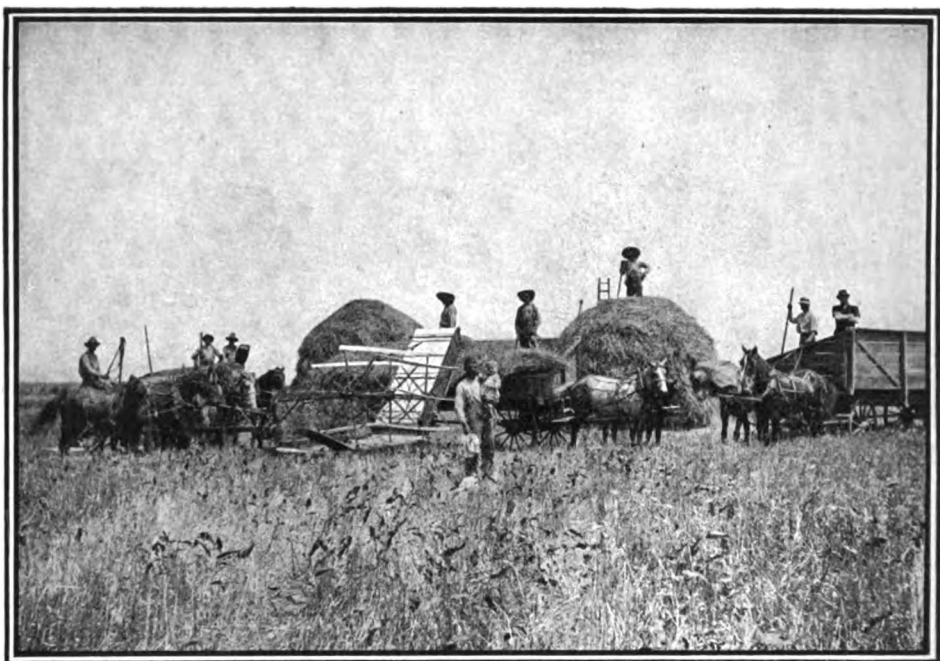
to one hundred million bushels to the total.

It was a bountiful gift to the people of the great wheat-growing section, and they cared for it with a due appreciation of what it meant in debt-paying, in the purchase of the good things of life, in prosperity, and in happiness.

Preparations for the harvest begin a month before the grain shows yellow. The farmers examine the implements shipped in by the dealers, make their purchases of binding-twine, engage as many men as possible, and arrange their other farm work so that it can be left for a time. This year's harvest came on swiftly. A few hot days with clear skies changed the waving green to saffron, and all at once hundreds of landowners wanted to commence work, and the question of help became a serious one.

Workers came swiftly and recked not of the manner of their coming. The railroads were generous—and they could not well be otherwise. Not only were they desirous of having their patrons prosper by saving the grain, but the laborers boarded the freight-trains by scores and hundreds, and what could the few brakemen do? So out to the wheat-lands they rode, dusty and often hungry, but on the whole hopeful and good-natured. Some were scarcely more than boys; others were





THE BUSY HEADERS

gray-haired. College students with cheery songs and lively "yells" mingled with tramps of all degrees. The papers had printed reports that three dollars a day would be paid, but when the wheat-belt was reached the wages were found to be a dollar and a half to two dollars—and board.

The farmers were waiting for them, and when a freight-train arrived the newcomers were speedily engaged and soon were jolting away in farm-wagons to the claims and ranches. The miles on miles of waist-high yellow grain seemed to present a tremendous task, but once attacked by the army of harvesters it was rapidly conquered.

Two kinds of machines are used on the prairies for cutting wheat. The self-binder is needed where the straw is very heavy, as was the case in most of Oklahoma this year. It is drawn by three or four horses—in rare instances, when the ground is soft or the land hilly, by five—and not only cuts the wheat six to ten inches from the soil, but collects the severed straw in uniform-sized bunches, and, tying each with a piece of coarse twine, throws them off behind the machine, ready to be carried to the shock by men on foot. The header is a swifter cutter,

It has a wide swath and is pushed ahead of four horses, the driver riding on a tiller-pole behind the whole outfit. The straw is cut just beneath the heads and is lifted on an inclined carrier into a large box—a header-box—drawn alongside on a wagon. When one box is filled it is taken to a stack in the center of the field, where it is emptied, another wagon and box accompanying the machine. This method requires very ripe and dry grain.

The click and rattle of the self-binder and the whir of the header were first heard on the claims of Oklahoma. Less than a decade ago not a house was built, not a furrow turned over the broad expanse of sod; now there is an agricultural empire. Claim after claim, each costing the owner only an hour's ride on a swift pony, has been transformed into a valuable farm that this year produced on its wheat-land twenty dollars' worth of wheat to the acre. In Western parlance, the settlers have "taken the Indian out of the soil," and they have found in the abundant fertility and the virgin strength of their possession a veritable treasure-mine. A few years ago poor and hard-pressed, in some instances not owning even the horse on which they made the race for a home, these farmers are now prosperous

and smiling, and their store was visibly increased by this year's harvest.

On one Oklahoma ranch twenty-five binders were running at once and a small army of men was busy, but this was the exception. Nearly every farmer has his own machine, or he "changes work" with a neighbor, and so all are harvesting at once. Unless the threshing is done in the field at the time the cutting is going on or immediately after, all the shocked grain must be put in stacks that will shed water. This requires much work, not alone in hauling the bundles, but in properly placing them so that the stack shall be symmetrical and rain-proof. Even then a high wind may so scatter it as to require doing the work anew.

Carrying the bundles to the shock or pitching the loose wheat from the header-box is the first task of the harvest laborer. If his hands are soft and white and his muscles unused to toil, the days are very, very long, the deep sleep on the fragrant hay on the barn floor very, very short.

On one farm was an example of this sort among the employees—a slender, pale-

faced man who struggled hard to do as much as the others. He nearly gave up the second day, but later gained in strength until he held his own well. At the end of a fortnight he went to the boss and asked for his wages.

"Pay me what you do anybody," he remarked. "I'm not going to spend this money—I'll keep it to show to my wife. She and the girls are in Paris. I'm from Chicago, and wanted to eat and sleep as I used to when a boy—and I've done it." He went to the hotel in town, donned fashionable clothes, and took a Pullman car for a mountain resort.

Many are the difficulties with which the harvesters have to contend. The straw may have been so heavy as to "lodge" in the lower portions of the field; the Hessian fly may have eaten the straw and caused the heads to fall on the broken stem when the wind blows; rain may come when the harvest is on and cause delay and much loss. Some of these things are being overcome. For instance, this summer a farm-lad discovered that by putting the rake-teeth on the cross-bars of



TOILERS ON AN OKLAHOMA FARM



THE GATHERED SHEAVES

a header-reel the broken straws would be picked up, and he saved enough grain to pay for cutting his father's crop.

For the most part it was fine harvest weather. Day after day the sun rode through a cloudless sky and the thermometer marked close to one hundred degrees at noon. It was ideal weather for the work in the fields, even though there were times when the men and horses, of necessity, rested during part of the long afternoon.

On some farms the close of daylight did not stop the labor in the field. Three sets of men and teams were engaged, while, of course, the same wagons and forks and the same machine could be utilized. The workers were divided into shifts of eight hours each, two working in the daylight and the other in the night. When the darkness came, lanterns were hung on the horses and wagons, and by their light the harvest went on under the stars through the clear prairie night. It was in many ways the pleasantest task of the twenty-four hours, for the cool winds fanned the men's faces and the horses had respite from the flies that during the day made life a burden. Of course it necessitated extra work at the house, but that, too, was made possible by extra help. In that manner the wheat was soon cut and the danger of loss of grain by bad weather

was soon averted. An absence of dew gave opportunity for this method, and never was so much grain harvested in so short a time.

On the other portions of the farm the women and boys of the family managed things. The girls took the milk to the creamery and assisted in caring for the cows and horses. The boys went to town on errands or drove the teams that hauled the header-wagons. The problem of cooking for the men was in some cases solved by the workers having their own cook and living in tents on the field, but not often. The housewife sacrificed herself for the few days of extra work and prepared wholesome meals in the farmhouse kitchen. Even Sunday was not exempt from labor during the height of the harvest. Many a country church congregation heard the far-off hum of the machines mingling with the cadence of the hymns and considered it no irreverence. Every day was precious to the farmers. The townspeople drove out to watch the work proceed, some of them having a lively interest in the proceeding, for they owned lands on which tenants were gathering the rent-paying crop. The chief topic of conversation, in town and out, was the yield and quality of the wheat, and the papers of the Western cities



OF A GREAT HARVEST FIELD

gave black headlines to information on these matters. Wheat had indeed become King.

While the harvest was in progress in Oklahoma the grain was yet green in Kansas; but speedily the sun's ripening force moved northward, and the laborers took up their march with it. From farm to farm, from county to county, out of the Territory into the State, the army of workers moved, and when the fields of the south were quiet the garnering was in full blast further north. And this was still true when the harvest had moved on and on to the great wheat-farms of the Dakotas, where grain-raising is less a business than a huge speculation. It was all a conquest of the wheat.

In the Cherokee Strip, the latest opened portion of Oklahoma, there are six counties. It is estimated that one of them alone raised enough wheat this year to distribute among the people more money than the United States paid for the entire Strip when it bought it from the Indian tribes. Such facts as this give a semblance of truth to the story told of a western Kansas farmer who shocked his wheat as the men worked behind the binder. At last the binder had come to the center of the field and had finished its work. The driver sought to leave the field, and

found that the shocks were so thick that he could not do so until some of them were moved to make a way for his machine. It is also related that men rented school quarters in Oklahoma for fifty dollars and raised thereon 2,500 bushels of wheat, having no money invested and no taxes to pay.

When the work in the fields is over, the exodus of laborers begins. At the country post-offices they have lined up on Saturday nights and bought money-orders payable to themselves at some distant office. Then they take what is left, board the trains in companies, as they did when they entered the wheat-lands, and are carried away from the level landscapes where the silent yellow stacks stand amid the acres of stubble shorn of a valuable fleece, brave tokens of their service.

Not all, however, take this course. There is yet much to do in completing the harvest. Following the binders and the headers come the threshing-machines, and thousands of able-bodied men are needed in the crews that manage them. The smoke of the threshing-engines rises from every farm, and though the task may not be ended until the leaves on the cottonwoods along the streams are brown, it is no less important than was the initial stage.

The old-time thresher, deriving its

motion from a horse-power and laboriously grinding the straw as if the work were a painful operation, is but a distant relation to the modern separator and its accompaniments as used to-day on the prairies. The separator itself is equipped with a cleaning apparatus that leaves the grain free from chaff or dirt; the straw is taken away through a tube-like stacker that places it wherever wanted. The traction-engine has wide wheels, and the driver's seat is covered with striped awning when desirable. It is the prairie automobile, and when a move is made from one farm to another it takes the whole outfit of separator, cook-wagon, water-wagon, and errand-wagon behind it and proceeds at leisurely pace over the prairie roads. Its progress through the towns in the dead of night frightens children, sets the dogs to barking, and makes the old folks dream that a freight-train has left the track and is steaming up the street.

The cook-wagon is a house on wheels, with gasoline stove, an extension table, and a generous cupboard. Arrived at the farm, it is taken to the lee of a hedge or under the trees along the creek, if such there be, and becomes the home of the crew. The cook may be a man with skill in that direction, or the wife and daughter of the owner of the machine may assist him in this department. The first meal is served at daybreak, the second at noon, and the third when darkness is coming on, for the whistle of the engine does not sound its welcome summons to stop work until sunset. There is plenty of wholesome food—meats, pies, and bread—and there is no trifling with appetite. With the prairie breeze sweeping through the screened door of the eating-house, and the hungry men gathered around the well-heaped table, the picture is a pleasant one.

The business of running a threshing outfit is one that requires considerable capital and some ability as a manager. The first cost of the separator and engine is about \$2,500. The demand for this machinery was such that ten outfits were sold in each of a dozen Kansas counties during the present season. Along with the machine there must be taken six pitchers, who get \$1.50 a day; two feeders, who, when needed, are paid \$2; an engineer, who receives the highest wages, \$2.50 to \$3 a day; and a water-hauler,

who takes the tank on wheels to a convenient windmill or stream to be filled for the use of the engine. The feeders stand at the hungry mouth of the machine and send the grain down among the whirling cogs and teeth, evenly and steadily. If the grain is in bundles, there stands on either side of the feeder a band-cutter, who, with a sharp knife, severs the twine holding the straw together. A boy of fifteen to nineteen can easily do this.

The owner of the farm takes care of the straw as it leaves the machine, and must have two or three men for this. Many a farmer's boy has served a perspiring apprenticeship in the drudgery of life at the upper end of a straw-carrier, fighting to keep back the dust-laden stream that came pouring with what seemed to be malicious persistence out of the whirlpool below.

The wheat—the reddish-yellow treasure for which all the toil has been performed—at last is in sight. Out of a tiny spout well to the rear of the machine it pours its welcome rivulet, falling into the farmer's wagon until the box is full to the brim. Then with the precious burden the wagon is driven to the granary or to the elevator in town, and the farmer breathes a long sigh of relief that he has come to the end of the devious journey from seed-time to harvest.

The thresher has two scales of payment for his work—six cents a bushel if he and his men are boarded by the farmer, and seven cents if he has his own cook-wagon, the latter being the usual arrangement. A good machine can turn out 800 to 1,000 bushels of wheat a day under favorable conditions. Rain, high winds, breakdowns, and other things cause delays. It is a great source of joy to all concerned when the machine hums along from morning to night without trouble. If the threshing is done in the field immediately after harvesting, the bundles are brought from the shocks to the machine as the threshing goes on, and then more men and teams are needed, making it all a busy scene. Some of the newer machines have attachments for cutting the bands of the bound wheat, and other improvements are added each season.

The long wait for a machine, sometimes necessary, has caused a demand in the West for machines that are less expensive,

and so-called "baby separators" are being tried. A farmer can afford to own one for his personal use. Then, some neighborhoods have formed farmers' associations and have purchased threshing outfits, each member of the company taking his turn at using it. This is not common, the old method being generally in use. A machine can in the run of a season thresh from 60,000 to 70,000 bushels of grain, much depending, however, on the yield per acre, the abundance and weight of

usually to assist in a light part of the labor, such as driving a header-wagon. There is help enough without them. Likewise the tales of harvest revelries are generally imaginative. After working twelve hours in the heat of a prairie summer day, there is only one thing that appeals to a harvest hand—a place to sleep undisturbed.

"How did it go?" and "What'd ye get?" are the two questions that pass when farmers meet after the harvest.



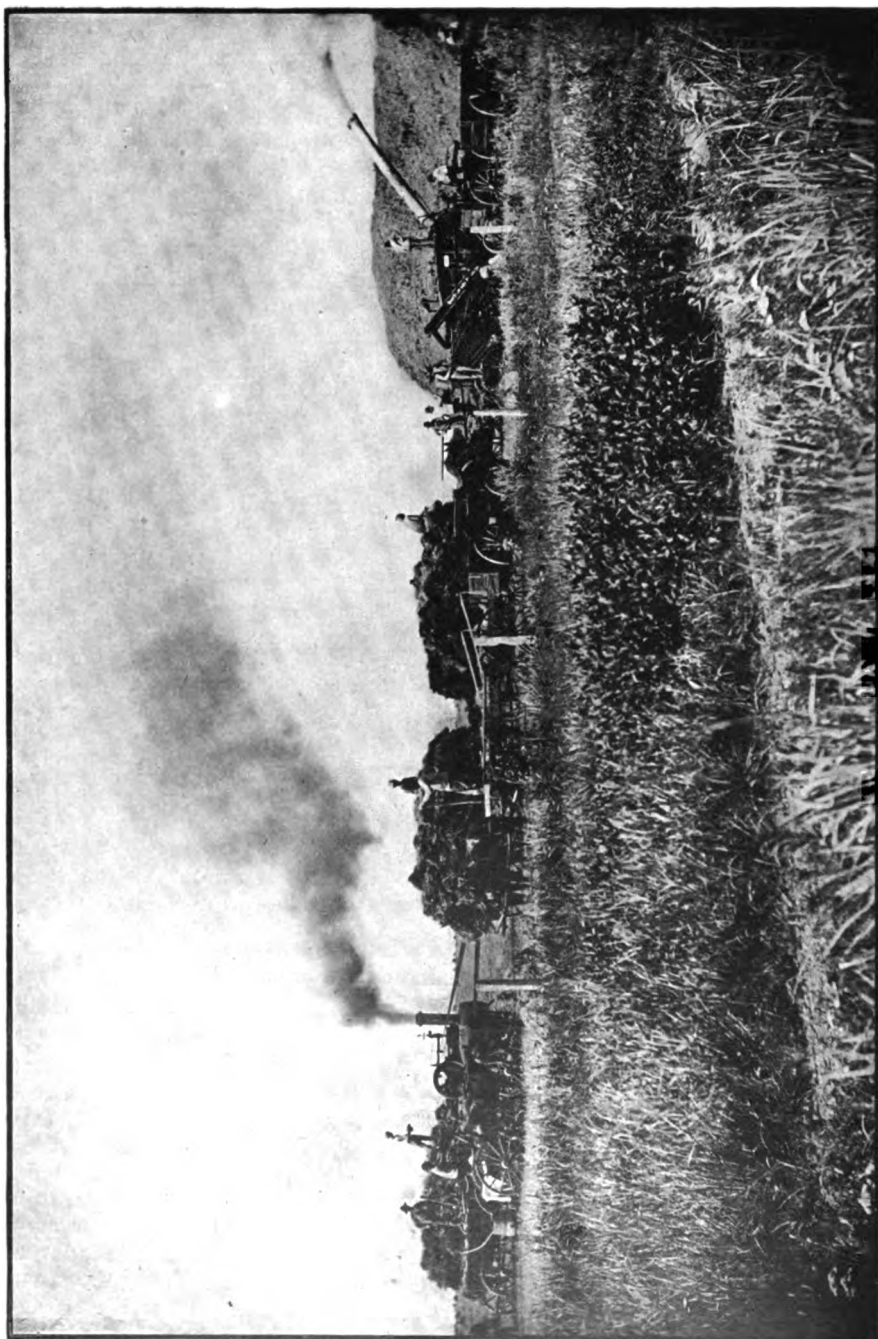
THE MISTRESS OF THE COOK WAGON

the straw, the condition of the stacks, and the weather.

The danger of fire is always with the threshers. It may be from an imperfection in the engine, or it may be from some carelessly scattered coals; the tinderlike stubble or the vast pile of straw welcomes the blaze, and in a moment there is surging flame with clouds of smoke as the only evidence of the wealth that once covered the soil. Frequently the machine also is burned, though the engineer endeavors to couple to it his obedient but clumsy motive power and take it out of danger.

The stories of women working in the harvest-fields of the prairies are mostly fiction. If occasionally one does so, it is

They are at the bottom of the greater question, "Does wheat-raising pay?" Not always nor everywhere. This year in most parts of the West it paid handsomely. The average cost of planting and harvesting an acre of wheat, exclusive of the use of the land, is about seven dollars. If, as was the case on hundreds of farms this season, there is a production of twenty-five bushels to the acre, and it sells for sixty cents, the usual price during the summer at the local markets of the West, there is a profit of \$800 on each hundred acres. When it is not one hundred but a thousand acres that is harvested, the reward in a good wheat year is considerable. There are quarter-sections of central and



THE THRESHING FLOOR



western Kansas and of Oklahoma that this year raised enough wheat to pay for themselves. Fields that went thirty bushels to the acre, and some that did even better, were numerous, and then the farmer was certain that wheat was a good crop for him to raise. He forgot that there ever was a wheat failure, and was convinced that he could make a success every time.

But there is another side.

A farmer came into my office one day during July and was led to talk of his efforts. "We are getting along all right this year," he remarked, "but I don't like to think of what we went through."

"By small crops, do you mean?"

"Not small crops—*no* crops. One year I got sixty bushels of wheat from fifty acres, and saved it for seed. The next year I sowed it and didn't get even one bushel. That was hard luck!

"How did we live? Chickens and cows and kaffir corn—it wasn't very good living, but one can do a good deal when he has to. But it's better now. I'm going to take home a surrey for the folks this afternoon."

He was a type of the Western farmer who has fought the good fight through the hard times and the years of bad crops to better things, and, with his family, deserves all the comforts that generous Nature can give him.

Out in western Kansas are colonies of Russian Mennonites who have year after year stirred the ground and sowed it to wheat. They have given no heed to politics and little attention to the luxuries of life. When they made money they bought more land and sowed it to wheat. At threshing-time it is one of the curious sights of the West to see them taking the cash for their crop in silver and going home with half-pecks of the white metal jingling in their capacious pockets. Their economy of living and their dogged persistence have allowed them to win where thousands of Americans have grown discouraged, and, loading their worldly goods in canvas-topped prairie-schooners, have sought better locations.

On the great wheat-farms of the Dakotas the business is conducted by capitalists, and though it is doubtful if there is any

economy in the management on a large scale, it is the method that seems best adapted to that section. It would not be practicable in the more thickly settled communities of the States farther south.

The time when the Western farmer was compelled to sell his wheat in the field or haul it from the thresher to the market is past. Most of the farm-owners are able to hold their crop from one year to the next if it seems best for securing better prices. As a result, there is less rush than formerly in getting the grain East, though the large crop this year has broken all records for the number of cars sent into the Western cities on their way to the mills or to the seaboard. All through the autumn and early winter will the grain movement continue, and the returns therefrom will make trade good in hundreds of prairie towns where the farmers will spend their profits. Hundreds of farmers and their wives will, during the autumn, take a trip "back East" to the little village where they were born and passed their boyhood and girlhood days. It will be a restful vacation for them, but they will go home better contented with the West than ever, for they will find their old-time friends changed and many of them gone.

Following the threshers, and scarcely waiting for them to get out of the fields, come the plowers, making ready for the next year's wheat crop. On the easy-running sulky-plows they will make their rounds, changing the bright yellow stubble to brown, as the chocolate-colored ribbons of earth are turned behind the steady-moving team. Plowing is begun in July, and the harrow quickly follows, so that by the last of August the fields are waiting for the early September sowing. Later, the smoke of the threshing-engine may yet drift from one side of the field while the drill is placing the seed for next year's crop. It is the beginning and end of the wheat harvest—the planting and the fruitage.

If, year after year, the prairies could produce as bountiful a yield as in the present season, there would be no limit to the good times in the West. The skies would always be bright and the happiness of the people would never be diminished.



# A Renegade

By Martha Wolfenstein

Schneider, Schneider,  
Meck, Meck, Meck.

THE quiet village street echoed with this taunting cry. The shouters were half-grown boys, running in pursuit of a taller one, who fled before them, casting strangely terrified looks behind. At the corner of the street leading into the Jews' quarter, he ran full against a short, fat boy, bounding back as though he had collided with a rubber cushion. Thus stopped short, his pursuers were upon him in a moment.

"Come on, let's fight 'em, Peretz!" cried the shorter boy. The other glared for a moment at his tormentors, breathed hard, clenched his fists, then suddenly grasped his companion by the arm and, dragging him along, ran down the Jews' quarter into the open doorway of the synagogue yard. He quickly slammed the gate and bolted it. The two boys stood panting and glaring at each other. "They are right," burst forth the shorter, "they are right that they call us Jews cowards! Why didn't you fight 'em?"

For answer Peretz lunged forward, grasped his companion by the shirt and the belt of his trousers, tossed him up above his head, shook him as a dog would a cat, and then gently laid him on the ground at his feet. The boy—his name was Jacob, euphoniously called Yaikew in the Ghetto—lay for a moment as if stunned.

"What kind of craziness is this?" demanded he, hotly, scrambling to his feet. "Thou needst not show *me* what a strong man thou art."

"Dost still think I was afraid?" cried the other, passionately. Then he turned suddenly away and hid his face against the wall. Yaikew looked in amazement and saw that he was trembling.

"What ails thee, Peretz?" he asked, more gently. "Has anybody done thee a harm?"

"It is always so; the people all think I'm a coward," was the tremulous reply.

Yaikew shrugged his shoulders and returned with a sage air: "What should they think?"

Peretz cast a cautious glance around and drew from his bosom an old, torn book.

"See," said he, holding it fondly, "this is why I don't fight."

"What is that? What dost thou mean?" questioned Yaikew.

"If I fight might they not tear my shirt and find it?"

"What," cried Yaikew, "for an old, torn book thou lettest them torment thee!"

He took it in his hands, turned its yellow pages wonderingly, and finally added:

"What is this, anyhow? It isn't Hebrew."

"It's Greek," whispered Peretz.

"Greek," echoed Yaikew. "Where didst thou get it?"

"Sh—sh," warned the other, in fright. "The schoolmaster who lived at the mill last summer gave it to me, for blacking his boots and carrying water. In the evenings I taught him to read out of the Pentateuch and he taught me out of this—the Iliad."

"Ili-ahd," mimicked Yaikew, smiling. "There must be fine things written in this book that thou wearest it in thy bosom."

"God forgive me the sin," cried Peretz, "but there is naught so beautiful in all our holy tongue as is written in this little book. I could not live without it. Wail my master would burn it in a minute, and my mother, Yaikew—she is very pious. It would grieve her that I read profane books," and he laid the volume carefully within his open shirt and pressed his hands lovingly upon it.

Peretz was fifteen years old, and for the last two years apprenticed to the village tailor. His widowed mother, the poorest woman in the "Gass" (Jews' street), picked up a scanty living at any odd work that she could find. She had sent him to the Ghetto school until he was *barmitsvah* (at the age of thirteen).

"'Tis time that he begin to earn something, and he has no head for learning," decided the old teacher, for Peretz dreamed

idly over the fine, logical intricacies of the Talmud text.

The great dry-goods merchant of the "Gass" took him into his store to teach him the business, but in a month Reb Noach sent him home with the message: "Tell thy mother thou art as fit for business as I am for a tight-rope walker." As Reb Noach had a club foot and weighed some two hundred pounds, this likeness was fully convincing.

Although Peretz had been with his master, the tailor, almost two years, he had as yet learned little of the craft. His principal occupation was that of minding the children and doing chores, for which select service he received no wages.

With his lank limbs protruding from his ragged clothes, an old rimless cap pressed upon his black, curling hair, his pallid face and black eyes red-rimmed with nightly reading, he was the butt and jest of all mischievous boys. The little cowards took particular delight in tormenting him as soon as they discovered that he would not fight.

The very next day after the incident related, Peretz's master sent him to deliver a coat to Count Reichenberg, whose estate was an hour's walk from the village. Peretz went along, reciting to himself parts of his beloved Iliad. His memory failing him at a certain passage, he sat down and looked up the verse. It was beautiful. So was the next and the following one, and in the combat of Hector and Ajax he forgot his errand, his wretched life, and the whole world about him. Noticing presently that the lines in his book were growing dim, he looked up and saw to his dismay that it was evening. He remembered that his master had particularly urged him to hasten, as the coat was for a fancy-dress ball which the Count was to give that evening, and which the tailor had taken great pride in freshening for the occasion. Peretz snatched up his parcel and ran at the top of his speed.

Lamps were already twinkling on the lawn when, frightened and panting, he arrived at the palace. He delivered the parcel, and was about to steal away when a valet appeared and ordered Peretz to follow him, as the Count wished to see the messenger.

Peretz followed. Pale with fright, he

appeared in the doorway of the Count's dressing-room.

"Thou damned rascally scoundrel!" roared the Count, a thick-set man, with a round face, now red with rage. "I have a mind to have thee flogged, thee and thy master together. What does the man mean by keeping me waiting? Tell thy master that I'll have him run out of the village. I'll ruin his trade. I won't pay him a kreutzer." Peretz trembled at sight of the Count's rage.

"It isn't my master's fault," he stammered. "He sent me early in the afternoon. I forgot myself."

"So!" cried the Count, "loafing in the tavern! Pitching pennies! What!"

Peretz's pride was stung.

"I was reading, your Highness," replied he, quietly.

"What! reading! Liar! What wast thou reading? Show it to me! Where is the book?"

Peretz paled again. He had betrayed his secret. He would lose his beloved book, perhaps his place, and be again a care and disgrace to his mother. He undid his ragged shirt, pulled out the tattered volume, and two great tears welled up under his lids as he reluctantly held it forth to the Count. The Count glanced at the book, then at Peretz, and shook his head incredulously.

"Dost mean to say, boy, that thou canst read this?"

All trace of anger had vanished from his face, which now shone with interest and curiosity.

"Here," continued he, "let me hear. Read something," and he thrust the open volume into the boy's hands.

Peretz grasped the book joyfully. Perhaps the Count would let him keep it, after all. He began to read. Passage after passage flowed glibly from his lips.

The Count listened, his face a mixture of surprise, incredulity, and pleasure.

His guests were surprised presently to see him appear in earnest conversation with a ragged, barefooted Jewish boy, whom he shook by the hand at parting as if he were his equal.

"You seem to have discovered a new species of game, Count," remarked a guest, laughingly.

"Hunting is not my pet vice, Madame," returned the Count. "Am I not

known as an inveterate collector of gems? You may congratulate me. I have just discovered a rare diamond."

That same evening Schedel Neuer, with Peretz beside her, stood within the rabbi's house, crying, eagerly:

"Talk it out of him, Herr Rebbe Leben! He wants to go to Vienna. The Count wants to send him to the High School. Why should he become a wise man? Will that bring money into the house? If he learned nothing out of our dear, holy books, will he learn out of those without a word of Yiddish [Hebrew] in them? He dare not go, Herr Rebbe Leben. We dare not take it from the *Goy* [Gentile]. There will no good come of it. Why should he learn all the wickedness that is written in those books? Not my father, peace be with him, nor my grandfather could read a word that was not written in the Prayer Book. They were pious men, but he has it from his father. God forgive me that I must confess it."

The rabbi, a young man, who had been but two years in the village, and had what the older people called "new notions in his head," at once sided with Peretz.

"You may take my word for it, Frau Neuer," said he, "there is much wisdom contained in those books that you so despise. It would be better if more in the 'Gass' should devote themselves to their study."

But Schedel was firm in her opposition. "There will no good come of it," she insisted. "We dare not take it from the Gentile."

The younger folks sided with Peretz.

"Wilt thou trample thy good fortune under foot? Times have changed, and the Jew and Christian are now equal," they urged. The old people shook their heads wisely, and sighed:

"The Jew and the Christian can never agree. There will no good come of it."

But the outcome was that Peretz went to Vienna to study, under the protection of Count Reichenberg.

His letters were full of hope and happiness; everything was pleasant and easy; he was already beginning to earn money, for he had formed a class of factory men

and women whom he was teaching to read and write. He sent his mother all of his earnings that he could spare, and begged her not to work so hard.

In two years Peretz was admitted to the University, and after this he was able to support his mother in ease and comfort.

"Nu, Schedel," said her younger friends, "dost still wish to have thy Peretz home and minding the tailor's children? Thou livest at thine ease like a countess."

But Schedel looked up sadly from her knitting and complained, "What have I of my son when he is in Vienna and I am here?"

"Schedel is a discontented old grumbler," they said of her; but the old people sighed and said sympathetically, "She has her cares."

One day the neighbors found Schedel with a letter clasped tightly in her hand, lying as if dead on the floor. They laid her upon the bed and sent for old Dr. Pinkus, but in spite of all efforts she remained unconscious. Then they sent for the rabbi, who read the letter. It was as follows:

#### *My Beloved Mother:*

It near breaks my heart to write this, for I know how it will grieve thee. Didst thou but know what pain and struggle I have gone through, thou wouldst pity and not condemn me. What I am about to do *must* be, or all my striving all my life were in vain.

Mother, dear, it is only a form—an empty nothing. My soul still clings to thee, to our dear "Gass," to the beloved friends at home. But wouldst thou that I come back and go to work for the tailor again; or at best earn a scanty living by teaching at ten kreutzers an hour? Shall I, like Dr. Pinkus, smother my brain, my body, my soul, within the Ghetto walls? Were he not a Jew he could to-day be Professor at the medical college here. And poor Aaron Silberstein—is he not grown bent and gray and miserable in his wretched little shop? He might to-day be upon the Supreme Bench of Austria had he but consented to be baptized. I tell thee it is obstinacy, nothing but obstinacy! A short ceremony, a few drops of water—can they change the soul? Or does true religion consist in what one eats, or in the strap one binds upon the forehead, or that one prays in Hebrew? In the end they are all alike—Judaism and Christianity—both for the betterment, the happiness of mankind. All the rest is trifling—empty form. But we cannot transform the world. If the majority have prejudices and insist that we become Christians, it is absurd to stand like petulant

children. It is madness to try to run our heads through a stone wall. Obstinacy, I say, sheer obstinacy! And I cannot sacrifice position, ease, comfort, wealth, hope, ambition—aye, fame (thou dost not dream of the heights to which I may aspire)—for an empty form. As a Jew in Vienna I cannot earn my salt. Moreover, my beloved friend and benefactor, Count Reichenberg, is being constantly reproached for his protection of a Jew, and must leave me to my fate unless I change. A thousand times rather death than back to the Ghetto! It is useless to try to dissuade me. The first steps are already taken. God help thee to see it in the right light. We shall yet be happy together, darling mother, till a hundred years. Dost remember how thou didst laugh and wonder that the Countess has her breakfast in bed? Thou wilt live like the Countess, mother, with a maid to save thy dear, tired feet every step, and silken dresses, and a new Sabbath cap for every week in the year.

Write that thou forgivest and still lovest thy affectionate son till death,

PERETZ.

P. S.—My letters are to be addressed to Father Ignatius Becker, at the Brother House of St. Benedictine.

The news spread like wildfire through the "Gass." The younger folks shrugged their shoulders, sighed, and looked wise.

"Wai!" lamented the old folks, wringing their hands. "A traitor in Israel. Poor Schedel!"

The doctor said there was no hope for the old woman. She would take neither food nor drink, and lay for days in a deep lethargy. On the seventh day of her illness another letter arrived. In fear and apprehension, yet half hoping to arouse her, the doctor took her hand and said:

"Frau Schedel, here is a letter for you."

Schedel for the first time opened her eyes.

"Isn't he done yet?" moaned she, feebly. "Read! read!" The doctor opened the letter. It contained only a few lines and a ten-gulden gold piece. He laid them both within her hand. Schedel slowly lifted her hand and looked with dim, bleared eyes at the coin. Then suddenly, with a cry, she sat up in bed.

"From him!" she cried with a shrill voice. "Does he think he can buy me as they have bought him—with a piece of gold!" And she flung the coin from her with such force that it crashed through the window and rolled on the pavement outside.

The neighbors stood around awaiting her death; the friends wept; the "pious

women" were in readiness; but towards evening the wrinkle on the old doctor's forehead began to smooth out, for Schedel opened her eyes and said:

"Why do you sit here, Herr Doctor Leben, waiting for me to die? I shall not die yet."

"It all lies with you," replied he.

"I tell you I will live!" assured Schedel.

"She will live," said the doctor, and went home to his bed. He had hardly closed the door when Schedel said to the woman who was watching with her:

"Bele Leben, bring me that gold piece."

The woman gave her the coin, and Schedel placed it under her pillow. The next morning she breakfasted on bread and milk.

Every seventh day following this a letter containing a gold piece arrived, and with each new coin Schedel seemed to gain strength. Yet she grew thinner and paler every day; only her eyes seemed to live, and they gleamed with a strange, wild energy. She kept the coins carefully wrapped in an old piece of silk, and when she looked at them she would laugh a low, mirthless laugh that terrified those who heard her. She who had proudly refused all their help during her days of bitterest poverty now lived upon the soups and invalid dishes the neighbors sent her.

"Let me buy thee a bit of roasting meat," urged her neighbor Bele one day. "Thou needest it for thy strength."

"Have I money for roasting meat?" replied Schedel in surprise. Bele flushed red with anger.

"Hast thou not thy pocket heaped full of gold so that one hears it jingle a mile off!" she cried.

Schedel looked at her quietly for a moment, then said:

"If I were lying out on the street and dying, and one should say, For a penny of that gold thou canst buy a drop of water to save thy life, I would not buy it."

"Would one believe," said the people, contemptuously, "that Schedel should turn out such a miser?"

"One does not become a miser over night," said Dr. Pinkus. "There is something wrong with Schedel. She is planning something."

The morning after the sixth gold piece had arrived the "Gass" awoke to the

astounding news that Schedel was gone and her house locked up.

Two weeks later an old woman, haggard, footsore, and travel-stained, joined a great throng crowding into the portals of St. Stephen's Cathedral in Vienna.

"Art sure," asked she of the Jewish lad who was leading her by the hand, "that he who is to be baptized to-day is the young man Neuer? It must be a mistake."

"Shall I not know, when nothing else has been talked about for a month? Think not it is for him that all these people have come. Only last month, when the old law came in again and we Jews were forbidden to own land, three got baptized, but not a cock crowed about them. The people have come to see the Kaiser. He himself is to be godfather, on account of his friend the Count. Such a thing has never been before. My mother says she doesn't know whether it is an honor or a disgrace for the Jews. Anyhow, it will be a fine sight;" and the boy, stimulated by the promise of ten kreutzers, began elbowing his way through the crowd, and dragged the old woman with him into the Kaiser Chapel, already crowded to suffocation, where the ceremony was to take place.

In front, near the altar, on which a thousand candles glittered, were invited guests of the nobility, and in a place of honor Count Reichenberg and his family. Suddenly a glorious burst of organ music shook the air, the chancel door opened, and forth came the cardinal and bishops and a procession of priests, followed by choir-boys, some swinging censers. Then came the convert, led by two acolytes. He was covered from the neck to the ground by a sweeping robe of white, his face pale as death, his black eyes downcast.

When all were assembled, the chancel door again opened; a handsome, pleasant-faced young man entered and stood beside the convert. The church was hushed with awe. It was the Emperor Franz Josef of Austria!

Now the chant began, which the cardinal himself intoned. Then all again was silence, while the convert uttered the confession of faith, bowed his head to receive the holy water, raised a crucifix on high and pressed it to his lips.

It was done! The people were about to withdraw when a shrill voice in the congregation cried suddenly, "Wait!"

An old woman, disheveled, trembling, and wild-eyed, scrambled over the low altar rail.

"Wait!" she cried, with a low, mad laugh. "I've a gift for the newly baptized child. I've come afoot all the way from Maritz to bring it. See," she added, extending her tattered shoe, "not enough leather there to cut a little patch."

"She is mad," whispered the priests, and darted forward to seize her. But in a moment Peretz stood beside her with uplifted hand.

"She is my mother," he murmured.

At sight of him the old woman uttered a fearful shriek.

"Did you see him, all of you—did you see him kiss the crucifix? Phui! Thou wretch! accursed *Meshummed!* [renegade]. Here thou hast thy dirty gold," and she flung a handful of coin full into the young man's face. The blows seamed the flesh with livid white, which in a moment turned purple. The people stared.

"A maniac," "She raves," "Bind her," buzzed the crowd.

But she had flung herself on her son's neck, and was wailing,

"Have I hurt thee, Peretz, my life? I did not mean it. Oh, the poor bruised face," and she stroked the red spots gently with her withered fingers. "God forgive me! I am a wicked mother," she sobbed. Lifting her in his arms, Peretz carried her out into the vestry, where she lost consciousness.

When she again opened her eyes, she looked around in stupid amazement at the strangers, the priests, and the choir-boys.

"What are we doing here, Peretz?" she complained, querulously. "Come, let's go home. It seems to me," she whispered in his ear with scorn, "these here are nothing but *Goyim* [Gentiles]."

Two days later the "Gass" was in the ecstasy of excitement when a special coach from Seldau brought Peretz Neuer and the corpse of Schedel, his mother.

On the evening of the next day, when they buried her beside her husband, Peretz disappeared from the village.

For years he was never mentioned in

the "Gass" without a curse. "Matri-cide" was the favorite name given him, and he was held up as a warning example to all unruly children. As time passed he was almost forgotten, and it was only his old-time friend Yaikew Holzman, whose business often brought him to Vienna, who kept his memory alive.

Once he came home with the announcement that Peretz, or rather Professor Doctor Franz Josef Neuer, as he was now called, being named after the Emperor, was going to be married to the daughter of Baron von Waldeck-Schleierbach. Another time that he was acknowledged the finest Greek scholar in all Europe. Then that his text-books were used in every school in Austria, and that he was making money "like hay."

Later this changed. He then reported that Peretz had two daughters, but did not live happily with his wife. Then they were speaking of a separation. Then he brought the exciting news that the Professor had been wounded in a duel with his brother-in-law, the young Baron, who had called him "a damned Jew." Years after they heard that he was separated from his wife and family and lived alone in a great stately mansion, with servants and carriages and all manner of riches.

Once they read in a paper which Yaikew brought from Vienna that the eminent Greek scholar, Dr. Neuer, was to spend the coming Easter holidays with his old friend Count Reichenberg at Schloss Maritz. The excitement in the "Gass" was great.

"So he is coming back!" "To show off his greatness!" "To taunt us with his riches!" "The accursed apostate!" were the comments of the people.

The Jews listened eagerly for gossip about Peretz, but all they heard was that his handkerchiefs were always spotted with blood, and that he took pellets at night to stop his cough.

"'Tis the wasting disease," they said; "God's judgment is upon him."

One day the children of the "Gass" came running home with the cry that the Count and his guests were riding through the village on their way to the hunt.

The gay cavalcade, at its head Dr. Neuer, came cantering down the street.

"Seest him, the wretch?" whispered the Jewish women, pointing him out to

their children, on whom the moral of a familiar story was lost, for they gazed with delight at the wicked infidel; indeed, never had a nobler-looking man been seen in the "Gass." His hair was gray, his smoothly shaven face lined with care and disease, but he sat, a manly figure of perfect elegance and grace, on a high-stepping milk-white horse, and the large black eyes glanced with haughty indifference about him.

"He is not even ashamed," cried the people with rage, as the riders disappeared in a cloud of dust.

The great Passover festival had arrived. Through all the village, aye, even at the princely Schloss Maritz, was its wide and subtle influence manifest. Professor Neuer, his heart heavy with memories, feverishly paced a long dark corridor, when suddenly the clear voice of the young Countess Gisela reached his ear.

"That Jew girl," she cried angrily, "sends me word that, on account of one of their heathenish festivals, she cannot mend my tunic. It is most exasperating! She is the only lace-maker in the village."

"We shall admire the fair penitent in another gown," replied her husband, jestingly.

"You know," pursued the Countess, petulantly, "that I have vowed my Lenten gowns shall be only of black or gray. 'Tis my long tunic of black Duchesse—only a small tear—a few hours' work. The ungrateful creature! I have given her no end of work, and now, for nothing at all—oh, they are all alike, these Jews! I cannot understand papa's infatuation for this Jew—this Dr. Neuer. His haughtiness irritates me. Haughtiness! It is his Jewish impudence."

"I had thought the baptismal waters washed away that taint these twenty years ago," interposed the young Count, laughingly.

"Absurd! as if baptism could wash it away. No. A Jew is a Jew, and remains a Jew. 'Tis in the blood—Judas's blood!"

Dr. Neuer smiled bitterly as he walked on and the voices died away behind the heavy portières.

But in the "Gass," the despised, they of the Judas blood, were seating themselves joyfully at the snowy *Seder* tables, there

to celebrate symbolically and with praise and song the redemption of the children of Israel out of Egyptian bondage.

The festival in Yaikew Holzman's house was particularly happy.

Old Holzman read the service, filling in the intervals with merry jokes and reminiscences. The children 'crammed themselves with sweets, toyed with the sprigs of horseradish which they were bidden to eat in commemoration of the bitterness of their ancestors' lives in Egypt, and giggled as they slyly threw the bitter herb under the table.

"Granddaddy, dear," said Isserl, Yaikew's youngest, in the midst of the meal, the resting-place in the service, "for whom is that glass of wine there that no one drinks?"

"Listen to our little one," laughed old Holzman, patting the child proudly; "he questions like a Talmud scholar."

"That," he explained, "is for the prophet Elijah. After we have eaten and said grace, we will throw wide open the door, that Elijah may enter. If he comes, it will be a forerunner of the Messiah; then next year we shall all be in Jerusalem."

"Let me open the door for Elijah," cried Isserl, leaping from his chair after grace had been said.

He flung wide open the door.

"Here he is," he piped gleefully.

The company uttered a cry of terror, for in the doorway stood a man; not the long-haired, barefoot Nazarite, but an elegant gentleman in faultless evening attire. A sable-lined cloak hung upon his shoulders, and around his neck on a ribbon hung an imperial decoration—the Golden Cross of the Legion of Honor.

"Pardon me," said he, timidly, stepping into the room. "Did I frighten you? Dost thou not know me, Yaikew?"

"Peretz," gasped Yaikew, white to the lips.

"Have you not room for an old friend at your *Seder* table?" pleaded Neuer, with a faint smile.

The company stared, with pale, troubled faces, but old Holzman cried scornfully:

"This is a Jewish festival; it is not intended for the *Goy*. Why do you come and disturb my festival?" he added, roughly.

Neuer stood at the door, hat in hand, meekly as a beggar. His lips trembled

pitifully, his eyes roved large and pleading over the happy family group and the old familiar scene.

"I was—so homesick," he murmured, faintly, trembling in every limb.

"Father, let him remain," urged Yaikew. "Dost thou not see that the man is sick? Surely he is penitent."

"Penitent!" cried the old man, fiercely. "See the sign of his penitence. See! he wears it on his bosom!" And he pointed with trembling finger at the cross on Peretz's breast.

For a moment the bitter smile which the Countess's scorn had called forth hovered again on Peretz's lips. It was quickly replaced by his habitual haughtiness.

"Pardon my intrusion!" he said, coldly, but he clutched the doorpost and reeled like a drunken man as he walked away and disappeared in the darkness.

An hour later the "Gass" was disturbed by breathless ejaculations and hurried footsteps on the quiet street.

"What has happened?" cried Yaikew from his doorway.

"A corpse—they have found a corpse in the cemetery," whispered a passer-by.

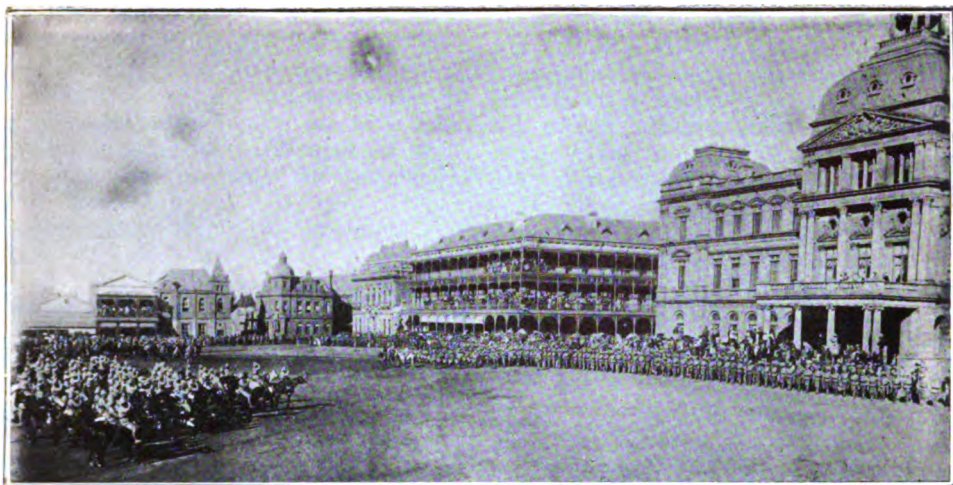
Yaikew seized a lantern and ran with the rest. The joy of the festival was at an end. The men hurried down the street with pale faces, the terror-stricken women clasped their children, and in every mind raged the horrible memories of the "blood accusation."

All hearts failed when, arrived at the cemetery, they saw the form of a man stretched lifeless across a grave.

"The *Meshummed*!" gasped a dozen breaths.

The grave on which he lay was that of his mother. Beside him was an old, black prayer-book, bearing Schedel's name on the fly-leaf. It lay open at the *Kaddish*, the mourner's prayer for the dead, that glorious exaltation of God, that deathless, ancient cry which with mysterious power binds together all Israel as with imperishable bonds of steel.

Peretz the Renegade sleeps in the cemetery of St. Benedictine, under a massive marble cross; but every year, at the anniversary of his death, that ancient *Kaddish* prayer rises to heaven, and a deathlight is kindled in his memory, in the house of Yaikew Holzman of the "Gass."



RAISING THE BRITISH FLAG AT PRETORIA

# THE BRITISH AT PRETORIA<sup>1</sup>

*By James Barnes*

*Special Commissioner in South Africa for The Outlook*



IT is the Transvaal capital. The khaki people are outside on the slopes of the great hills; one would scarcely know they were there. A sentry paces up and down before the bank at the corner; there is another up the street. The army rests; it is a breathing-space, perhaps, but the long march is done; the fighting is nearly over. They are here at last—the place they started for so many months ago.

I can see them now if I close my eyes, and I will see them all my life—the plodding, grimy, hawk-faced men!—line upon line of them sweeping over the sun-dried, dusty veldt. I can see them sitting, weary and listless, by the side of the trampled, wheel-hacked road. I can hear the rumbling of artillery, the groaning of the great wagons, the yawping of the Kaffir drivers, the swishing of the long-lashed whips.

Marked here and there with the tell-tale earthen mounds six feet by two, mile-stoned with dead horses, dotted with the bivouac sites, the trail of the armed pilgrimage stretches behind us. And it seems long ago to me, for the simple

reason that I am in a comfortable room, with electric lights, and a little button below a card directing you to press so many times for anything you want. There is a carpet on the floor, and curtains at the windows. I have been here a week, and am just beginning to get used to the button, the hot and cold water faucets, and the big brass bedstead. The first night of it was miserable; I worried myself sleepless trying to persuade myself how wonderfully comfortable it all was, and endeavoring to convince myself, moreover, that this was really Pretoria—Pretoria, that shook her fist in Great Britain's face, that took up arms and defiantly dared her to come on. It couldn't be Pretoria—this quiet little town, with its churches and public buildings, its open shops, its watering-carts spraying the dusty streets, its English signs, and tennis-courts and flower-gardens. It was Pittsfield, Massachusetts. It was Trenton, New Jersey. It was any quiet, better-class town in any prosperous State in the Union. The long pilgrimage could not be ended! Why, we had walked in. When we did walk in, after a few salutes at the gates, just as if we had been invited, which is more or less fact, we were guests apparently welcome and

<sup>1</sup> Copyright, 1900, the Outlook Company.



expected. The forts of Swartz Kop, Klapper Kop, and Schanze Kop had not even frowned at us. Here came uniformed porters to take our luggage at the hotels! Hack-drivers stood outside waiting for fares! Could Kruger and his Cabinet have been sincere when they said Pretoria would be defended to the last gasp? Was it not all a good-humored joke when the Transvaal shook her apparently threatening and defiant fist? No, the graves out on the veldt and up on the stony kopjes, the dreary war-swept country outside, were no joke. Nor was the past a dream. Yet it was Pretoria.

I could not help thinking what would have been the difference if the Boers had entered any of the English towns they had tried so hard to get at. Pale, half-starved people would have glared at them, little children weakened by long diet of horse food and horse flesh would have clung to their frightened mothers—the mothers who had worked in the crowded hospitals, who had passed sleepless days and nights underground in the bomb-proofs, near the ruined, blackened houses, everywhere the marks of the blasting shells! There might have been a few handfuls of weary-eyed prisoners, worn by the long watching in the trenches; there would have been wounded men in the market-place and dead men on the corners—suffering and desolation—war! That would have been the story of Ladysmith, of Kimberley, of plucky little Mafeking. There would have been smashing of windows, wild riding on the streets. But why these imaginings?

There is no sign here of conquerors or conquered. It is the amazing part of it! When, at two o'clock on Tuesday, June 5, Lord Roberts and his staff took their position on the north side of the public square, and the little silken flag that Lady Roberts had made (that had floated at Bloemfontein, at Kroonstad, at Johannesburg) lifted to the flagstaff, there sounded an English cheer. That minute the Transvaal became British territory. The released officers from the bird-cage were perhaps the loudest-voiced, but there were many burghers who joined in with a feeling of relief. There was assurance of safety in the very order, there was the comfort of stability in the sense of power behind it. In the crowd were men who had fought;

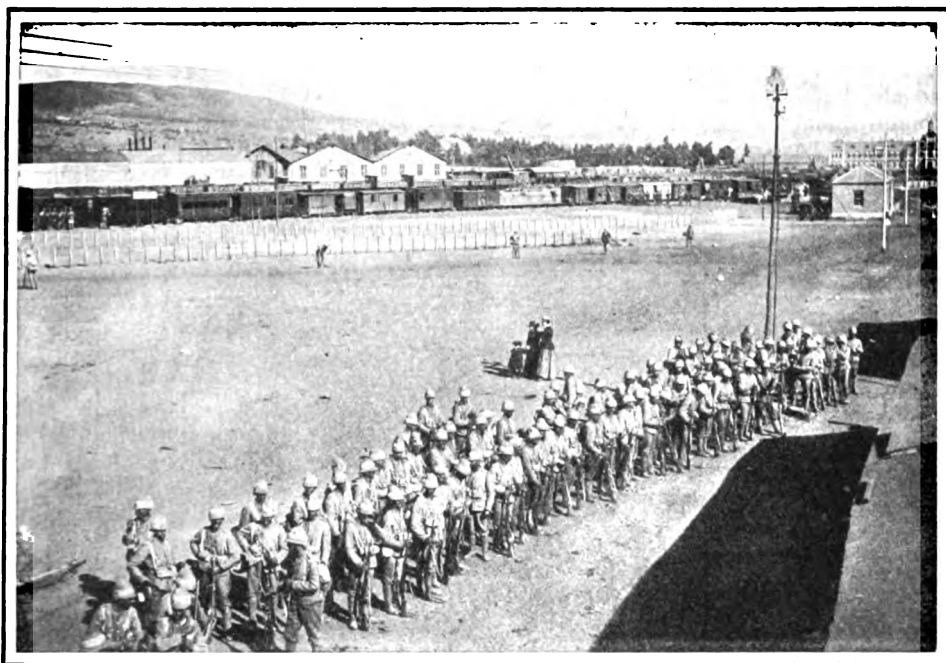
there were men who yet had on their bandoliers filled with sharp-pointed Mausers, their rifles were yet in their hands. It was wonderful! As the dun-colored lines went by, these men watched them with an expression of mere curiosity. They asked the names of the regiments, and when it was all over they asked what they should do with their arms. They were tired fighting; they had no more desire to kill the men in helmets. Their homes were safe. They could call their liberty their own. They were not dissatisfied. Even Mrs. Kruger, who appeared on her doorstep, was not worried.

Thus it was that the whole scene struck the beholder as confusing. It had to be thought over and puzzled out to be properly understood. It was a relieved city, not a conquered one—that was the forced deduction. There was a diversity of opinion, doubtless, but a city that had undergone seven changes of government in seven days, whose citizens had lived through a week of terror from internal threatenings, must have felt relieved. Their President and his Cabinet had deserted and robbed them, foreign adventurers had foisted themselves upon them, the burghers themselves before the British entry had looted their own government stores. They had been misled and lied to. It was their sole revenge.

Said a prominent burgher to me :

"For months we have spoken quietly among ourselves, 'When the English come,' and talked so of the future. Our officials were saying, 'The English will never reach here—they are starving—they mutiny—they will not face our burghers—their officers drive them to fight with whips,' and our papers, under orders, printed stories of victories that never happened, till we smiled among ourselves. Only the very ignorant were deceived. Oh, yes, I fought. I was wounded at Colenso. I came back to fight no more. I knew. But see here—"

He pulled a newspaper clipping from his pocket. It was from the "Volkstim" of a recent issue. It detailed a number of British reverses that I could not recall having ever heard of, which, seeing I had been on the spot, was not a strange thing, but they were in the form of official despatches, giving them, on paper at least, an air of authenticity. The editor, out



**FIRST BRITISH SOLDIERS ENTERING PRETORIA**



**FIRST BRITISH PRISONERS ARRIVING AT PRETORIA**

of a sense of humor or disgust, had added a little paragraph of his own.

"We are also informed," wrote he, "that Lord Kitchener and Lord Methuen are wounded, Lord Roberts is a prisoner, and the rest of the English army have committed suicide!"

"How about Kruger and his advisers?" I asked. "What did they hope to gain?"

He shrugged his shoulders (a Boer can dodge a direct question like a Yankee) and looked at me keenly.

"I suppose they had their hopes," he answered.

"Foreign intervention?"

"Ya, most certainly."

"And the gold?"

"They spent much trying to get that intervention. There was an American,



LORD ROBERTS'S INDIAN GUARD

a politician, who could tell you that," he added. "And there were Irish, and French, and Germans, and Hollanders—they got most. There was some sent to England, too. All the rest they took away, and paid all their debts in paper—it is no good."

"But President Kruger?"

"He hoped for miracles. He was already the richest man in the Transvaal—the others had to make it all; they were not so rich."

"Do you think the people would wish them to come back?"

"There are some that had better not come back," was the reply.

Then I asked him if he had seen a boy who had come all the way from America with a resolution of sympathy from some school children.

"Ya—that was funny."

We spoke of the Boer generals. Louis Botha, Erasmus and Lucas Meyer, were friends of his.

"Botha is a proud man," said he. "And now he wants terms. He knows he cannot win, but he wishes to save his name. He does not want money. Erasmus is an old-style Boer fighting general—not so clever. Lucas Meyer I knew also well. He had great influence at first, but Botha is the best soldier the Boers have had."

I have noticed a strange thing. The Boer always speaks of himself in the third person. He seldom uses "we" or "us." He says, "The Boers were over here," or "Do you think the Boers will return?"

I do not think that there was ever a people so hard to understand. They are as elusive in character as they are on the field. One cannot guess their thoughts any more than one can anticipate their sudden movements.

Just an instance or two. There is a man here in town named De Korte, a recent judge and inspector of police under the Kruger rule; two days before the British entry he was doing his utmost to secure the removal of the prisoners at Waterval, although this was contrary to an agreement made with the captured English officers to the effect that if the unruly prisoners (who had been unfed for two days) were kept from breaking out, they would not be removed. He actually persuaded nine hundred to leave the stockade and go under guard to the railway station. It was promised that they would be taken to neutral Portuguese territory and set free. They are now under confinement at a place near Elandspruit—the promise was not kept.

Yet this man, in company with Louis da Souza, Burgomeister Potgieter, Smit, the Railway Commissioner, Kleynhaus, Minister of Mines (also acting Treasurer-General), Hans Minuar, Registrar of



LORD ROBERTS REVIEWING THE NAVAL BRIGADE

Deeds, Waerda, Chief of Public Works, Landrost Zeiler, Commandant Zeederberg, and De Beer, Inspector of Offices, came out to meet Lord Roberts and surrender the eagerly expectant town, De Korte volunteering to lead them.

Strange to say, Botha, with his few thousand irreconcilables, was on the northern outskirts. He had left but the morning of our entry; a few shots had been fired almost within sound of the Public Square. He had threatened to bombard the place the moment the English entered—which was most inconsiderate, everything taken into account. So Lord Roberts held the surrendering committee, and they sent a message to Botha. He withdrew some fourteen miles, and sent word that he would fight to the last, elsewhere.

All this was the strange undercurrent of the peaceful scene, that did not show in the least on the surface. There were the cheering crowd, the tame Boers with their irksome armaments, there was the committee in frock coats and tall hats, there were the watering-carts, the open shops, the hospitable hotels—and English flags rising everywhere in the example of the one that lifted on the public buildings.

It is stranger than it was confusing.

Most of the committee now hold positions under the military and provisional governments. De Beer is an adviser, and De Korte is at the head of the Boer police—for Boer policemen, with badges on their arms, still patrol the streets and assist the military. But there seems little use for either; the town might, to all appearance, be managed by one sleepy constable.

Sunnyside is a pretty little suburb of Pretoria; yet it is not exactly a suburb, but a quarter of the town, and is only separated by a clear running brook, crossed, except in one place where there is a real bridge, by drifts. It was here that Lord Roberts took up his headquarters—at the British Residency; and nestling in back yards and down the tree-shrouded lanes were the camps of his body-guard and followers.

There were tents and covered wagons, pickets and camp-fires, everywhere among the little villas. At night it looked more like a gypsy encampment than the headquarters of an army.

The town, patrolled every night and policed every day, showed no evidence of any internal dissatisfaction. The Government, under the administration of Gen-

eral Maxwell, military governor, and filled, in its various branches, by appointees from the staff or line, went on as smoothly as clockwork. Outside the town troops were camped, holding the ridges and keys of the positions.

There was some fighting and much heavy skirmishing to the eastward of the town, but of this I need not here write a detailed description. But a person living within the precincts of the town could perceive nothing of the rough side of warfare, and had not General Botha and his few obstinate followers remained under arms, the military restrictions might have been relaxed, and peace, with its attendant joys and privileges, would have been in full possession. Much suffering and hardship could have been avoided.

But a strange condition of affairs existed. For ten days Pretoria was absolutely cut off from communication with the south. General De Wet, that bold and hardy leader, had revived his forces in the Free State. The long line of railway, practically unguarded, had been broken in several places. Newly constructed bridges had been destroyed, convoys had been taken, wires had been cut, and misguided and wanton mischief, that could have no possible bearing on the result, was rife.

People in London were much better informed of the condition of affairs than we were in Pretoria. With the lines destroyed, the correspondents had resorted to precarious despatch-riding, and as much as £30 was offered for carrying despatches through to the rail-head at Kroonstad.

Of the nine men who started in one week but three were successful. Three were captured and three turned back. But yet, as before, Pretoria continued quiet. There was no advance upon Leydenburg. It was only gradually that the effect of all this began to show.

There was a meaning in the whispering groups at the street corners. At the hotels that were frequented by officers the corridors and bar-rooms, dining and billiard rooms, were thronged by foreign-looking people, who edged close to listen and pick up scraps of conversation.

The undercurrent of suspicion, and hatred even, of the minority appeared on the surface. Exaggerated rumors of all kinds filled the air. "Botha was on the outside of town with six thousand men." He was constantly being supplied, it was said, with news and information. Conspiracies were unearthed, and men who were profiting by the British occupation, and had taken the oath of neutrality, were found to be concerned in these. Others who should have been neutrals because of their nationality and birth were found to be

involved also in the plottings of the Boers.

The continuance of the struggle, fostered for what reason no one who knew the real situation could fathom, brought hardships in its train. The military rule became more strict. A feeling of vague suspicion and mistrust awoke between the soldiery and townsfolk. Stringent methods became necessary; horses were needed; the remounts on their way up from the south were prevented from arriv-



GENERAL LOUIS BOTHA  
Boer Commander-in-Chief.

ing by the mischief-makers in the Free State.

There was a resort perforce to Boer methods, even for the protection of the town itself. Every horse in town was commandeered. Those who could show reason why they should retain their property were given licenses to own and permits to drive in the streets. The rest were all taken and properly paid for.

The line was repaired almost as quickly as it was destroyed, but it was strange how the falsity of the apparent situation added to the trouble. A few hundred yeomanry were captured somewhere along the railway line. It caused no dismay at headquarters in peaceful Sunnyside. It was an irritation, as was the destruction of some two thousand mail-pouches, and the capture of winter clothing destined for the First Division.

But it set some of the people talking harder. The leniency and trustfulness, the invitation implied and extended to join in and help, "all hands together," was unappreciated, and so the conditions grew still harder. With the two capitals in English possession, and both Governments in flight, there appeared to rise the desire to foster a forlorn hope.

Baden-Powell's coming from Mafeking was but a ripple. The man who refused to be downed or daunted, who had jumped from a clever Colonel with ambitions to a Major-General by the sheer force of dogged determination and a cheerful heart, rode into town almost unheralded.

In fact, until he had met the guard sent out to meet him, he had ridden almost alone; but five or six men accompanied him from Rustenburg.

I shall never forget my first glimpse of him outside of town. Somehow, he looked un-English. He wore no straps or ribbons. In appearance he looked the Western cavalry leader who might have fought in our own frontier wars. Here was the man that the real Boer admired



A TYPICAL BOER SCOUT

and feared more than any that the English army had produced.

Had his approach been universally known, there would have been a large crowd to greet him in the Plaza. As it was, but few knew of his coming, but there was a cheer as soon as he was recognized.

A citizen of English appearance dismounted from a bicycle, and, pressing through the crowd, shook him by the hand. I was close enough to overhear the conversation.

"We've waited for you here a long time, Colonel," he said. "May I shake hands with you?"

"Certainly," said the General, laughingly. "I thought I'd get here some time."

With that he and his escort galloped along through the street on their way to meet the Field-Marshal at Sunnyside. There were hearty greetings when they met. A shake of the hand, and they repaired to the Residency for luncheon. At every corner the two men who had won most renown in the war were subjected to heavy camera fire. As they dismounted they had to submit to a volley of machine-photography; and I suspect, long before this is in print, the publics of



the London music halls have seen the Field-Marshal and the keen-eyed, thin-faced man with the cowboy hat, with the well-known "Denver poke" in the crown, come strolling down across the canvas screen.

He stayed but a day, and went back to join his command at Rustenburg, and before long much more will have been heard of him. But I shall not forget another glimpse I had of "B.-P.," as his friends call him, at the Pretoria Club.

He came in quietly for a few minutes and reached a corner with some friends. Englishmen are neither demonstrative nor effusive in their greetings. Those who

ernment, as represented by the military authorities, had taken a high hand in regard to the position assumed and the part played by the Transvaal Hollander and German in the war from its beginning, particularly by the Government railways, which were managed and controlled by foreigners, and which represented almost solely Dutch interests. They were antagonistic to British influence and combated British control.

At the outset they had absolutely refused to assist in any way, and in the south of the Transvaal the situation had been met in a manner dictated by necessity. Engine-drivers and railway em-



BRITISH PRISONERS AT WATERVAL

knew him went up and spoke to him. But there was no reception or ovation. He seemed to enjoy his drink like an ordinary person; indulged in some conversation that was apparently amusing—for he has the saving grace of the ambitious man who will grow to larger things—unconsciousness and a sense of humor. It is safe to wager that should Baden-Powell make mistakes or meet with misfortunes, his popularity will never wane. But to return to Pretoria, for my pen has carried me into generalities.

It was known for a long time, but the censor absolutely refused to allow it to be published abroad, that the English Gov-

ployees who had refused to work were compelled to. That is the flat truth of it. Armed guards stood by them to see that they did their work. They were "commandeered" for the public good and safety.

The antagonism previously dictated by the management of the monopoly became a serious thing. The Transvaal burgher who had laid down his arms and honestly wished to go back to his farm drifted out of the question. A serious problem arose in Pretoria itself, a problem that would have been obviated had there been an official recognition of English rights as a conquering and therefore paramount power by the government that had left for the hills.

Employees (again almost entirely foreigners) had been warned that should they accept positions and work under English control they would lose all benefits accruing from the system of a self-protective agency organized years before and amounting to a large sum in the possession of the Hollander Directorate. Every day groups of men could be seen standing outside of the railway offices. They indulged in long talks and much gesticulating. Some, adhering to the orders of their former employers, refused to work or to assist the powers now in control. Others admitted the situation and went to work. The town became full of idle persons, whose

Gradually it became known that many of them were under orders to leave the country. These orders had no reference to the born burgher or to those who had become naturalized before the outbreak of hostilities, or to those who were engaged in occupations that were not inimical to the interests of the public, regarded as future British subjects.

The proscription became more sweeping, until it appeared as if the previous leniency of Lord Roberts (which, beyond all doubt, had been misunderstood and abused) had changed to measures appearing to be most drastic and severe.

It seems a strange and sudden jump



THE BRITISH TAKING POSSESSION OF PRESIDENT KRUGER'S RESIDENCE

allegiance and adherence were to ideas and interests contrary, under the circumstances, to the permanence of English rule.

They were people of foreign birth who had held civil appointments under the Pretorian Government, who could never, in the course of events, occupy those positions again. The fact that the government they had served had deserted them and paid its indebtedness in worthless money made them much to be pitied. At the same time, the fact remained that, under the existing order of things and in the continuance of English rule and influence, their services would be no longer required.

that I have taken from purely personal narrative to a somewhat scattering account of inner politics, but without this as an explanation there could come no coherent understanding of the present condition of things in Pretoria.

And now to tell of the present conditions as they actually exist and are apparent on the surface.

It will take a long time before the latent hatred and dislike of the unprogressive party of the Boers will die away. It may take years, it may take another generation. But there exists a strong progressive party that has already proved itself to greatly outnumber the discontented





GIVING UP BOER ARMS

ones. And the leaders of this party have taken hold with a will, and before long their work in the reconstruction and amalgamation of this unhappy land will be evident.

It is the unsettled position that is now galling to every one; and here I must mention something that has arisen very similar to one of the questions evoked during our war with Spain—the volunteer. Here in South Africa, serving as ordinary troopers, are men from every corner of the Empire. There are young clerks and barristers from London, men of private means and fortune, shopkeepers, mine-owners and sheep-raisers from Cape Colony, judges and tea-planters from Ceylon and India, and hardy Australians and Tasmanians from the antipodes. Our cousins from our own side of the water also—business men from Montreal and the French Canadians of Quebec, young fellows from the Western cattle ranges, and hundreds of Americans also, for one meets them everywhere.

They have all had Pretoria before their eyes, they should go home with "Pretoria" in their throats; and the fact of the matter

is that England has now before her but a big policing job.

Honestly, I have never met with a more cheerful set than these same volunteers. The regular English soldier is a product. The volunteer has sprung into existence. He is not an exotic exactly, but he is new to the world so far as England is concerned.

I fell into conversation with a grimy-looking trooper the other day. He was acting as orderly, and carried a big blue envelope in his hand.

We had not spoken two words before I knew that he was a gentleman. He was mounted on a sorry little beast with curly hide like a Newfoundland dog.

"Beautiful creature, this," he remarked, by way of beginning the conversation. "I am going to have a photograph taken of him. The fact is, if I can, I'm going to take him home. Rather big 'if,' he concluded. "We're not allowed many privileges."

Yet here was a man who had provided his own horse (he told me it had been shot back at Kaffir River) and outfit, and, for that matter, from what I have since

learned, he could have outfitted a squadron from his own private purse and never felt it.

"Tell me," said I, "are you glad you came out?"

He thought a little while.

"Well," said he, "I know I will be." He kicked the pony's sides. "Sometimes it's a bit of a bore, but I'm awfully fit, and won't I have a good time when I get back to London!" He slapped the pony with the long blue envelope. "I'd like to ride this gee down the Row," he said, "just to see what people would say."

"Dressed just as you are?" I suggested.

"Oh, well," was the answer, "I *would* like another pair of breeches. Can't get another pair for love or money—been all over town. There is only one thing that worries me, however," he added: "can't get any letters. We've been knockin' about so that I suppose they're tired sending them after us. Haven't heard from home for almost two months."

He left me and turned down a side street to deliver his note. Afterwards I met him again and learned his name. Some day he may have a title to it. His first cousin has one already, and is on a general's staff.

Crossing the square, I met my friend the trooper again some time later. He is very young, hardly more than a boy, and he greeted me boyishly.

"I say," he began, "funny thing just now. Met a Tommy over there who looked at me hard and then came up and spoke to me. Somehow I thought I'd seen him before. 'Isn't this Master Edward?' he asked. Who do you suppose it was—the gardener's son from my father's place! We had quite a talk, and he gave me the news of the family. He had got some letters since I had." He switched off

suddenly. "There's an awful pretty girl over in that store, but she won't look at me. Every time I go in there that cross-eyed Dutchman comes to the counter. I'll have to get a new pair of breeches."

I asked him if he had seen his cousin, whom I knew. "Yes, I saw him the other day," he replied. "Had to salute him. Felt like going up and punching him, but, of course, I couldn't do that."

It happened that I met his cousin with the red lapels and the crowns on his shoulder, and told him. He laughed at the story.

"Cheeky little rascal!" he said. "Would have been just like him to do it—and I'd had to put him under arrest. Heard he was here—been trying to get hold of him. This knocking about will do him lots of good."

Now, that's one type of volunteer. He's out for a lark, and I don't think for one minute that he has regarded anything seriously—even the fact of being shot at. But there is the other sort of chap—of whom I have met several; and his lot is not so easy. He is the man who has abandoned business or a practice to take up his military service, and in many cases he has suffered most severely.

It is only just now, during this period of inaction, when the thing seems almost finished, that he feels the hardship most. But he indulges in little or no complaining, and only expresses the hope that the war will soon be over. So far as he is concerned it is over, and the English Government has already done a wise thing in beginning to establish the Volunteer Police, which calls for a separate enlistment. Before many weeks have gone I hope to hear that the transports are ready to take some of the volunteers back to the place they came from.





LEO XIII.  
After a painting by P. Foussaint



# LEO XIII. AND THE NEXT POPE

*By the Rev. Enrico Meynier, LL.D.*

*Pastor of the Waldensian Church in Rome*

**L**EO XIII. is the two hundred and sixty-third Pope of the Roman Catholic Church, and as such is Bishop of Rome, Vicar of Jesus Christ, successor of the Prince of Apostles, highest Prelate of the Universal Church, Patriarch of the Occident, Primate of Italy, Metropolitan Archbishop of the Roman Province, and finally Sovereign of the Temporal Dominions of the Holy Roman Church.

Leo XIII. was born on the 2d of March, 1810; he therefore celebrated his ninetieth birthday last March. He was elected Pope on the 20th of February, 1878, and he has thus completed more than twenty years of his Pontificate. He has enjoyed a well-earned fame as an adroit diplomat, and all of his policy has as its scope the obtaining and maintenance of good relations with all the Powers, except, naturally, with Italy. His first step was to notify all Governments (except the Italian) of his elevation to the Pontificate, and to follow this up by letters to the various sovereigns, in which he showed how he proposed to dissipate every existing dissension between the Vatican and the respective States. Where relations had been broken off, the Pope proposed, with an equity and courtesy which did him honor, to take them up again.

He began this line of operations by addressing a letter to the German Emperor, a letter now of great historic im-

portance, in which he expressed the desire that the dissensions on account of the May Laws should cease. The Kaiser passed on the letter to Prince Bismarck, who suggested to his sovereign the propriety of accepting the propositions of the new Pope and of responding to them in a respectful and well-wishing manner. From that time the Vatican received with eagerness every wish expressed by the Iron Chancellor, even if the Center (the Roman Catholic party in Germany) registered its opposition. The end of all was that Bismarck submitted more than he supposed to the Papal authority in order himself to hold the Center in check. Throughout all the negotiations the Pope in no way endangered good relations with Protestant Germany.

Who does not remember how much Leo XIII. did in order not to rouse inimical feelings in France? He finished by espousing the cause of the Republic, and by breaking with the Royalists and the Imperialists. Many Bishops were not able to swallow the bitter pill, but the Pope never let an occasion pass to prejudice them toward obedience to his will, although that obedience had to be passive in some cases, and not active. Even when the Radical Cabinets, such as those presided over by MM. Bourgeois, Brisson, and Waldeck-Rousseau, had recourse to energetic acts against the clergy, the Pope



ALFONSO CAPECECIATTO



MARIANO RAMPOLLA DEL TINDARO

not only made no protest, but showed himself, on the other hand, rather conciliatory. He did not wish to stir up bad feelings in France; he feared lest his own international influence might be endangered by the grave consequences which would inevitably follow any rupture with the "Eldest Daughter of the Church."

Leo XIII. has shown himself also notably conciliatory with England. While his predecessor, Pius IX., never made a secret of his own sympathies for the success of the Nationalist movement in Ireland, Leo endeavored to induce the Irish Bishops, whom he frequently called to Rome, to abstain from a hopeless contest. When these councils were not sufficient, the Pope did not hesitate to publish a decree of excommunication against those belonging to the Irish National Leagues, against authors of boycotts, and against any one who became a member of any secret society. By this policy the Pope hoped to arrive at an end which would redound to the glory of the Church, namely, the establishment of a concordat, providing for the resumption of diplomatic relations with Great Britain. The British Government, however, while not refusing to consider such a proposal, declared that, as a Pontifical Nuncio could not find his posi-

tion an agreeable one in London, being accredited to a Protestant court, so an English Ambassador could hardly find a post at the Vatican a proper one. This check, nevertheless, made no difference in the unceasing efforts of the Pope to maintain the best possible relations with England, even though he had to stand by his guns when the question of a tentative union between the High Church and Ritualistic party of the Anglican Church with the Roman Communion came up. The great ability manifest in every line of his letter "Ad Anglos" will not be forgotten.

The same conciliatory policy was also shown to the Austro-Hungarian Government. When the Hungarian Chamber of Deputies approved certain laws, among them those providing for purely civil marriages, the Hungarian Bishops began a violent contest with the Government. In principle the Pope sustained them, but when they endeavored to extend their fight, even to the breaking off of diplomatic relations, he checked them, and counseled rather a temporary submission to hostile laws which had received the sanction of the Government. In the end this conciliatory policy brought its own reward.

With Spain, Leo XIII. adopted pre-



cisely the same course, recommending to the Bishops and to the faithful an entire abstinence from participating in any Carlist or revolutionary movement whatever.

Even with Russia the Pope came to a good understanding. The Polish language and the Roman Catholic clergy in Poland are, of course, symbols of nationality. They were sacrificed to political exigencies. Nevertheless, the Pope did not succeed in inducing the Czar's Peace Conference to receive a Papal representative, nor was he able to induce the Czar to receive an Apostolic Nuncio at St. Petersburg.

We must acknowledge, therefore, that Leo XIII's reign has been distinguished by the establishment and maintenance of good and cordial relations with all the Powers, Roman Catholic or not. On the other hand, it has been distinguished by a persistent fight with the Italian Government. The Pope never loses an occasion to repeat the time-worn lamentations on the changed conditions of the Church and of the Vatican in Italy. Even so late as the proclamation of Holy Year, 1900, he alluded to the sad conditions still imposed upon the Vatican by the new régime in Italy. It is true that several times there have been tentative efforts toward conciliation between the Vatican and the Italian Government. Any conciliation was impossible, however, since the Pope persisted in his claims for temporal power. In this, Leo XIII. continued the policy of his predecessor. The Vatican did not abate one bit of its claims for concessions

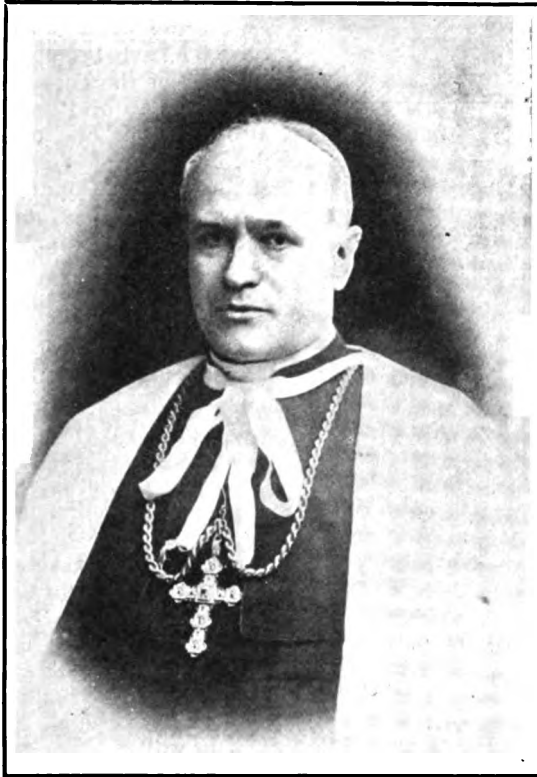
which would have been and which are incompatible with the political programme of Italian Liberals.

Who will be the next Pope, and what will be his policy? Here are two questions which do not lack a certain interest.

At present the Sacred College is composed of fifty-nine Cardinals. The full membership is seventy, hence the vacant posts number eleven. Only three of the Cardinals created by Pius IX. are now in

the Sacred College. They are Cardinal Oreglia, the Dean of the Sacred College; Cardinal Parocchi, Sub-Dean and also Chancellor of the Holy Roman Church; and Cardinal Ledóchowski, who for a long time filled the office of Prefect of the Propaganda, but was succeeded in 1900 by Cardinal Satolli.

The Cardinals of the Curia are those who reside constantly in Rome and take active part in the work of the various Congregations, or in other Papal undertakings. These Cardinals are divided



JEROME MARIA GOTTI

into three distinct parties. The first, and the party largest in number, desires the election of a Pope who will continue the policy of Leo XIII. The second party is composed of those who would like to see the new Pontifex interested less in the burdens of State and more in those of religion, pure and simple. The third party is composed of those who wish to introduce such reforms into the government of the Church as shall lead the Church and the Papacy back again to the purer sources of inspiration. These three



JOSEPH PRISCO



FRANCIS SATOLLI



ANDREA FERRARI

diverse tendencies will seek each one to prevail at the Conclave which will choose Leo XIII.'s successor.

In addition to the Cardinals of the Curia, there are the "foreign" Cardinals to be considered, and the latter are so numerous that they may turn the balance in favor of any one of the three parties which they favor. It is believed, however, that the foreign Cardinals are at one in regard to the propriety of electing an Italian Pope. Perhaps, following the example of the election of Cardinal Pecci (Leo XIII.), they may propose a Cardinal who is not a member of the actual Curia.

Among the prelates outside of the Curia, those who have been spoken of as possible candidates of the Papacy are Cardinal Celestia, Archbishop of Palermo; Cardinal Capcelatro, Archbishop of Capua; Cardinal Sarto, Patriarch of Venice; Cardinal Prisco, Archbishop of Naples; Cardinal Ferrari, Archbishop of Milan, and Cardinal Svampa, Archbishop of Bologna.

It is believed that the advanced age of Cardinal Celestia may prevent consideration of his name.

Cardinal Capcelatro is of a mild and conciliatory disposition, and hence is not looked upon favorably by either the party of Intransigents or by that of the Idealists. Since his own ideals are not those which to-day prevail in the policy of the Vatican (that is to say, they are better and more independent than those ideals—see Outlook for 10th March, 1900), he may fail in his candidacy.

Cardinals Sarto and Svampa seem to have a greater chance.

Opinions concerning Cardinal Ferrari have somewhat changed since his article was published against the State and the monarchy. The Cardinal certainly represents the militant party with a vengeance.

To return to the Cardinals of the Curia, those who have hitherto been considered more probable candidates for the Papal succession than have any prelates outside of the Curia are Cardinals Oreglia, Parocchi, Vannutelli, Rampolla, Satolli, Gotti, Agliardi, and Di Pietro.

Cardinal Parocchi is much esteemed by the foreign Cardinals, and it is believed that they consider him quite worthy to ascend the throne of St. Peter.

Cardinal Vannutelli comes from the diplomatic service, and is looked upon with a favorable eye by the governing cliques at the Vatican. They judge him to be one who would not disturb the present situation.

Cardinal Rampolla, the author of the present hostile policy toward Italy, will seek the ascendancy of his own ideas and aspirations toward a condition of affairs which will continue indefinitely the present state of things.

Cardinal Satolli recently completed a special mission as Delegate Apostolic to the United States of America with great distinction. He is a disciple of Leo XIII., and was much esteemed by him. Cardinal Satolli would undoubtedly continue the conciliatory policy of his master, who in 1900 raised him to the important dignity of Prefect of the Propaganda Fide.

A description of the other and less probable candidates may be omitted in order to focus our attention upon one who is deservedly the subject of much talk, namely, Cardinal Gotti. It has been long and persistently rumored, nor is the rumor contradicted, that Leo XIII. had a preference for this prelate as his successor. Cardinal Gotti has a sympathetic countenance; one recognizes that it is the outward sign of a high spirit, of exalted character, and of a reflective mind. In the Congregation to which he belongs he seeks the ascendancy of the right at all times, without ever allowing himself to be swayed by any political passion. These eminent qualities have fastened upon him the attention of those Cardinals who do not find their own candidatures gaining in strength, and, with their united support, Cardinal Gotti may become himself the most serious candidate. He was born at Genoa on the 28th of March, 1834, and he was created a Cardinal at the Consistory of the 29th of November, 1895. He belongs to the Order of the Carmelites. After having been a lecturer in philosophy, he taught mathematics and the natural sciences until 1869. He took part in the Council of the Vatican in the following year in his title of theologian. In 1871 he was nominated Procurator-General of the Carmelite Order, and he fulfilled the duties of this order for a decade. In 1881 he was elected General of the order. He was also made a consulting member of various Congregations. In 1892 the Pope sent him on a mission to Brazil, giving him the nominal title of Archbishop of Petra and of Nuncio at Rio Janeiro. The success of this mission is well known, and at its close he was made Cardinal.

We believe that it will be almost impossible to make prophecies as to the choice of the next Pope. Anyway, if we look back over the history of such elections, we see that the strangest prophecies have been verified. It is



SERAFINO VANNUTELLI



LUCIDA MARIA PARROCHI



DOMENICO SVAMPA



possible that, in case of a deadlock among the Cardinals, some one may be nominated of whose Papal probabilities no one had thought, as happened in the election of Pius IX.

One thing is certain. Whoever is elected as successor of Leo XIII., the Vatican policy must needs remain practically the same. The next Pope will have to continue the line of conduct of his predecessor, seeking to maintain himself in good relations with all the Powers, Catholic or non-Catholic, with the exception, naturally, of Italy. It is true that in not a few States laws have been introduced which have caused alarm in Vatican circles and have even evoked a policy of resistance. But under Leo XIII. nothing of the sort has happened. Roman Catholic nations, like France and Austria-Hungary, have not felt themselves called upon long to insist upon laws which were in absolute opposition with the spirit and with the tendencies of the Church. Leo XIII. has done much to this end, far more than did his predecessor, who apparently limited himself to protesting with a weak voice and to shaking his head at deeds done in dissonance with his policy. Evidently Leo XIII. did not believe that it was to the interest of the Church and of the Papacy to enter upon an obstinate fight with Catholic countries. The Church, already grievously wounded

during the nineteenth century, has through him avoided a combative policy.

In another respect the future Papal policy must follow that of the present Pope, who has worked hard to attract the Oriental Catholic Church to the Roman Catholic, and from this, as a standing-ground, hoped to regain the Anglican Church. While his efforts in these directions have not meet with hoped-for success, the next Pope must seek to reunite these churches in the interests of the Roman Catholic communion; his scope must be the same, namely, to absorb the churches separated from Rome with Rome.

The Roman Catholic Church stands in absolute contradiction with the movements of modern thought, and hence, also, with Protestantism, which has found and which follows an entire union and an entire reconciliation between religion and liberty, between faith and science. The election of a new Pope will have, therefore, for the Protestant Church, importance, but now only a relative importance. Henceforth Protestantism is strong enough to hold its head up against the aggressions of Roman Catholicism in every field of social activity. During the nineteenth century the Roman Church has lost ground, while, on the other hand, Protestantism has been continually developing even in Roman Catholic countries.



LUIGI OREGLIA DI STEFANO



JOSEPH SARTO



INDIAN LACE-MAKERS

## Lace-Making Among the Indians

By Jane W. Guthrie

**T**HE industries of all peoples are interesting from the ethical point of view; but an industry which becomes a great civilizing force should be suggestive not alone to the student of scientific and ethnological conditions, but to women interested in the problems of social advance and industrial development in the home.

It is generally conceded by sociologists that no real National advancement in America is possible so long as the rights of red man and black are neglected; and this thought, felt in its deepest significance by one woman, brought about the lace-making industry among the Indians on the reservations in Minnesota.

So successful has this been that the art is now taught on many other reservations, notably those in Oklahoma, Wyoming, and Dakota, and there is a possibility

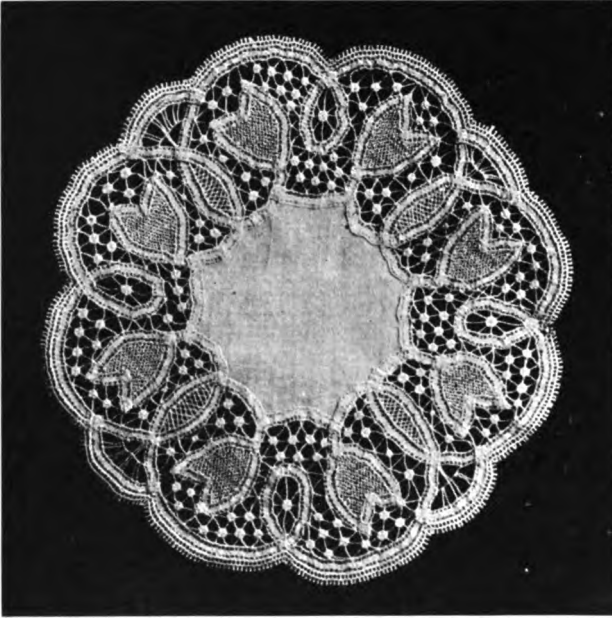
that it may in time assume large proportions.

The story of its inception is most interesting.

Bishop Whipple, who has labored among the Indians of Minnesota for more than forty years, has always deplored the evils of reservation life and faulty governmental conditions, has preached and taught the demand for some stimulating, elevating work for the women of the tribes, and the necessity for contact in some manner with the great world outside of the limited area allotted.

Miss Sibyl Carter, who was deeply interested in missionary work among the Indians, was impressed by these views and determined to make an effort to ameliorate, if possible, the condition of these helpless women.

While traveling in Japan, she saw the



A LACE CENTERPIECE

native women working at lace-making; a noticeable similarity, in some respects, between the Japanese and the North American Indian, and the remembrance of the patient industry with which the Indian woman uses crude materials in her barbaric arts, suggested to Miss Carter the idea of teaching her the work which seemed so suited to the energies and capacities of her Japanese sister.

Miss Carter taught herself to make lace, using, as she says, books as guides and American perseverance as an aid; when she felt proficient in the art, she started to teach others.

Securing permission from Bishop Whipple, she went to White Earth, in the Ojibway Reservation, in 1890, and there began the work which she felt would be successful, once confidence and attention were secured.

By nursing in the hospital, teaching in the mission, and visiting among the families she soon familiarized the women with her ideas and plans.

Inducing a few to come for instruction, the little log cabin in the wilds of Minnesota became the scene of a most interesting experiment, for here Miss Carter taught her first twelve Indian pupils, and some of those who afterward became her assistants, how to make lace, beginning

with the simplest forms of pillow or bobbin lace.

No one, probably, but Miss Carter herself knows how much faith, hope, and energy was required in the effort. There are few who could so persistently struggle through the trials of those first months, for regularity in attendance was something unknown; but patience and example soon induced industry.

The wonderful results of two years' work made possible the opening of schools in the mission houses at Red Lake, Wild Rice Lake, and Leech Lake, in northern Minnesota; and, requests coming from the Sioux, or Dakotas, of southern Minnesota, a school was established at Birch Coolie among

those Indians, some of whom had known all the terrible tale of the New Ulm massacre in 1862. Ten short years have worked wonders. It is shown that the women are capable of great and sustained effort, that they have powers of idealization and the gift of inventiveness, producing, in some cases, new stitches and originating designs in both lace and embroidery.

These qualities are readily recognized by those familiar with the basketry, blankets, bead, and porcupine work of the Indian, a study of which shows the presence of deep artistic feeling and the use of what is just at hand in the suggestions of nature. The women come now and beg for work and teachers; they realize the elevating influence of daily toil and the dignity of labor for self-support—one of the fundamental necessities of the social structure.

The work is remunerative. Ten cents an hour is paid for steady labor; the general average is a dollar a day, but a very skillful and rapid needlewoman makes sometimes as much as twelve or fifteen dollars a week in summer-time.

Comfort thus becomes a possibility in some of those teepees and log cabins; cleanliness is a necessity, for not only must the work be kept absolutely spotless

to insure sale, but the surroundings of the needlewoman must be such as to make this possible.

The beautiful bedspreads made at Birch Coolfe are of pillow or bobbin lace. These have been bought by Mrs. Pierpont Morgan, Mrs. Cornelius Vanderbilt, Mrs. Bayard Cutting, and other wealthy women interested in the work. They sell for two hundred and fifty dollars and upward. There, too, have been made the insertions for tea-cloths and bedspreads, the beautiful empire lamp-shade with Indian figures in canoes in design—all of which have been sent to the World's Fair at Paris.

The Dakota Indians are prairie Indians, while the Ojibway Indians are forest Indians. The Dakotas have been associated with civilized life for a longer period than the forest Indians, and it would seem that the arts of civilization might more readily appeal to them; but this is not demonstrated in the lace-work. The women of each tribe take up the art with a strenuous desire to help themselves and their people which is almost pathetic. There is so much of interest at the Birch Coolfe Mission besides the lace-work.

The pretty little church of St. Cornelia is built upon the site of the massacre of 1862, on land earned by the daily toil of Good Thunder, the patriarch and counselor of the tribe, and donated by him for this purpose. It is named for the first wife of Bishop Whipple, and the money

for the memorial window bearing her name was earned by the sale of frogs' legs in the St. Paul market.

The lace made on the Ojibway Reservation is essentially different from that made at Birch Coolfe, and both are unlike the work done in Oklahoma, where the women make the exquisite old-fashioned cut-work. This is put together to form bedspreads and other articles with insertions made at Birch Coolfe, the designs for which are taken from rare old Italian, Venetian, and Flemish laces in the Metropolitan Museum of Art in New York City.

The needle point and English point are made on the Ojibway Reservation at White Earth, Wild Rice River, Red Lake, and Leech Lake. They are known as Honiton, Princess, and Battenberg. The lace made of the fine braids and threads is Honiton and Princess, the heavy braids and coarse threads are Battenberg; the various designs being known as Russian and Belgian. The price obtained for this lace is the guarantee of its excellence. It is not alone the fact that there is a sort of romantic interest attached to laces made by Indian women in rude wigwams which insures sale, but the exquisite quality would command a price anywhere.

The narrowest laces made cost fifty cents a yard; lace six inches wide is anywhere from twelve to twenty dollars a yard; doilies are a dollar and a dollar and a half; handkerchiefs from three dollars up; centerpieces for the table, ten to twenty dollars and up.

Some of the most beautiful laces are those made for ecclesiastical purposes, for though the Christian Indian has a simple faith and knows the great truths of Christianity untouched by twentieth century subtleties, he has a vein of mysticism in him, a deep love of symbolism which demands the outward form of an inner faith.

This work, then, carries a spiritual as well as an artistic suggestion, and, appealing to the



A LACE COLLAR

power of idealization as the awakening consciousness of the race, makes such lace beautifully perfect in handiwork. The lace is disposed of entirely through Miss Carter's personal efforts to patrons who have ordered it, or her committees sell it under the auspices of churches in New York, Philadelphia, Pittsburg, Cincinnati, and the smaller cities.

In a box of finished work sent out one can find the tiniest edges for daintiest baby-clothes, wide laces costing eight and ten dollars a yard for decorative purposes, and that to put upon "my lady's" apparel, filmy and fine as a cobweb.

There, too, are boleros, lace jackets, berthas, fichus, vest-fronts, table and tea cloths—all the lovely, exquisitely fine and beautiful things into which common linen thread can be fashioned by hands of skillful needlewomen.

The lace now pays for itself, but the money for fuel in the schools, the salaries of teachers, etc., is all raised by Miss Carter.

When one realizes that last autumn Miss Carter sent a box of lace, made on the Chippewa Reservation in Minnesota, to Honolulu, and sold it there, the significance of the charity may be better understood.

After the pupil has thoroughly mastered pillow or bobbin lace, she is taught point lace; and when she becomes proficient, or has a family to care for, she is allowed to take the work home. Some of the skillful workers live many miles away from the Sa-sha-ba-se-que, or lace-making woman. Through the forest, over frozen lakes in winter, the lace-maker trudges to the Rhor-do-ke-gan, or workroom, carrying her precious bundle of finished work next her heart, with fond anticipations of well-earned money. One of the most interesting of the northern schools is at Leech Lake, where Miss Pauline Colby is stationed. She is one of Miss Carter's most efficient aids. During the insurrection in October, 1898, she was urged to leave, but stayed bravely at her post through all the trouble, and tells with pride that no mission Indian took part in the insurrection.

One must go into United States history to get at the causes which induced the out-

break; but while all the Chippewa Indians felt the injustice of their treatment, the Pillager tribe were instrumental in fomenting strife. These Indians are real savages yet, being exceedingly suspicious and conservative. They are called "blanket Indians" because they refuse to give up their savage dress or conform in any degree to the habits of civilized life. They succeeded in ambushing General Bacon's troops on Bear's Island, in Leech Lake, where Major Wilkinson and some of his men were killed. It was altogether a most deplorable affair. Here, too, is the tract which is desired for a forest reserve, insuring, should the Government grant the petition, a perpetual home for the red man, where he will be untroubled by the grasping demands of the lumber speculator.

Many of the young men and women on this reservation have been educated either at the reservation or Government schools, but it is not the young woman alone who excels in lace-making. Many an old squaw, bent with age and the cares of wild life, to whom existence is a struggle, can show the most deft and dainty handiwork. She who has learned and practiced the arts of basketry, bead-work, porcupine-quill dyeing, and weaving can produce lace equal to that made by the most skilled Flemish worker.

Miss Carter says: "Have we gravely considered the necessity of work for daily wages for these poor people? On one occasion an Ojibway woman walked eighteen miles to White Earth to beg for a lace teacher, saying: 'There are many widows where I live, many little children. We no work, we have no bread, nobody buy bead-work any more. Give us your white work, so all white sisters buy, pay us money, then we take care all little children, buy bread, buy clean clothes.' I asked her where her husband was. She said: 'He cut wood, tree fall on him, kill him. You give work, I take care children.' I did give her the work she craved, and she made good her offer to care for her children. I know it is good to give garments to the needy, and that it is well to educate young Indians; but one foundation-stone of society is daily work. It brings daily bread, and I often feel it should precede education."



## *To My Lady Clover*

*By Emma Lenore MacAlarney*

*Out in the meadow, 'mid daisies and grasses,  
Wet with cool dewdrops and warmed by the sun,  
Nodding so blithely to each one that passes,  
Clovers are blossoming one by one.*

*Neighbor so friendly of birds in the thickets,  
Chatting with linnet and shy meadow-lark,  
Gossiping even to gay little crickets,  
Breathing out perfume by day or by dark.*

*Hostess of bees, who have supped at thy table,  
Reeling home, drunken with liquor divine,  
Rarer by far than the nectar of fable,  
Spicier, sweeter than Orient wine.*

*No flaunting rose, howe'er gaudy her gala dress,  
Crimson, or perfect in pink or in white,  
Shall e'er supplant thee, or cause me to love thee less,  
Sturdy wee blossom, so fair to my sight.*

*Photograph by J. Horace McFarland.*

# Theological Changes of View in England

By the Rev. F. W. Farrar, D.D., F.R.S.

Dean of Canterbury, England.

THERE can be no question that great changes have come over the views of thinking men in England with regard to theological questions during this century. There is nothing to regret in the fact that advancing knowledge alters the complexion and shifts the perspective of long-current beliefs. It is inevitable that it should be so; for we know that

through the ages one increasing purpose runs,  
And the thoughts of men are widened by the process of the suns.

Nor is it only inevitable, it is also most desirable, that the general advance in knowledge and in insight should shed fresh light, not, indeed, on the eternal and essential elements of religion, which have remained the same in all ages, but on the point of view under which we regard and the manner in which we formulate and explain the statements of theology. The light of all real knowledge is light from Heaven, and it cannot lead any faithful soul astray. Nothing can be more fatal, even to moral growth and spiritual progress, than a stereotyped immobility—that blind and narrow stagnation in the infallibility of opinionated ignorance, which delivers brawling judgments all day long on all things, unashamed, and which has always been as characteristic of imperfect and narrow religionists as it was of the “priests and Pharisees and hypocrites” in the days of our Lord. The example of those days, even if they stood alone, would be sufficient to show us that men, in the *name* of religion—and even while they claim to be the sole faithful supporters of true religion—are capable of committing, in the *name* of the religion which they profess, the deadliest of crimes. If any other instances were wanting, we may see them in the deadly guilt of Inquisitors, who, in the name of the Lord of Love, blackened the blue of heaven with the Tophet-smoke of their bale-fires of hell, by burning many a dear saint of God who held the truth which, to their own perdi-

tion, *they* rejected, and who lived lives transcendently holier and purer than their own. In a milder form we may see the same pernicious results of incompetent religious arrogance in the fact that some of the best, wisest, most earnest and most brilliantly gifted divines of our own day—men such as Professor Maurice, and Charles Kingsley, and F. W. Robertson, and Dean Stanley, and others—were all through their lives the favorite victims of the venomous attacks with which the so-called “religious” press of party church newspapers is rife. Like Wesley and Whitefield, like Luther and Melancthon, like Savonarola and many more, these men—owing to the refusal of “priests” to accept the new truths—which shake their usurped authority, and expose the ignorant baselessness of their “infallible” judgments—have stood up, “The very butt of slander, and the blot of every dart that malice ever shot.” An unprogressive religion is a decadent and dying religion; a religion which refuses new light is a dead religion. Such forms of belief will inevitably sink into abject and priest-ridden superstitions, or into the cumbersome paraphernalia of externalism, which thinks that God cares for the murmuring of rites and ceremonies, whereas he has again and again taught us that he requires our hearts, and that without heart-sincerity all else is but as the small dust of the balance.

Let me point out one or two respects in which the thoughts of men respecting the truths of religion have been enlarged and changed.

1. It is so as regards our conceptions of God.

One of the most competent of living men of science—Mr. Alfred Wallace—in his very interesting book “The Wonderful Century,” estimates that this century has made greater advances in science, both theoretical and applied, than all the centuries of the past put together. Now, science has revealed to us immeasurably more of the laws of nature and of the

infinitude of the universe than was ever remotely dreamed of in past ages. The nature of the relation of God to man cannot be quite the same as it was when men regarded the earth as the center of the whole universe, and thought that the sun and the moon and the starry heavens existed only to give it light. A Greek philosopher defined the stars as "golden nails fixed in a crystalline sky." We now know something of the immeasurable, inconceivable vastness of God's universe, and we know that the earth is but as a speck in the intense inane, a mote of dust in the streaming of infinite light. We can no longer rest in schemes and systems which professed to speak of God "as though he were a man in the next room;" or which proceeded on the conviction that "man's nothing-perfect" could comprehend "God's all-complete." We have learnt more modesty and humility, more awful reverence for Him "whose ways are past finding out." We are no longer content to employ our days in the elaboration of "schemes" and "systems" and "philosophies" of the plan of salvation, and in thus dropping buckets into empty wells, and growing old in drawing nothing out. We are content with holier modesty; to lay our hands upon our lips and to say:

So runs my dream: but what am I?  
An infant crying in the night,  
An infant crying for the light,  
And with no language but a cry.

Changed modes of expression, changed points of view, which—though they do not affect any radical and essential view of religion—seem to require changed methods of expression, may partly account for the deep and growing dislike to the use of the so-called "Athanasian" Creed in our public services. The Church of England is the only Church in all Christendom which recites this creed in common worship. The American Church has wisely discarded the practice, so also has the Irish Church. The dislike to it does not in the least spring from any lack of orthodoxy respecting the doctrine of the Trinity, but from the scholastic form of the creed, with its repetition of technical words—like "incomprehensible," "substance," "person"—of which not one person in a hundred knows the true and technical meaning. It also rises from the damnatory clauses, which no honest or

enlightened man can repeat without the *subauditur* of large exceptions and explanations, and which the multitude usually understand in a false sense, and in that sense rightly repudiate as unscriptural and false. The narrow and anathematizing pseudo-orthodoxy which vehemently insists on the retention of this creed in public worship is extremely harmful to the Church of England, and alienates multitudes from her worship. Late, very ill constructed, harsh, and superfluously verbose, the creed is not in the slightest degree necessary, since the whole Catholic faith is amply and far better stated in the "Nicene" and the "Apostles'" Creeds. It was once my curious fortune to stand in church facing a seat on which were seven or eight men of universal fame in art, in literature, in science, in public life. The expression of weariness and dislike upon the face of every one of them while the creed was being repeated was a lesson to me; for each one of them was not in any sense a skeptic, but a Christian and a communicant. All of them felt how utterly unlike was the form assumed by this creed to the general teaching and method of Holy Scripture. Not one of them doubted, so far as I knew, the doctrine of the Trinity; but they all felt that the harsh, formal, and technical dogmatism of the creed added nothing to true faith; while—since so few are capable of grasping its real significance—it tends to minister directly to popular error. It is, however, doubtful whether at this moment there is enough of progressive open-mindedness in the English Church to follow, in this particular, the wiser example of all the other Churches of Christendom in not demanding the constant public recital of this late and technical creed.

2. Another subject on which there have been great changes of view is the Atonement. I believe that not only in the upper classes, but in all classes, men believe as firmly as ever they did in the Lord Jesus Christ, the Saviour of the world, by whose blood—that is, by whose essential *life* divinely imparted to us—we are cleansed and saved. But they do not believe—and they rightly do not believe—in the hideous travesties of the doctrine which have been intruded upon mankind by an ignorant and systematizing theology,



based on the distortion and the misinterpretation of isolated metaphors, or the extravagant forcing of emotional language to impossible logical conclusions. They repudiate, and rightly repudiate, the blasphemy of representing God the Father as all-wrathful and inexorable justice, and God the Son as all-loving mercy. They accept no violent disintegration of the persons of the blessed Trinity in the work of man's salvation. They toss aside the age-long absurdity which represented God as paying to the Devil (!) the ransom of Christ's death. They no less reject the forensic theory by which St. Anselm replaced the old error—a theory which dwelt on the "exact equivalent" of "vicarious substitutions," and which foisted into Scripture a mass of colossal or self-contradictory inferences, elaborated into a "philosophy of the plan of salvation," which relied exclusively on passing illustrations, and resembled a pyramid built upon its apex. Men have become impatient—and rightly impatient—of "the ever-widening spiral *ergo* drawn from the narrow aperture of single texts." They are more than content to know and be sure that "God is Love," and that "God in Christ"—not, as it is erroneously translated in our Authorized Version, "God *for Christ's sake*"—forgives us our sins, when, by the aid of his Holy Spirit, they are repented of. The clearing away from the doctrine of the Atonement of the gross anthropomorphism introduced into it by the language of self-satisfied theologians, ignorant preachers, and impassioned hymns, so far from tending to unbelief, has left men more humbly and deeply convinced that God, by his infinite love and mercy, has granted us pardon in Christ, a newness of life, even though we cannot understand his mysteries and cannot measure the arm of God by the finger of man.

3. Again, there has been a decided change in the thoughts of Christians about Eschatology. They now see that nothing in Scripture necessitates the crude and glaring horrors, the ghastly and revolting misrepresentations of one or two Scripture metaphors, which have been consolidated into the doctrine of "Hell-fire." I have in my possession a revolting little picture which used to be given by Romish priests to children and women, representing a human being standing naked in red

flames, of which the black smoke is smeared with hideous blood-gouts, while loathly serpents are twining round and round him, burying their fangs in his convulsive face, and their forked tails into the flesh of his arms; while underneath is written in old French, "*Pour n'y avoir pont passé.*" Strange that Christians could really believe—on the strength of a grossly misrepresented metaphor which there is no more excuse for taking literally than there would be for taking literally the metaphor of "Abraham's bosom"—that a God of Love could be happy while the creatures of his hands were writhing hopelessly and forever in unutterable material torments! Yet that they could maintain such conceptions is sufficiently proved by Dante's "*Inferno*," as much as by endless hymns and religious manuals. There has been a decided and a blessed change of view as to these cruel imaginings. When my "*Eternal Hope*" was published, I lived for weeks and months amid a hail-storm of anathemas. Now the majority of thinking and educated Christians hold the view which I there maintained—that sin indeed is always punishment, but that there is no proof that repentance and pardon will not be always possible, and that we may trust in the mercy of God "for ever and ever"—or, as it is, literally, in the original, "for ever and beyond." We have learned—or, at any rate, all thinking and educated men have learned—that "everlasting" (*αἰδιος*), which occurs but twice in the New Testament, is not a synonym of "eternal" (*αιώνιος*), but the direct antithesis of it; the former being the unrealizable conception of endless time, and the latter referring to a state from which our imperfect human conception of time is absolutely excluded.

4. Once more, there has been a radical and most imperatively called for change in the old superstition of what is called "verbal inspiration." We know that God speaks to us out of his holy book; we know that it contains his revelation of himself; we know that it is, as a whole, the most supreme of collected literatures; we know that all the rest of the literatures of the world put together could not supply its place; but we know also that it is a plain, positive duty to consider it in the Heaven-sent light of advancing knowledge:

we know that *all* its incidental utterances are not final or infallible; we know that some of its books are composite in structure, and that some were written in times much later than the authors whose names they bear; we know that the Old Testament—as in the books of Daniel and Jonah, and in the sublime story of the Fall—admits (as our Lord's parables also consecrated) the use of Haggadah, or "moral allegory;" we know that the divine enlightenment, which we call "inspiration," did not exclude the human element in the imperfect medium by which it was communicated, and that in unimportant and minor matters it left the possibility of error; we know, above all, that Scripture is the true sense of scripture, as St. Augustine says; that Scripture is, and only is, what scripture means; that it must be interpreted as a whole; and that the totality of its teaching must not be perverted by insistence on the interpretation which we,

for party and for other purposes, may choose to distort out of its isolated and incidental phrases. Our reverence for Holy Scripture has not been diminished, but has been indefinitely increased, by the study and the criticism and the progressive enlightenment which have led us to a truer estimate of its place and meaning in the dealings of God with men.

On the whole, then, I am hopeful as to the stability of our Christian convictions in the minds of men of all classes. The leaders of intellectual research may not be "orthodox" in the old, narrow, arrogant, stereotyped sense of the word, which imposed a yoke of bondage on the free necks of Christians, who are all God's priests; but they believe in God, the Father, and in Jesus Christ, His only Son, our Lord; and in that Holy Spirit which he made to dwell in us, and who yearneth jealously and tenderly over all whom God hath redeemed.



## The Hour of Awe

By Robert Underwood Johnson

Not in the five-domed wonder  
Where the soul of Venice lies,  
When the sun cleaves the gloom asunder  
With pathways to paradise,  
And the organ's melodious thunder  
Summons you to the skies;

Not in that rarest hour  
When, over the Arno's rush,  
The City of Flowers' flower  
Looms in the sunset flush,  
And the poignant stroke from the tower  
Pierces the spirit's hush;

Not Rome's high vault's devising  
That builded the heavens in,  
When you know not the anthem's rising  
From the song of the cherubin,  
Where, sight and soul surprising,  
Dusk utters your dearest sin;

Not these—nor the star-sown splendor,  
Nor the deep wood's mystery,  
Nor the sullen storm's surrender  
To the ranks of the leaping sea,  
Nor the joy of the springtime tender  
On Nature's breast to be;

But to find in a woman's weeping  
The look you have longed to find,  
And know that in time's safe-keeping,  
Through all the ages blind,  
Was Love, like a winged seed, sleeping  
For you and the waiting wind.



**FALSTAFF**

From the Gower Monument at Stratford.



# WILLIAM SHAKESPEARE

## Poet, Dramatist, and Man

By  
**HAMILTON WRIGHT MABIE**

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### Part X.—Histories and Comedies

#### The Historical Plays

**T**HE period of Shakespeare's apprenticeship ended about 1596; the succeeding four or five years show him in full possession of his art and his material, though the deeper phases of experience were still before him and the full maturity of his genius was to be coincident with the searching of his spirit in the period of the Tragedies. The last half-decade of the sixteenth century were golden years in the life of the rising dramatist. He had made his place in the world; he had learned his craft; he had come to clear self-consciousness; the intoxication of the possession of the poetic imagination and the gift of poetic expression was upon him; he had immense zest in life, and life was at full-tide in his veins and in the world about him. The Queen was at the height of her splendid career; the country had grown into clear perception of its vital force and the possible greatness of its fortunes; English energy and courage were preparing the new soil of the new world for the seeds of a greater England at the ends of the earth; London was full of brilliant and powerful personalities, touched with the vital impulse of the age, and alive in emotion, imagination, and will. It was a time of great works of art and of action; in the two worlds of thought and of affairs the tide of creative energy was at the flood.

The genius of Spenser bore its ripest

fruit in "Colin Clout," the "Epithalamium," and the concluding books of the "Faerie Queene." Sidney's noble "Apologie for Poesie," which was in the key not only of the occupations and resources of his mind but of his life, appeared in 1595, and a group of Bacon's earlier essays in 1597. Chapman's "Homer" and Fairfax's "Tasso" enriched the English language with two masterpieces of translation. Hooker and Hakluyt were writing and publishing. Among the playwrights are to be found the great names of Dekker, Jonson, Middleton, Heywood, Marston, and Chapman. The men who had possession of the stage when the poet came up from Stratford—Marlowe, Peele, Greene, Lodge, Nash, Kyd, and Lyly—had been succeeded by Shakespeare's generation. That he should have detached himself from this great group and made a distinct impression on his contemporaries is not the least among the many evidences of his extraordinary power. English literature was in one of its noblest periods, and Shakespeare shared an impulse which, like a great tide, carried men of every kind of power to the furthest limits of their possible achievement.

At no period of his life was Shakespeare more keenly observant, more intellectually alert, more inventive, more joyous in spirit, more spontaneous and poetic. He had solved the problem of his relation to his time by discovering his gift, acquiring his tools, and discerning his opportunity; he

had ease of mind and openness of imagination. He gave himself up to the joy of life, and lived in its full tide with immense delight. He was not only in the world but of it. Even in this eager and golden period so meditative a mind could not escape those previsions of tragedy and fate which are never far off; and sorrow did not pass by the household at Stratford, for in August, 1596, according to the parish record, Hamnet, Shakespeare's only son, was buried. In this year "King John" was written, and it has been surmised that in the pathetic and beautiful character of Arthur, which is essentially unhistorical, the poet was portraying his own son, and in the touching lament of Constance giving voice to his own sorrow. This loss, which must have been poignant, was apparently the only shadow on these prosperous years when the poet was in his earliest prime.

History and comedy absorbed the imagination and divided the creative energy of Shakespeare from 1596 to 1600. Of the ten plays founded on English history, "King John" serves as a prelude, with "Richard II.," the two parts of "Henry IV.," "Henry V.," the three parts of "Henry VI.," and "Richard III.," as a chronicle play on a great scale; while "Henry VIII." may be taken as an epilogue. The plays were not, however, written in historical sequence, nor did Shakespeare have any intention at the start of making a connected treatment of a stirring and dramatic period in English history. He found the old plays dealing with Henry VI. ready to his hand, as has been noted, and used them as material, touching "Henry VI." very lightly and probably only in the way of adaptation and revision, and the interpolation of a few characteristic scenes and passages. "Richard III." came a little later in time, and is so evidently modeled after Marlowe that its Shakespearean authorship has been questioned by very competent critics. It is full of echoes and reminiscences of Marlowe's manner; it is tempestuous, turbulent, and violent; it is history dramatized rather than a true historical drama; but the figure of Richard, which dominates the play and charges it with vitality, is as clearly realized and as superbly drawn as any character in the whole range of the plays. The lack of

artistic coherence in the play is due to the inharmonious elements in it—the attempt to combine the method of Marlowe and the spirit of Shakespeare. The framework of the play was conventional even in Shakespeare's time; the manner is so lyrical that it is a tragic poem rather than a dramatic tragedy; nevertheless, Richard is drawn with a hand so firm, a realism so modern, that a play of very inferior construction becomes immensely effective for stage purposes, and has been almost continuously popular from its first representation. Shakespeare followed Holinshed and Marlowe in writing "Richard III.," but he put into the play that element of ethical purpose which stamps all his work and separates it in fundamental conception from the work of Marlowe.

The parallelisms between "Richard II." and Marlowe's "Edward II." are so obvious that it is impossible to escape the inference that Shakespeare was still under the spell of the tremendous personality of the author of "Tamburlaine;" but there are signs of liberation. There is a change of subject from the fortunes of the House of York to those of the House of Lancaster; blank verse, to which Marlowe rigidly adhered, gives place to frequent use of rhyme; and the atmosphere in which the action takes place is softened and clarified. The weak king's eloquence often betrays Shakespeare's inimitable touch, and the superb eulogy on England spoken by John of Gaunt is a perfect example of Shakespeare's use of the grand manner. Still following Holinshed, and under the influence of Marlowe, the dramatist was swiftly working out his artistic emancipation.

To this period belongs "King John," which was probably completed about 1595, and which was a recast of the older play of "The Troublesome Raigne of John, King of England," published in 1591. The conventional construction was not greatly modified by Shakespeare, but the play marks the transition from the chronicle play to the true drama; in which incidents and characters are selected for their dramatic significance, a dramatic motive introduced, dramatic movement traced, and a climax reached. The older playwrights, dealing with the events of a whole reign, would have given the play an epical or narrative quality; Shakespeare



THE HALL OF THE INNER TEMPLE

Where "Twelfth Night" was first played.

selected, compressed, foreshortened, and grouped events and figures in such a way as to secure connected action, the development of character, and a final catastrophe which is impressive, if not intrinsically dramatic. He instinctively omitted certain coarse scenes which were

in the older play; he brought into clear light and consistency certain characters which were roughly sketched in the earlier work; in the scene between Hubert and Arthur he struck a new note of tenderness and pathos; while in giving marked prominence to the humor of Faulconbridge he





JOHN FLETCHER

From a picture in the possession of the Earl of Clarendon.

opened the way for that blending of comedy with tragedy and history which is one of the marks, not only of his maturity, but of his greatness. The play has no hero, and is not free from the faults of the long line of dramas from which it descended and to which it belongs, but Shakespeare's creative energy is distinctly at work in it.

The growth of the poet's mind and art was rapid, and, in its large lines, is readily followed; but it was a vital, not a logical, development, and it was not, therefore, entirely orderly and harmonious. In his later work he sometimes returned to his earlier manner; at his maturity he more than once took up existing material, and was content to retouch without reconstructing it. The plays vary greatly in quality and insight; it would not be easy to find in the work of any other poet of the first rank more marked inequalities. Many of the sonnets touch the very limits of perfection; others are halting, artificial, full of the conceits and forced imagery of the day. The early historical plays are often panoramic rather than dramatic;

"Henry IV.," on the other hand, is sustained throughout its wide range of interest and action by the full force of Shakespeare's genius. This inequality in the plays, the irregularities of growth which often present themselves, and the occasional reversions to the conventional construction which Shakespeare inherited from his predecessors or to his own earlier manner, humanize the poet, bring his work well within the range of the literary evolution of his time, and, while leaving the miracle of his genius unexplained, make his career and his achievement intelligible and explicable.

The brilliant years between 1596 and 1600 or 1601 were divided between history and comedy; between the splendid show and pageant of society as illustrated in the story of the English kings, and the variety, the humor, the inconsistency of men, as these qualities are brought out in social life. The "Taming of the Shrew," and the "Merchant of Venice," in which the genius of the dramatist shines in full splendor, probably antedated by a few months the writing of the two parts of "Henry IV." and of "Henry V.," but



FRANCIS BEAUMONT

From a picture in the possession of Colonel Harcourt.

these plays are so nearly contemporaneous that their exact order of production is unimportant. The historical plays may be grouped together for convenience, keeping in mind the fact that the dramatist was apparently finding relief from dealing with great matters of state and great historical personages by turning from time to time to comedy, and perhaps by writing comedy simultaneously with history.

The first part of "Henry IV." was written not later than 1597; the second part followed it after an interval of not more than two years. The sources of the play are to be found in Holinshed and an earlier chronicle play of little merit but marked popularity, "The Famous Victories of Henry V." The play follows history with deviations, the most important being the bold stroke of making the Prince and Hotspur of the same age; in the earlier drama the hints of the rich humor, the inimitable comic action of Shakespeare's work, are also found. But that which came into the hands of the dramatist as crude ore left it pure gold, stamped with ineffaceable images. In the use of this raw mate-

rial, Shakespeare came to his own and made it his own by virtue of searching insight into its ethical significance and complete mastery of its artistic resources. Other plays show the poet in higher moods, but none discloses so completely the full range of his power; construction, characterization, pathos, humor, wit, dramatic energy, and the magical Shakespearean touch are found in "Henry IV." in free and harmonious unity of dramatic form. In no other play is there greater ease in dealing with apparently discordant elements; nor is there elsewhere a firmer grasp of circumstances, events, and persons in dramatic sequence and action. The play has a noble breadth of interest and action, a freedom of movement and vitality of characterization, which give it the first place among the historical dramas.

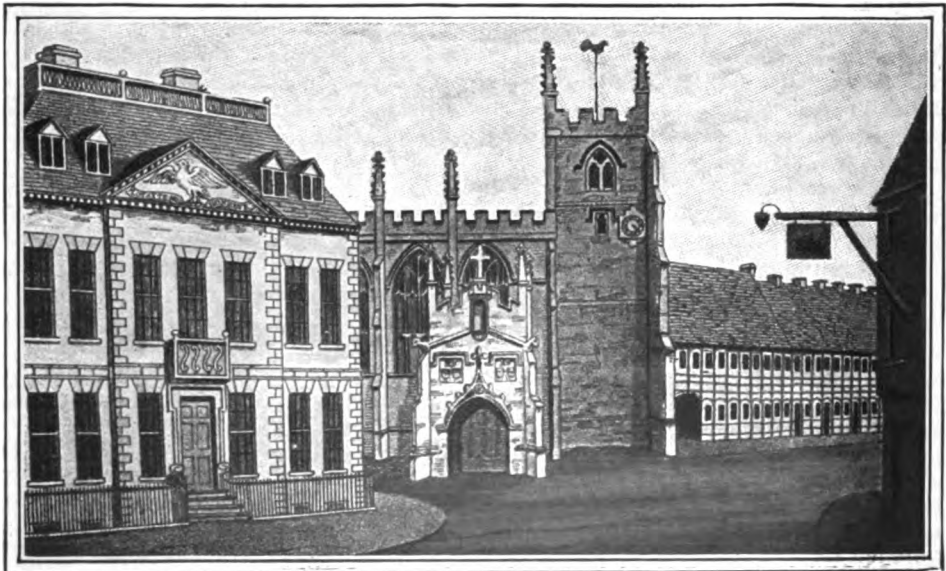
The humor of Falstaff and the greed and vulgarity of his ragged, disreputable but immortal followers reinforce the dignity of the play, which is sustained throughout at a great height. Nothing which is human escapes the clear, piercing, kindly gaze of this young master of



character and destiny; he sees so broadly and deeply that nothing repels him which has any touch of reality or soundness in it. In his hands, and pre-eminently in this play, the drama broadens to compass the full range of humor and character and experience; and the tragic and humorous are blended, as in life, without incongruity or violation of the essential unities of human action and knowledge. Henry IV. and Hotspur are not blurred in outline, nor is the significance of their struggle obscured by the roisterers and thieves who are at the heels of Falstaff. The heroic note of the old ideals of chivalry is sounded as distinctly as if the broad, rollicking humor of Falstaff had no existence. Falstaff is one of the most marvelous of Shakespeare's creations; a gross braggart, without conscience, and as simply and naturally unmoral as if there were no morals, Shakespeare has drawn him with such matchless vitality that, although the stage is crowded with great figures, he holds it as if it were his own. Sir John Oldcastle, whose character undoubtedly gave Shakespeare a rough sketch of Falstaff, and whose name was originally used by Shakespeare, appears in the earlier play which the poet had before him; in deference to the objections of the descendants of Sir John, the name was changed in the printed play, and became Falstaff, but there is

reason to believe that the earlier name was retained in the acting play. There was ground for the objection to its use, for Sir John Oldcastle was a Lollard and a martyr.

Shakespeare created a kind of English Bacchus at a time when every kind of fruit or grain that could be made into a beverage was drunk in vast quantities; and sack, which was Falstaff's native element, was both strong and sweet. Falstaff is saved by his humor and his genius; he lies, steals, boasts, and takes to his legs in time of peril with such superb consistency and in such unflinching good spirits that we are captivated by his vitality. It would be as absurd to apply ethical standards to him as to Silenus or Bacchus; he is a creature of the elemental forces; a personification of the vitality which is in bread and wine; a satyr become human, but moving buoyantly and joyfully in an unmoral world. And yet the touch of the ethical law is on him; he is not a corrupter by intention, and he is without malice; but as old age brings its searching revelation of essential characteristics, his humor broadens into coarseness, his buoyant animalism degenerates into lust; and he is saved from contempt at the end by one of those exquisite touches with which, when it is at its worst, the great-hearted poet loves to soften and humanize degeneration.



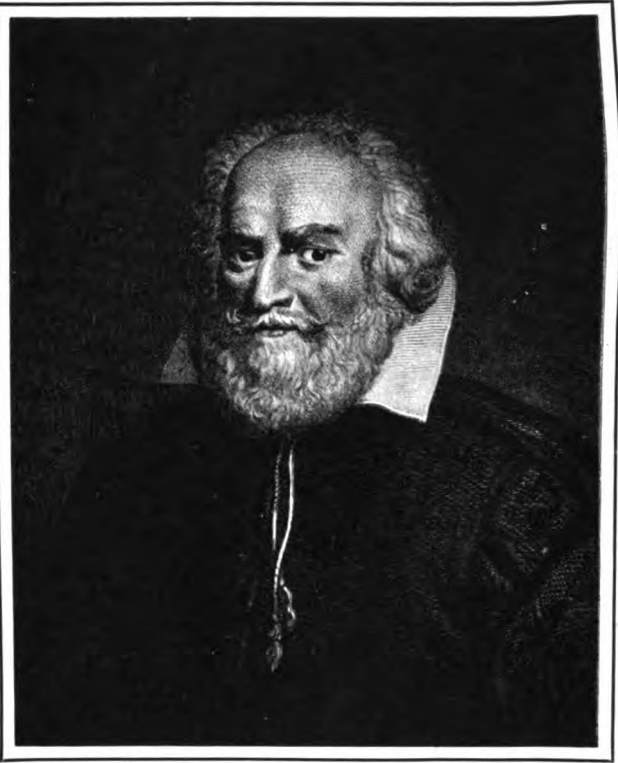
NEW PLACE AND GUILD CHAPEL  
An old and doubtful print.

"Henry IV." is notable not only for the range and variety of types presented, but also for the freedom of manner which the poet permits himself. About half the first part is written in prose. Shakespeare was not alone among his contemporaries in breaking with the earlier tradition which imposed verse as the only form upon the drama; Jonson, Beaumont and Fletcher used both prose and verse in the same drama; but Shakespeare alone showed equal mastery over both forms. His prose is as characteristic and as perfect as his verse; he turns indifferently from one to the other and is at ease with either. He makes the transition in many places for the sake of securing variety and heightening certain effects which he wishes to produce, as he often introduces humorous passages into the most tragic episodes.

Mr. Sill makes the interesting suggestion that, verse being the natural form of expression for emotion, Shakespeare instinctively turned to prose when he was presenting ideas detached from emotion, when he wished to be logical rather than moving, and practical or jocular rather than philosophical or serious; and, verse being essentially based on order and regularity, the poet turned to prose whenever he wished to give expression to frenzy or madness. There would have been essential incongruity in putting blank verse into the mouths of clowns, fools, drunkards, and madmen. These suggestions are of special interest when they are applied to "Hamlet."

In "Henry IV.," as in "The Merry Wives of Windsor" and "The Taming of the Shrew," the references to Warwickshire are unmistakable; the dramatist was still too near his youth to have forgotten persons and localities known in his boyhood.

"Henry V.," drawn from the same sources, is a continuation of "Henry IV.," and presents in the splendid maturity of



GEORGE CHAPMAN

Drawn by J. Thurstan from a rare print prefixed to Chapman's translation of Homer.

the king one of Shakespeare's great men of action; a type in which his own time was rich, and in the delineation of which, being himself a man of reflection and expression, the poet found infinite satisfaction. In this play the events of a reign are grouped for dramatic effectiveness, and war is dramatized on a great scale. The material is essentially epic, but the treatment is so vigorous that the play, while not dramatic in the deepest sense, has the dignity and interest of a drama. The introduction of the Chorus, in which the dramatist speaks in person, shows how deeply he had meditated on his art, and how deliberately he had rejected the conventional unities of time, place, and action for the sake of the higher and more inclusive unity of vital experience. No other play so nobly expresses the deepening of the national consciousness at the end of the sixteenth century, and the rising tide of national feeling. The play is a great national epic; and the secret of the expansion and authority of

the English race is to be found in it. It was presented in the last year of the century, and probably in the Globe Theater, then recently opened.

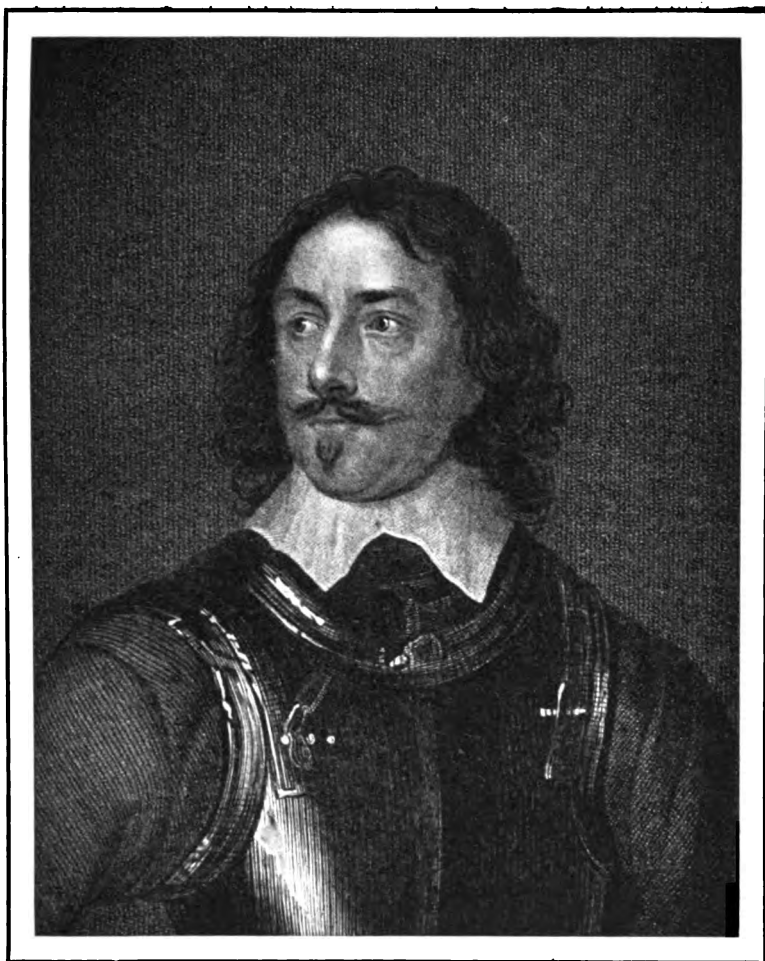
"King Henry VIII." was written at least ten years later, and is distinctly inferior to the historical plays of the decade which closed with the production of "Henry V.," and is generally regarded as a piece of composite work, Fletcher probably completing that which Shakespeare had planned, but of which he had written only the first two acts.

The historical plays belong, as a whole, to Shakespeare's earliest period of productiveness; they keep the record of his apprenticeship; they find their place in the first stage of his development. This was due only in a subordinate way to accident; there was reason for it in the psychology of his art. The material for these plays was ready to his hand in the earlier chronicle plays in the libraries of Holinshed and Hall; and there was ample stimulus for their production in their popularity. But other and deeper sources of attraction are not far to seek. These plays mark the transition from the epic to the drama; from the story of events and persons as shaped by fate to the story of events and persons as they disclose the fashioning of character by action and the reaction of character on events, knitting men and actions together in a logical sequence and a dramatic order. The historical plays find their logical place in the order of development between the old plays dealing with historical subjects and the masterpieces of Shakespeare and his contemporaries; and in the unfolding of Shakespeare's art they hold the same middle place. These plays preserve the characteristics of the older plays and predict the fully developed drama; they do not reveal the full play of the poet's genius nor the perfect maturity of his art, although the plays which deal with Henry IV. and Henry V. reveal the full range of his interests and his gifts.

In these plays the young poet put himself in deepest touch with the life of his race, and, in bringing to clear consciousness the race spirit, brought out with the utmost distinctness the racial qualities of his own genius. He is pre-eminently the English poet, not only by virtue of his

supremacy as an artist, but by virtue of the qualities of his mind; and these qualities were developed and thrown into striking relief by the historical plays. His greatest work was in other fields, but through no other work has he impressed himself so deeply on the imagination of the men of his own race. He vitalized a great section of English history, and has made it live before the eyes of nine generations; he set the figures of great Englishmen on so splendid a stage that they personify finally and for all time the characteristics of the English race; he so exalted liberty as represented by the English temper and institutions that, more than any statesman, he has made patriotism the deepest passion in the hearts of Englishmen. No other poet has stood so close to the English people or affected them so deeply; and from the days when the earliest popular applause welcomed "Henry VI." on the stage of The Theater, The Rose, and The Globe to these later times when Irving's Wolsey crowds the stalls of the Lyceum, Shakespeare has been the foremost teacher of English history. There are many who, if they were as frank as Chatham, would confess that they learned their history chiefly from him.

In these plays, moreover, the young poet trained himself to be a dramatist by dealing with men under historical conditions; with men in action. The essence of the drama as distinguished from other literary forms is action, and in the historical plays action is thrown into the most striking relief; sometimes at the sacrifice of the complete development of the actors. Before taking up the profoundest problems of individual destiny or entering into the world of pure ideality, Shakespeare studied well the world of actuality. On a narrower stage, but in a higher light, he dealt with the relation of the individual to the political order, and showed on a great scale the development of character in relation to practical ends. The depths of his spiritual insight and the heights of his art are to be found in the Tragedies; but the breadth, comprehensiveness, and full human sympathy of his genius are to be found in the historical plays; and in these plays, at the very beginning of his career, appeared that marvelous sanity which kept him poised in essential harmony between the divergent activities and aspects of life, gave him



ROBERT DEVEREUX, EARL OF ESSEX

From an engraving by T. Wright, after the original of Walker in the collection of the Marquis of Stafford.

clearness of vision and steadiness of will, and made him the master of the secrets of character and destiny. The play of the divine law, which binds the deed to the doer, and so moralizes experience and makes it significant, is nowhere more clearly exhibited than in these many-sided dramas, with their rich diversity of character and their wide range of action. Shakespeare is one of the greatest of ethical teachers, not by intention, but by virtue of the depth and clearness of his vision. The historical plays reveal the justice of God working itself out through historical events and in the lives of historical persons; with the constant perception that no man is wholly good or evil; that out of things evil good often flows; that sin turns often, through the

penitence of humility and service, into blessedness; and that about the certain and evident play of the divine justice there is a mercy which is a constant meditation, and hints, at times, at a redemption as inclusive as humanity.

Schlegel has well said of the historical plays that they are "a mirror for kings." In no other literature is there so complete a portraiture of the grandeur of the kingly office and the uncertainty of the kingly character; the pathos of the contrast between the weak man and the great place is often searching to the verge of irony. Shakespeare never permits his kings to forget that they are men, and the splendor of their fortunes sometimes serves to bring into ruthless light the inadequacy of their natural gifts for the

great responsibilities laid upon them. The trappings of royalty heighten the criminality of John and Richard III.; the eloquent sentimentality of Richard II. and the ineffective saintliness of Henry VI. are thrown into high relief by the background of royal position; the well-conceived and resolute policy of Henry IV. and the noble energy and decision of Henry V.—Shakespeare's typical king and the personification of the heroic, virile, executive qualities of the English nature—take on epical proportions from the vantage-ground of the throne.

The contrast between the man and the king sometimes deepens into tragedy when the desires and passions of the man are brought into collision with the duties of the king; for the king is always conceived as the incarnation of the State, the personification of society. His deed reacts, not only upon himself, but upon the community of which he is the head, and whose fortunes are inextricably bound up with his fortunes. In the plays dealing with historical subjects Shakespeare exhibits the divine order as that order is

embodied in the State, and the tragedies which occupy the great stage of public life arise from the collision of the individual with the State, of the family with the State, and of the Church with the State. The political insight and wisdom shown in this comprehensive ethical grasp of the relation of the individual to society in institutional life are quite beyond the achievements of any statesman in the range of English history; for statecraft is everywhere, in the exposition of the dramatist, the application of universal principles of right and wise living to the affairs of State. Thus, on the great stage of history, Shakespeare, in the spirit of the poet and in the manner of the dramatist, dramatized the spirit of man working out its destiny under historic conditions.

### The Comedies

During these prosperous five or six years Shakespeare's hand turned readily from history to comedy and from comedy to history; the exact order in which the plays of the period were written is unimportant so long as we are able



DR. JOHN HALL'S HOUSE AT STRATFORD



THE GARDEN OF DR. JOHN HALL'S HOUSE

to identify the group as a whole. The rising tide of creative energy, his mounting fortunes, and the deep fascination of the spectacle of life evoked his humor and gave free play to the gayety of his nature and the buoyancy of a mind which played like lambent lightning over the whole surface of experience and knowledge. It is probable that he was at work on several plays at the same time ; taking up history or comedy as it suited his mood, and giving himself the rest and refreshment which come from change of work. It is certain that some of the greater Tragedies were slowly shaping themselves in his imagination from the earliest working years. "Romeo and Juliet" and "Hamlet" had taken root in his mind while he was yet an unknown apprentice in his craft ; during these fertile years the germinal ideas which were to take shape in the entire body of his work were clarifying themselves in his consciousness ; while his hand was engaged with one subject his mind was dealing with many. He had already used the comedy form in "The Two Gentlemen of Verona," "The Comedy of Errors," and

"Love's Labor's Lost," and had made it clear to his contemporaries that he possessed the genius of comedy—that rare, penetrating, radiant, sane genius which was also the possession of Homer and Cervantes, and, later, of Molière and Goethe—the genius which not only looks into human experience deeply, but sees it broadly and in true perspective. It was Shakespeare's ease of mind, derived from the largeness and deep humaneness of his view, which kept him sane during the years when he was living in the heart of tragedy ; and this ease of mind found expression in the comedy. The Shakespearean comedy is a comedy of life rather than of manners—a gay, sweet, high-spirited play with the weaknesses, follies, incongruities of men as these are projected against the great background of the spiritual kinship and destiny of humanity. There is no touch in Shakespeare of that scorn which is the mood of those lesser men who see the details of human character but not the totality of its experience. Shakespeare was equally at home with the tragic and comic elements in human nature, because both spring from the same root. In

dealing with the tragic forces he is always superior to them ; at their worst they are rigidly limited in their destructive force ; he is not the victim of their apparent finality ; he sees through and beyond them to the immovable order of the world, as one sees through the brief fury of the storm to the untouched sun and unmoved earth which are hidden for a moment by the cloud. In like manner and for the same reason he laughs with men, but is saved from the cheapness of the sneer and the hard blindness of scorn. In his wide, clear, dispassionate vision he sees the contrast between the greatness of man's fortunes and the occasional littleness of his aims, the incongruities of his occupations, the exaggerations and eccentricities of his manners. He is mirthful because he loves men ; it is only those who love us who can really laugh at and with us, and it is only men of great heart who have the gift of humor on a great scale. For humor, Dr. Bushnell says, "is the soul reeking with its own moisture, laughing because it is full of laughter, as ready to weep as to laugh ; for the copious shower it holds is good for either. And then, when it has set the tree a-dripping,

"And hung a pearl in every cowslip's ear,

the pure sun shining after will reveal no color of intention in the sparkling drop, but will leave you doubting still whether it be a drop let fall by laughter or a tear."

Later in life, for a brief period, Shakespeare's laughter lost its ring of tenderness, its overflowing kindness ; but his vision became clear again, and, although the spirit of mirth never regained its ascendancy, the old sweetness returned. "Shakespeare is a well-spring of characters which are saturated with the comic spirit," writes George Meredith ; "with more of what we will call blood-life than is to be found anywhere out of Shakespeare ; and they are of this world, but they are of the world enlarged to our embrace by imagination, and by great poetic imagination. They are, as it were—I put it to suit my present comparison—creatures of the woods and wilds, not in walled towns, not grouped and toned to pursue a comic exhibition of the narrower world of society. Jaques, Falstaff and his regiment, the varied troop of Clowns, Malvolio, Sir Hugh Evans and Fluellen—mar-

velous Welshmen !—Benedict and Beatrice, Dogberry and the rest, are subjects of a special study in the poetically comic."

In "The Merchant of Venice" the poet finally emancipated himself from the influence of Marlowe, and struck his own note with perfect distinctness. There is a suggestion of the "Jew of Malta" in Shylock, but the tragic figure about whom the play moves bears on every feature the stamp of Shakespeare's humanizing spirit. The embodiment of his race and the product of centuries of cruel exclusion from the larger opportunities of life, Shylock appeals to us the more deeply because he makes us feel our kinship with him. Marlowe's Jew is a monster ; Shakespeare's Jew is a man misshapen by the hands of those who feed his avarice.

The comedy was produced about 1596 ; it was entered in the Stationers' Register two years later ; and was twice published in 1600. The dramatist drew freely upon several sources. There are evidences of the existence of an earlier play ; the two stories of the bond, with its penalty of a pound of flesh, and of the three caskets were already known in English literature, and had been interwoven to form a single plot. A collection of Italian novels of the fourteenth century and the well-known "Gesta Romanorum" contributed to the drama as it left Shakespeare's hands. As a play, it has obvious defects ; the story is highly improbable, and, as in at least three other plays, the plot involves bad law ; for the poet, although sharing the familiarity of the dramatists generally with legal terms and phrases, shows that his knowledge was second-hand, or acquired for the occasion, by his misuse of well-known words of legal import. In invention in the matter of plots and situations Shakespeare was inferior to several of his contemporaries ; and he was content, therefore, to take such material as came to his hand with as much freedom as did Molière. In this case, as in every other, he at once put his private mark on the general property and made it his own. He purified the material, he put a third of the play into prose, and he imparted to the verse a beauty, a vigor, and a freedom from mannerisms which separate it at once from work of the apprentice period. He freely and boldly harmonized the tragic and comic elements ; in Portia he

created the first of those enchanting women for whom no adjective has yet been found save the word Shakespearean, for they are a group by themselves; and he set on the stage the first of his great tragic figures. In 1596 the Jew was contemptible in the mind of western Europe; he was the personification of greed and subtlety, and he was under suspicion of deeds of fiendish cruelty. He was robbed upon the slightest pretext, stoned on the streets, and jeered at on the stage. His sufferings were food for mirth. In 1594, a Jew, who was acting as physician to the Queen, had been accused of attempting to poison Elizabeth, and had been hanged at Tyburn, and popular hate against the race was at fever-heat when Shakespeare put on the stage the Jew who has since been accepted as typical of his race. It is not probable that the dramatist definitely undertook to modify the popular conception of the Jew; his attention may have been directed to the dramatic possibilities of the character by the trial and execution of Dr. Lopez; and when he dealt with the material at hand, he recast it in the light of his marvelous imagination, and humanized the central figure. Shylock was a new type, and he was not understood at first. For many years the part was played in a spirit of broad and boisterous farce, and the audiences jeered at the lonely and tragic figure. At every point in "The Merchant of Venice" the poet shows clearer insight than in his earlier work, deeper wisdom, greater freedom in the use of his material, and fuller command of his art.

Shakespeare had an older play before him when he wrote "The Taming of the Shrew," and he followed its main lines of story so closely that the play as we now have it is an adaptation rather than an original work. That the dramatist was thinking of the theater and not of the public or of posterity is shown by the readiness with which he passed from the

noblest creative work to the work of revision and adaptation. The earlier play gave him the idea of the Induction and the characteristic passages between Petruchio and Catharine, but was an inferior piece of work, full of rant, bathos, and obvious imitation of Marlowe; the plot was followed, but the construction and style are new; the story of Bianca and her lovers was worked in as a subsidiary plot, and, although the play sometimes passes over into the region of farce, it is charged with the comedy spirit.

This comedy carries the reader back to the poet's youth, to Stratford and to Warwickshire. It is rich in local allusions, as are also "The Merry Wives of Windsor" and the second part of "Henry IV." There is no reason to doubt that Shakespeare's intercourse with Stratford was unbroken through these earlier years, though the difficulties and expense of travel may have prevented frequent visits. Now that prosperity and reputation were bringing him ease and means, his relations with his old home became more intimate and active. There are many evidences of his interest in Stratford and in his father's affairs, and it is evident that the son shared his rising fortunes with his

father. The latter had known all the penalties of business failure; he was often before the local courts as a debtor. He seems to have had a fondness for litigation, which was shared by his son. In the dramatist's time the knowledge of legal phrases among intelligent men outside the legal profession was much more general than it has been at any later time, but there is reason to believe that Shakespeare knew many legal processes at first hand. He bought and sold land, brought various actions for the recovery of debts, filed bills in chancery, made leases, and was engaged in a number of litigations.

In 1596, after an absence of ten years from Stratford, the poet reappears in his native place as a purchaser of valuable lands and a rebuilder of his father's



SEAL OF THE ROYAL DRAMATIC COLLEGE



shattered fortunes. In that year his only son, Hamnet, a boy of eleven, died and was buried in Holy Trinity Churchyard. In the same year John Shakespeare made application to the College of Heralds for the privilege of using a coat of arms. The claim was based on certain services which the ancestors of the claimant were declared to have rendered "the most prudent prince King Henry the Seventh of famous memorie." The ancestral distinction put forward on behalf of John Shakespeare was not more apocryphal than the services set forth in many similar romances formally presented to the College of Arms as records of fact. The statement that the applicant's wife, Mary, heiress of Robert Arden, of Wilmcote, was the daughter of a gentleman was sober history. The application was granted three years later, and the Garter King of Arms assigned to John Shakespeare a shield: "gold, on a bend sable, a spear of the first, and for his crest or cognizance a falcon, his wings displayed argent, standing on a wreath of his colours, supporting a spear gold steeled as aforesaid." The motto, "Non Sans Droict," appears in a sketch or draft of the crest. Two years later the dramatist was styled "gentleman" in a legal document.

This effort to rehabilitate his father was followed, a year later, by the purchase of New Place—a conspicuous property at the northeast corner of Chapel Street and Chapel Lane, opposite the Guild Chapel, in Stratford, upon which stood what was probably the largest house in the town. This substantial house, built of timber and brick by Sir Hugh Clopton in the previous century, had probably been long neglected, and was fast going to decay.

No clear account of the appearance of the house has been preserved; but enough remains to show its considerable size and substantial structure. The walls of the larger rooms and probably the ceilings were covered with sunken panels of oak, some of which have been preserved. Nothing else now remains of the building save a few timbers which projected into the adjoining house, now used as a residence for the custodian of the Shakespeare properties, a fragment of the north wall, the well, pieces of the foundation, which are guarded by screens, the lintel, and an armorial stone.

Shakespeare restored New Place, and

enlarged its grounds by considerable purchases of land. At his death it passed into the possession of his daughter, Susannah, the wife of Dr. John Hall, and in July, 1643, Queen Henrietta Maria was entertained for three days under its roof. Upon the death of Mrs. Hall, six years later, New Place became the property of her only child, Elizabeth, at that time the wife of Thomas Nashe, later the wife of Sir John Barnard, of Abingdon. Lady Barnard was the last of Shakespeare's direct descendants.

At a later period the property came once more into the hands of the Clopton family, and was subsequently sold to the Rev. Francis Gastrell, a vicar in Cheshire, who appears to have been a person of considerable fortune, dull perception, and irritable temper. He resented the interest which visitors were beginning to show in the place; in order to break up the growing habit of sitting under the mulberry-tree, which was intimately associated with the dramatist, he cut the tree to the ground in 1756. This attitude towards the one great tradition of the town brought the owner of New Place into a disfavor with his fellow-townsmen which took on aggressive forms. The Stratford officials charged with the laying and collection of taxes made use of their power to secure the uttermost farthing from Mr. Gastrell, and that gentleman, in order to relieve himself of further taxes, pulled down the house, sold the materials, and left Stratford amid execrations which have been echoed in every succeeding generation. The house adjoining New Place was the property of one of the poet's friends, and now serves as a residence for the custodian and as a museum of Shakespearean relics. The adjoining house was the home of Shakespeare's friend, Julius Shaw, who was one of the witnesses to his will, and, after various changes, is still standing. New Place is to-day a green and fragrant garden; the fragments of the original foundation are enfolded in a lawn of velvet-like texture; the mulberry-tree has survived the vandalism of a hundred and fifty years ago; behind the old site there is a small but perfectly kept park where many flowers of Shakespearean association may be found, where the air seems always fragrant and the place touched with abiding peace. The tower of Guild Chapel rises close at

hand ; in the near distance is the spire of Holy Trinity ; the Avon is almost within sight ; the earlier and the later associations of Shakespeare's life cluster about the place which he saw every day as a school-boy, to which he returned in his prime, where he gathered his friends about him, and where he found reconciliation and, at last, peace.

The purchase and restoration of New Place made Shakespeare a man of consequence among neighbors who could understand the value of property, however they might miss the significance of literature. In a letter, still extant, dated October 25, 1598, Richard Quiney, whose son Thomas subsequently married Judith Shakespeare, appealed to the poet for a loan ; and there are other evidences that he was regarded as a man whose income afforded a margin beyond his own needs.

The poet's acquaintance with country life in its humblest forms ; with rural speech, customs, and festivals ; with sports and games ; with village taverns and their frequenters, was so intimate and extensive that he used it with unconscious freedom and ease. No other contemporary dramatist shows the same familiarity with manners, habits, and people ; an intimacy which must have been formed by a boy who made his first acquaintance with life in Warwickshire. These reminiscences of boyhood, reinforced by the later and deliberate attention of a trained observer, continually crop out in many of the plays, as the formations of an earlier geologic period often show themselves through the structure of a later period.

The fertility of resource which gives the two parts of "Henry IV." such overflowing vitality made the writing of "The Merry Wives of Windsor" inevitable. It was quite impossible for the dramatist to leave a character so rich in the elements of comedy as Falstaff without further development under wholly different conditions. In the Epilogue to "Henry IV." the dramatist promised to "continue the story with Sir John in it, and make you merry with fair Katharine of France;" but "Henry V." contained no reference to the old knight save the brief but inimitable account of his death. Almost a century after the death of the Queen three writers reported almost simultaneously the tradition, apparently current at the time and

probably of long standing, that Elizabeth was so delighted with the humor of Falstaff in "Henry IV." that she commanded Shakespeare to continue the story and show Falstaff in love. "I knew very well," wrote Dennis, by way of introducing an adaptation of the play in 1702, "that it had pleas'd one of the greatest queens that ever was in the world. . . . This comedy was written at her command and by her direction, and she was so eager to see it acted that she commanded it to be finished in fourteen days." Seven years later Rowe added the further information that "she was so well pleased with the admirable character of Falstaff in the two parts of 'Henry IV.' that she commanded him to continue it for one play more, and to show him in love." The tradition apparently had been long accepted, and there are intrinsic evidences which make it credible. "The Merry Wives of Windsor" is the kind of play which such a command would have secured. It is a comedy which continually runs into broad farce ; there is no touch of pathos in it ; it deals with contemporaneous middle-class people, in whom the dramatist shows very little interest ; it is laid in Windsor, and contains references to the castle which must have been very acceptable to the Queen. The ground was evidently familiar to the dramatist, and there are references of a realistic character, not only to Windsor, but to Stratford. Moreover, the play, although admirable in construction, is below the level of Shakespeare's work of this period in intellectual quality, and lacks those inimitable touches of humor and poetry which are the ineffaceable marks of his genius when it is working freely and spontaneously.

The play owes little in the way of direct contribution to earlier sources, though various incidents used in it are to be found in Italian and other stories. It was probably written about 1599, and the Queen, according to tradition, was "very well pleased with the representation." The plot is essentially Italian ; the introduction of the fairies was a revival of the masque ; but the atmosphere of the play is entirely English ; it reflects the hearty, healthy, bluff spirit and manner of middle-class life in an English village. It is the only play dealing with the English life of his

own time which Shakespeare wrote, and it undoubtedly reproduces conditions, manners, and habits which he had known at first hand in Stratford. Falstaff shows a great decline in spontaneity, freshness, and humor; he has become gross, heavy, and dull; he easily falls a victim to very obvious devices against his dignity; he has sunk so low that he has become the butt of practical jokers. It is probable that this particular development of Falstaff was suggested to Shakespeare by Elizabeth rather than forced upon him by the expansive force of the character. As a whole, the play shows breadth of characterization and genuine humor; while Windsor and the country about it are sketched with unusual fidelity to detail, but with characteristic freshness of feeling for fields and woods.

This homely comedy of middle-class English country life, with its boisterous fun, its broad humor, and its realistic descriptive passages, was probably written not long before "Much Ado About Nothing," but the two plays present the most striking contrasts of method and manner. The Italian play is in an entirely different key; it is brilliant, spirited, charged with vivacity, and sparkling with wit; it is a masterpiece of keen characterization, of flashing conversation, of striking contrasts of type, and of intellectual energy, playing freely and buoyantly against a background of exquisite beauty. The dramatist was now completely emancipated from his earlier teachers, and had secured entire command of his own genius and of the resources of comedy as a literary form. In this splendid creation of his happiest mood in his most fortunate years the prophecy of sustained and flashing interchange of wit in Lyly's court plays is amply fulfilled, and the promise of individual power of characterization clearly discerned in Biron and Rosaline is perfectly realized in Benedict and Beatrice; while Dogberry and Verges mark the perfection of Shakespeare's skill in drawing blundering clowns. In this play the blending of the tragic and humorous or comic is so happily accomplished that the two contrasting elements flow together in a vital and exquisite harmony of experience, full of tenderness, loyalty, audacity, and brilliancy; the most comprehensive contrast of character is secured in Hero

and Claudio, Benedict and Beatrice, as chief actors in the drama, with Dogberry and Verges as centers of interest in the minor or subsidiary plot. Hazlitt declares with reference to this play that perhaps "the middle point of comedy was never more nicely hit, in which the ludicrous blends with the tender, and our follies, turning round against themselves in support of our affections, retain nothing but their humanity." In "The Merry Wives of Windsor" Shakespeare drew with a free hand the large and rather coarse qualities of English middle-class life; in "Much Ado About Nothing" he presented a study of life in the highest stage of the social order, touched at all points with distinction of insight, characterization, and taste. The gayety and brilliancy of the great world as contrasted with the little world of rural and provincial society are expressed with a confidence and consistency which indicate that the poet must have known something of the court circle and of the accomplished women who moved in it.

Written probably about 1599, and drawing apparently for some features of the plot and comic incidents upon the inexhaustible *Bandello* and upon one of the greatest works of Italian genius, the "*Orlando Furioso*" of Ariosto, "Much Ado About Nothing" marks the highest point of Shakespeare's creative activity in comedy, and perhaps the most brilliant and prosperous hour in this prolific and fortunate period of his life.

In the same year Shakespeare created his masterpiece of poetic pastoral drama, "As You Like It." He was still in the sunlight, but the shadows were approaching; his mood was still gay and his spirits buoyant, but the one was touched with premonitions of sadness and the other tempered by a deepening sense of the complexity of life and its mystery of good and evil. In the form and background of the play he was in touch with the love of pastoral life shared by many of the poets of his time; by Lodge and Greene, by Spenser and Sidney. The *Arcadia* of literature was in his imagination, but the deep shadows and wide spaces of the Forest of Arden in Warwickshire were before his eye; he knew the affected passion for flowering meads and gentle shepherds which were the stock-in-trade of

many contemporaries, but he also felt that fresh and unforced delight in nature which brings him in touch with the modern poets. He knew how to use the conventional poetic speech about nature, but he saw nature with his own eyes as clearly as Burns and Wordsworth saw her two centuries later. The plot of "As You Like It" was probably taken from Lodge's "Rosalynde; or Euphues' Golden Legacy," an old-fashioned, artificial, pastoral romance, full of affectations and unrealities, based upon the much older "Tale of Gamelon," which appeared in the fourteenth century and was handed down in several manuscripts of Chaucer's "Canterbury Tales," and was probably intended for use in a tale which the poet left unwritten. This old story belongs to the cycle of the Robin Hood ballads; and Shakespeare had this origin of the story in mind when he wrote: "They say he is already in the Forest of Arden, and a many merry men with him; and there they live like the old Robin Hood of England."

The woodland world of Arden, in which sonnets are affixed to ancient trees, and lovers, courtiers, and moralists live at ease, has much in common with the pastoral backgrounds of Spenser and Lodge; but its artificiality is redeemed by its freshness of spirit, its out-of-door freedom, and its enchanting society. Rosalind and Orlando are the successors of a long line of pastoral lovers, but they, alone among their kind, really live. In Rosalind purity, passion, and freedom are harmonized in one of the most enchanting women in literature. In her speech love finds a new language, which is continually saved from extravagance by its vivacity and humor. In Audrey and Corin the passion of Orlando and Rosalind is gently parodied; in Touchstone the melancholy humor of Jacques is set out in more effective relief. There are threatenings of tragedy in the beginning of the play, but they are dissolved in an air in which purity and truth and health serve to resolve the baser designs of men into harmless fantasies. In Jacques, however, there appears for the first time the student of his kind who has pierced the illusions of place and power and passion, and touched the underlying contradiction between the greatness of man's desires and the uncertainty and inadequacy of his achievements. This sad-

ness is touched with a not unkindly irony; for Shakespeare's vision was so wide that he was rarely able to look at life from a single point; its magnitude, its complexity, the rigor of its law, and at the same time the apparent caprice with which its diverse fortunes were bestowed, were always within his view. At the best, we seem to hear him say in this mood:

All the world's a stage,  
And all the men and women merely players.

Jacques must not be taken too seriously, but there are hints of Hamlet's mood in his brooding meditation; and through the whole play there is a vein of sadness which, mingled with its gayety and poetic loveliness, gives it a deep and searching beauty.

In the Christmas season of 1601 "Twelfth Night" was presented in the noble hall of the Middle Temple. "At our feast," writes John Manningham, a member, in his diary, "we had a play called 'Twelfth Night; or, What You Will.' Much like the 'Comedy of Errors' or 'Menæchmi' in Plautus; but most like and near to that in Italian called 'Inganni.' A good practise in it to make the steward believe his lady widowe was in love with him, by counterfeiting as from his lady in general terms, telling him what she liked best in him, and prescribing his gesture in smiling, his apparel, etc., and then when he came to practise making him believe they took him to be mad." This charming comedy, so characteristic of Shakespeare's genius at play, was probably acted by the Lord Chamberlain's servants, the company with which Shakespeare was associated, before the Court in the old palace at Whitehall during the same season.

The ultimate source of the play was probably Bandello's "Novelle," though the Italian plays to which Manningham refers (there were several plays with the title *Inganni*) may have furnished incidents; but Malvolio, Sir Toby Belch, Sir Andrew Aguecheek, Maria, and, above all, Viola, as they live in the comedy are Shakespearean to the heart. The framework of the play is essentially serious, a beautiful vein of poetic feeling runs through it, and, intermingled with these, the most unforced and uproarious fun. In inventiveness in the comic type and in freedom in handling it, as well as in grouping of

and other books. He has drawn his material for the present work from original sources, and in every way this book is first hand and thorough. It is, moreover, a readable and often dramatic narrative of events, a close study of a critical period of French history, and an impartial analysis of the character and powers of the brilliant and implacable Cardinal who left such an impress of molding strength on France, and so mightily affected all Europe. Mr. Perkins's "Richelieu" will at once take its place as one of the very best of an almost uniformly excellent series.

**Second Lady Delcombe, The.** By Mrs. Arthur Kennard. The J. B. Lippincott Co., Philadelphia.  $4\frac{1}{2} \times 7\frac{1}{4}$  in. 328 pages. 50c.

**Shakespeare's Julius Caesar.** Edited by George T. D. Odell, Ph.D. (Longmans's English Classics.) Longmans, Green & Co., New York.  $7\frac{1}{2} \times 5$  in. 161 pages.

**Study of the Greek Pæan, A.** By Arthur Fairbanks, Ph.D. (Cornell Studies in Classical Philology, No. XII.) Published for the University by The Macmillan Co., New York.  $6 \times 9$  in. 166 pages. \$1.

**To an English Sparrow.** By William S. Lord. Published by the Author, Evanston, Ill.  $5\frac{1}{4} \times 8$  in. 10 pages.

**Trusts: What Can We Do with Them? What Can They Do for Us?** By William M. Collyer. The Baker & Taylor Company, New York.  $7\frac{1}{2} \times 5$  in. 338 pages. \$1.25.

This volume is an exceptionally able defense of trusts. The author puts effectively innumerable illustrations of the wastes incident to competition, and keeps in the background the economies incident thereto. He boldly takes the position that "the mother of trusts" is not the tariff, as Mr. Havemeyer said, nor the desire of producers for higher prices, as most men believe, but "the demand for cheap production." In defense of this proposition he urges the economy of production on a large scale; but he does not make clear why the demand for cheap production leads great concerns to enter combinations which promise extravagant dividends to small competitors if they too will enter. In short, this book, though well written, is to be read as the plea of an attorney rather than the opinion of a judge.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Can you tell me anything of a body of Christians calling themselves "The Catholic and Apostolic Church"? They flourish in Europe, and the burden of their teaching is the coming of Christ, which I think they believe to be imminent. Their service, I am told, is ornate and very impressive. They differ from the Millerites and Second Adventists. Are there any in this country? When and where did they originate? J. F. C.

The Catholic Apostolic Church, nicknamed "Irvingites" from its acceptance of the teachings of Edward Irving, a Scotch clergyman, has flourished chiefly in Great Britain, where it originated in the early part of this century. There have been a few congregations in this country, but it appears to be in a decline even in its native land. Prominent among its doctrines, besides the Advent, is that of a revival of the primitive gifts of the Spirit, especially the gift of tongues and the gift of healing.

Will you kindly publish in an early number the names and prices of a few of the best magazines for circulation in a Mothers' Club?

Your club will find useful, "Art Education," J. C. Witter Company, 123 Fifth Avenue, New York; "Good House-keeping," Springfield, Mass.; "The American Kitchen Garden," published by the Home Science Publishing Company, 488 Tremont Street, Boston, Mass.; "Harper's Bazar," New York; "Bird Lore," Harrisburg, Pa.; "Kindergarten Magazine," The Temple, Chicago; "Child-Garden," 9333 Prospect Avenue, Chicago; "Child-Study Monthly," Auditorium Building, Chicago; "Education," 50 Bromfield Street, Boston; "Domestic Science Monthly," Oakland, Cal.; "The Chautauquan," Cleveland, Ohio; "Health Culture," 503 Fifth Avenue, New York; "Trained Motherhood," 13 Park Row, New York; "St. Nicholas," New York.

Please suggest the two best critical commentaries on each of the four Gospels (English). MCD.

The "International Critical Commentary" is far the best. Two volumes on the Gospels have already appeared, viz., Mark and Luke, and the others are soon to

follow (Scribners). Decidedly good is the much briefer work of Professor Cary's "The Synoptic Gospels" in the series of New Testament Handbooks (Putnam's).

I am expecting to give my young people a series of Sunday evening talks next winter on the subject, "Legendary tradition of the creation, flood, and prehistoric times generally. Can you recommend a good work to me covering this topic? Give publisher and price of same. W. B. S.

See Ryle's "Early Narratives in Genesis" (The Macmillan Company, New York, \$1); Morris's "Man and His Ancestor" (the same, \$1.50); also Smith's "Chaldean Account of Genesis" (Scribners, \$3), and Clay's "Man, Past and Present" in the Cambridge (Eng.) Scientific Series (Macmillan, \$3).

Can you tell me when and by whom the system of dating was established as changed to *before* and *after* Christ, or B.C. and A.D.? J. M.

A Roman abbot, Dionysius the Little, introduced into Italy in the sixth century the system of dating from the year of the birth of Christ. Old English charters show that it was used in England before the close of the eighth century. The article on Chronology in the *Encyclopædia Britannica* gives accounts of the methods of reckoning time employed by different peoples.

Kindly inform me whether there is a book published on Protestant missions among the American Indians during the eighteenth century. If there is not any single book, where could I obtain information on that subject? J. W.

"The Life and Times of David Zeisberger," a Moravian missionary in Pennsylvania, and "Samson Occom and the Christian Indians of New England" (Pilgrim Press, Boston). Occom was a distinguished Indian convert and preacher in New England.

Can any reader tell me where I can find a full account of the case of Edgar Mortara, the Jewish child who, about 1858, was taken by the authorities of the Roman Catholic Church from his parents, on the plea that he belonged to that Church inasmuch as he had been baptized, although it was, I think, by his nurse? ANTIQUARIAN.

# The Outlook

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## China: The Russian-American Proposal

Russian diplomacy has given the Powers a surprise in its proposal that the allies withdraw their troops from Peking during negotiations for the establishment of a recognized Government in China and the settling of questions of indemnity and security for the future. That Russia should plainly state her willingness to maintain the northern Chinese border as it was before the Boxer outbreak is indeed extraordinary, and contradicts what was generally believed to be her policy of aggression in Manchuria, and all the more so as the week's despatches show that Russian troops are occupying almost all of Manchuria except Mukden. From the point of view of the United States it is extremely gratifying to have from Russia the positive declaration that she has "no designs of territorial acquisition in China," and that she is ready to retire from Newchang, which she has "occupied for military purposes." The Russian note to the Powers even goes so far as to declare that orders have been given to the Russian Minister in Peking to withdraw to Tientsin and for the Russian troops to be withdrawn, and this apparently without reference to the action of other Powers. In reply, our Government expresses its pleasure that all the Powers have disclaimed aggressive purposes—a somewhat questionable assertion as to Germany, one may think; asserts that far the greater part of China is now at peace, and that some of the Viceroy's are active in suppressing the Boxers; repeats its former declaration of the purposes of the United States, now partly accomplished by the relief of the legations, and to be fully satisfied by restoration of peace, security to foreigners, and permanent future protection; and then replies directly

to the Russian proposition in the following words:

In our opinion, these purposes could best be attained by the joint occupation of Peking, under a definite understanding between the Powers, until the Chinese Government shall have been re-established and shall be in a position to enter into new treaties with adequate provisions for reparation and guarantees of future protection. With the establishment and recognition of such authority, the United States would wish to withdraw its military forces from Peking, and remit to the processes of peaceful negotiation our just demands.

We consider, however, that a continued occupation of Peking would be ineffective to produce the desired result, unless all the Powers unite therein with entire harmony of purpose. Any Power which determines to withdraw its troops from Peking will necessarily proceed thereafter to protect its interests in China by its own method, and we think that this would make a general withdrawal expedient. As to the time and manner of withdrawal, we think that, in view of the imperfect knowledge of the military situation resulting from the interruptions of telegraphic communication, the several military commanders at Peking should be instructed to confer and agree together upon the withdrawal as a concerted movement, as they agreed upon the advance.

The result of these considerations is that, unless there is such a general expression by the Powers in favor of continued occupation as to modify the views expressed by the Government of Russia and lead to a general agreement for continued occupation, we shall give instructions to the commander of the American forces in China to withdraw our troops from Peking, after due conference with the other commanders as to the time and manner of withdrawal.

In short, the United States would prefer that the Powers continued to occupy Peking at present, but not unless all the Powers agree to that course; therefore it is ready to withdraw if Russia does so. As we write, the replies of the other Powers to Russia's note have not been made public. English papers are outspoken in resenting the fact that the lead should thus be taken

by Russia; they regard the move as one to acquire predominance by that nation in whatever action may be taken, and think that the result would be to place too much power in the hands of Li-Hung-Chang, whom the English regard as distinctly favorable to Russian as opposed to British interests and influence in China. Earl Li is still in Shanghai, so that the discussion as to detaining him at Taku turns out to have been useless, not to say unwise. The New York "Tribune" on Saturday published this despatch from Li-Hung-Chang: "Withdrawal of foreign troops from Peking would facilitate peace negotiations. No doubt need be entertained that I shall undertake vigorously to restore order, protect foreigners, and punish and suppress the Boxers."

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**In Peking** Actual news from Peking last week filtered through the imperfect telegraph agencies very slowly, and the despatches have an unfortunate tendency to lose their dates in transmission. Mr. Conger, in an undated message (which probably left Peking about August 24), stated that on August 28 (Tuesday of last week) a formal entry would be made into the Imperial Palace, that a "military promenade" of all nations would be made through it, and that it would then be closed and guarded. Despatches to other Governments refer to this spectacular programme in the same way, and doubtless it took place on the day named. Such a demonstration has for its object the impressing of the idea of foreign power and victory on the Chinese people; in 1860, despite the burning and looting of the Summer Palace, the common people were taught and believed that the English and French forces retired from Peking because they dared not enter the sacred precincts of the Inner City. Mr. Conger also cabled that Prince Ching (a man of high standing with the Chinese Government, and one favorably disposed toward foreigners) was expected at Peking soon; and there are other indications that at least a part of the members of the Tsungli-Yamen (Foreign Office) are assembling in Peking. No definite news of the Emperor and Empress Dowager has been received. The forces of the allies in Taku, Peking,

Tientsin, and between these cities are reported on August 18 as about 46,000 men, while Russia has large forces in Manchuria, and Great Britain, France, and Japan have troops at Shanghai and in the Yangtse and Amoy regions, and German forces are beginning to arrive in considerable numbers. Most conflicting accounts are given of the experiences of those shut up in the Peking legations so long, some narrators saying that the Chinese made but faint attacks, while others—and these probably the more accurate—state that immunity from destruction was secured only by a marvelously skillful construction of sand-bags and earthwork defenses, and that even then only the fact that the Chinese guns were too close to allow of the right elevation averted total destruction; one reporter states that in the first three weeks of the siege of the legations 2,800 shells fell within the walls. The total loss of the imprisoned foreigners was 65 killed and 131 wounded. Mr. Gilbert Reid, the well-known missionary, was the only American civilian wounded. The first entrance of the rescuers was effected by a company of Sikhs, led by Sir Alfred Gaselee, who waded up a sewage-canal under the Tartar City wall. All accounts speak well of the behavior of the American soldiers, and correspondents who have described the looting and plunder at Tientsin and Peking as extensive and lamentable expressly state that the American troops took no part in the excesses, and remained under discipline.

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**A Defeat for the Boers** The events of last week in South Africa make it not impossible that the end of armed resistance to British power is at last near. Lord Roberts's advance in force to the northeast was for a while stubbornly resisted, but the battle before Machadodorp, which of late has been the Boer headquarters, resulted in a distinct and serious defeat for the Boers, and was followed by the evacuation of Machadodorp and a retreat toward the north in the direction of Lydenburg. General Buller's column had the brunt of the attacking movement, and acquitted itself with credit. Scouting parties sent out by the British report that the



Boers are apparently scattering, and the London War Office seems to think it probable that President Kruger and President Steyn may take refuge in Portuguese territory and give up further hostilities. Reports of this kind have been so common for the past three months that the present one must be received with some reserve, particularly as General De Wet's activity in the Orange River Colony seems increasing rather than diminishing. If Lord Roberts shall soon capture the Delagoa Bay Railroad line, it is hard to see what other course than surrender will be left to the Boers. Seventeen hundred British prisoners were released by the Boers before their retreat began. They came from Nooitgedacht, which is now threatened by General Buller. From Rhodesia great dissatisfaction is reported with Mr. Rhodes's new labor policy, which includes the bringing in of Chinamen under contract to take the place of the costly white and unwilling black labor.



**The Election in Cuba** As the day of election of delegates to the Constitutional Convention (September 15) approaches, considerable political activity is being shown in Cuba. The parties are the same as those which presented candidates in the municipal election, and the several parties vary in political preponderance in different parts of the island. In Havana, for instance, the National party appears to be in superior strength, and has named eight candidates for delegates to the Constitutional Convention. In Santa Clara Province, on the other hand, the Republicans are believed to be in great strength, and their candidates are almost all active revolutionists. A good effect has been produced by the speeches made lately at several large towns in Cuba by Governor-General Wood. These speeches have greatly increased the confidence of the people of Cuba in the sincerity of the assurances of the United States Government that independence should be established. Thus, at Santiago, General Wood said: "Whatever the ultimate destiny of Cuba may be, its immediate future is independence. This is no political move on the part of the United States, but a necessary desire to do what is right." Furthermore, General

Wood constantly pointed out that the delegates must be men capable of drafting a constitution and of providing a sound form of government without party prejudices. As he put it, "I wish to avoid making Cuba into a second Hayti, although I do not think that possible. We want liberty for all, and for no particular party." General Wood told the Cubans everywhere that President McKinley and the people in the United States were surprised and pleased at the satisfactory way in which the municipal elections passed off; and that the calmness and peace with which those elections were conducted had assured the United States that Cuba was ready for the next step. Less assuring have been the utterances of General Maximo Gomez, whom most Cubans consider the inevitable choice as the first President of Cuba. General Gomez has been urging that all delegates elected should be, not only Cubans in favor of independence, but Cubans who actually took part in the revolution. At a distance, nothing appears more certain than the undesirability of electing a Constitutional Convention composed entirely of insurrectionary military officers; and we believe that Cuba will follow General Wood's advice rather than that of General Gomez. A number of Cubans, many of them men of influence and wealth, have been urging the Washington Government to give assurances that the Constitution drafted by the Convention should not settle the relations of Cuba to the United States (as is laid down in the decree calling for the Convention), but that those relations should be established by treaty and agreement between the new Cuba, when once established, and the United States. Mr. Cisneros has presented a memorial to the President which he asserts represents the feelings and opinions of all Cubans; it urges immediate, absolute, and unconditional independence with freedom in the scope of the questions to be considered by the Constitutional Convention.



**Primaries, Direct and Indirect** The important political news last week was all connected in some way with the issue of direct primaries. The most important event was the holding of the indirect primaries throughout New

York State to determine who should be the Democratic candidate for Governor. These primaries, under the new law, were, with few exceptions, fairly conducted, but the fact that the voters could not directly express their choice for Governor, and could only select delegates to a State Convention, kept four-fifths of them at home. As a rule, in this city, only the regular workers and their immediate friends came to the primaries, and as a result the regular machine, whose nominees were not pledged to any particular candidate, had little difficulty in carrying all the wards. In a few, however, opposition candidates, directly pledged to support Mr. Coler, obtained nearly half the votes. Outside of this city delegates who support Mr. Hill in his indorsement of Mr. Coler were nearly everywhere elected, and it is still possible that the Brooklyn machine will join forces with the "up-the-State" delegates and put in nomination the man who would bring to the party incomparably the largest independent vote. Nevertheless, the probabilities are that the machines will sacrifice not only the public interests, but the party's interests, in order to subserve the private interests of their own leaders. With direct primaries the vote would unquestionably have given Comptroller Coler an overwhelming majority over all other competitors. No one can question this who believes that direct primaries would bring out a general vote; and no one can question that they would bring out a general vote who noticed the result of the direct primaries held last week by the white voters of South Carolina. There are only a hundred and twenty thousand such voters in South Carolina, and at the last regular election less than thirty thousand of them went to the polls. At the primaries last week, however, the total vote exceeded ninety thousand. In other words, the vote at the direct primaries was as general as was the vote in Massachusetts, for example, at the last State election. The principal issue in South Carolina was the dispensary—Governor McSweeney and two other candidates championing the continuance of that institution, and Colonel Hoyt advocating the substitution of complete prohibition. At the direct primaries Colonel Hoyt polled approximately 34,000 votes, Governor McSweeney 38,000, and the two remaining dispensary candidates

about nineteen thousand votes together. As no candidate received a majority of the total vote, there must be a second election, at which every one must vote for either Governor McSweeney or Colonel Hoyt; but the emphatic majority given to the dispensary candidates almost insures Governor McSweeney's renomination. Whatever the outcome of the second election, however, no one can question that direct primaries do bring the voters to the polls.



**What Mr. Bryan Could Do** In a recent interview, in answer to the question as to what Mr. Bryan could do, if he were elected President, to break down the gold standard, Mr. Gage, the Secretary of the Treasury, replied:

There is no doubt Mr. Bryan could order his Secretary of the Treasury to make payment in silver of all of the public debt payable in coin, and for all current disbursements of the Government as well, which amount to \$1,500,000 to \$1,750,000 per day. That he would give such an order, too, is very certain, if he is in the same mind that he was when in 1896, for he was then quoted as saying: "If there is any one who believes that the gold standard is a good thing, or that it must be maintained, I want him not to cast his vote for me, because I promise him it will not be maintained in the country longer than I am able to get rid of it."

In answer to the question whether it would be possible to control a sufficient volume of silver to make such payments, the Secretary declared that there would be great difficulty in doing so at once, the Treasury being now firmly established on a gold basis; but he said that the announcement by the Treasury of its purpose to pay silver in settlement of all interest on the public debts not specially payable in gold, and to make its daily disbursements in silver, would stop the inflow of gold and increase payments into the Treasury of silver and silver certificates, with the result that within a short time all the revenues of the Government would be paid to it in silver dollars or silver certificates, and all its disbursements made in similar coin or currency. In this way a circuit of silver out of the Treasury into the hands of the people, and from the people to the banks, and back again through the Custom-House and the collectors of revenues, would be established, and the Government would be practically

on a silver basis. In Mr. Gage's opinion the result would be a run upon the Treasury in the form of presentation of greenbacks which are redeemable in gold, and of which there are \$430,000,000 outstanding, against which the Government holds \$150,000,000 in gold; and this fund would soon be reduced below the minimum of \$100,000,000. When these statements were brought to the attention of Mr. Bryan by a reporter at Lincoln last week, he refused to submit to an interview or to answer any questions. He can hardly afford to leave his purpose in doubt, and the country will await with a good deal of interest his declaration of policy on this subject. He has definitely declared what he would do if he were elected President in regard to the attitude of the United States toward the Philippines; it is much to be hoped that he will be equally frank as to his attitude toward the currency question.

#### Political Complications in Delaware

Mr. J. Edward Addicks, the perpetual candidate for Senator from Delaware, is making his usual aggressive campaign this year, and three Republican State Conventions, for and against him, have been held lately. It was in 1888 that Mr. Addicks—a millionaire gas speculator, and a newcomer in the State—first made his appearance in Delaware politics by contributing largely to the campaign fund. In 1894, when a Republican Legislature tried to elect a successor to Mr. Higgins, Mr. Addicks, by controlling four representatives, held the balance of power between the Democrats and the regular Republicans, and, by his insistence upon "Addicks or nobody," prevented an election and left the coveted seat vacant. In 1896 he and his followers held a State Convention and sent "Union Republican" delegates to the St. Louis Convention, but were not recognized. In 1898, by another contest in the Legislature, he again prevented an election for Senator, adding this time three Democratic legislators to his list of supporters. Delaware had for some time had a bad reputation as to bribery in elections, and Mr. Addicks gained wide and unenviable notoriety by enlarging and perfecting the practice, so that the better

element of both parties felt it necessary, in framing the new Constitution of the State later in 1898, to enact stringent rules and penalties against bribery in future. They appear to have had little effect, however, and both parties fear the inroads of Mr. Addicks upon the venal vote. He has succeeded, this summer, in marshaling so large a delegation to the Republican National Convention that his delegates were recognized, and the Regulars, refusing to compromise, were turned down by the committee. Mr. Addicks pledged himself, if recognized in the Convention, to carry Delaware for the Republicans on both State and National tickets, but it remains to be seen whether he can perform his promise, since "Anybody but Addicks" has come to be the logical answering war-cry to "Addicks or nobody." The situation at present is that the Regulars, led by Mr. Higgins, having held their State Convention on August 21, refuse to unite with Mr. Addicks upon a State ticket, though they have nominated the same National electors and accepted four of his nominations made at the "snap" Union Republican Convention the week before. The official Addicks State Convention, held on August 23, has placed in the field a ticket made up largely of the directors of Mr. Addicks's well-known "Bay State Gas Company," the nominees for Governor and Attorney-General being closely connected with that corporation. The Regular ticket is of much better type, and the Democrats, at their State Convention in September, hope to take advantage of the situation and make their State ticket of as high a caliber as possible. If this is done, the probabilities are that many Regulars, to make assurance doubly sure, will vote the Democratic State ticket rather than their own. As there are two Senatorial seats for the next Legislature to fill, it is counted among the possibilities that Mr. Addicks may be able to combine with the venal elements of both parties and make a deal which will secure him the seat he has coveted so long. To prevent this the Democrats have made a standing offer of \$5,000 for the detection of any case of bribery either at the polls or in the Legislature. An independent observer writes us that the Republicans, being united on the National electors, may carry Dela-

were by a small margin for McKinley, but that the Democrats will win on the State ticket; that the coming Legislature will be divided into the usual three groups—Democrats, Regulars, and Addicks men—with the Democrats so much in the majority that, unless Mr. Addicks is able to make some unlooked-for combination, he will be left out in the cold next January.



**Bresci's Sentence** The assassin of King Humbert was convicted at Milan last week with hardly any opposition or defense, and, as capital punishment does not now exist in Italy, was sentenced to imprisonment at hard labor for life. The expectation of some persons that sensational scenes would be enacted during the trial was disappointed; the accused, Bresci, acknowledged the deed, but denied that the crime was plotted either in Europe or America, or that he had any accomplices. It is stated that Bresci displayed callous cynicism on the stand. The defense was limited to evidence going to show that Bresci had borne a fair character before the deed, although the attorney for the defense, who is said to be a theoretical rather than a destructive Anarchist, made some slight attempt to defend the theories of Anarchism, but was compelled to desist by the court. Bresci's final utterance was a declaration that Italy would soon see a revolution. This, of course, is quite possible, as revolution may occur in any country, and the condition of the lower classes of people, and particularly of the agricultural people, in Italy is shocking and depressing in the extreme, and appears to be growing worse rather than better; but, whatever may be the possibilities of revolution, certainly nothing will be accomplished for the people by aimless and senseless assassination, such as that of King Humbert.



**F. W. Nietzsche** Friedrich Wilhelm Nietzsche, who died at Weimar last month, was not a man to be counted among the serious thinkers of his time, although his so-called philosophical works have been widely read by many who take an interest in intellectual paradoxes and who are ready to welcome the conclusions

of a pessimist. A man of brilliant abilities and of abnormal mental activity, Nietzsche was practically insane for many years before his death, and had been entirely insane since 1889. During his student life at Bonn and Leipzig his unusual ability attracted attention. He planned at one time to enter the ministry, but renounced it, made a specialty of Oriental languages, and secured the appointment of Professor of Philology at Basle. About this time he fell under the influence of Wagner, and became a passionate partisan of the great composer. In 1876, while listening to the performance of Wagner's operas at Bayreuth, he suddenly changed his attitude and became as bitterly opposed as he had previously been enthusiastically devoted. At the time this change was considered inexplicable, but it was later explained by his mental disease. He published a book in which he denounced almost without measure Wagner's theory of life and his principles of musical composition. His later books pressed the doctrine of pessimism to its furthest limits. He proposed not only to abolish hospitals and philanthropic associations of all kinds which looked to the relief of the weak, but to restrain physicians and surgeons from interfering with what he regarded as the natural processes of nature, the end of which was to destroy by pitiless evolution all save the strongest. Life was to him simply a struggle for existence. He regarded religion as superstition, moral ideas as faint shadows of religious conceptions, and society as largely an interference with the operation of natural laws.



**A Socialist Leader's Funeral**

Outside the ranks of royalty, no death in Germany for many years has called forth such a popular demonstration as that of Wilhelm Liebknecht. Next to Marx and Lassalle, the thinkers who founded the Socialist movement in Germany, Liebknecht did more than any other man to build up its present power. Herr Bebel, who alone came to rank with him in leadership, was his disciple, and entered the movement through Liebknecht's influence. From his youth Liebknecht fought for democracy and suffered for it. At the

age of twenty-two he was imprisoned for the part he had taken in the democratic revolution of 1848—to the failure of which America owes the intellectually finest part of her German-born citizenship. While an exile in England, after his imprisonment, he embraced the social philosophy of Marx, and on his return to Germany in 1862 he at once became an influential writer for advanced democracy—industrial as well as political—in the columns of the North German "Gazette." When this paper became a Bismarckian organ, he established another; and when this had been suppressed and another imprisonment endured, he again re-entered the lists. Soon thereafter he was elected to the Prussian legislature, and his legislative and parliamentary career has since been interrupted only by his imprisonments. Without pre-eminent intellectual ability, his overmastering faith in Socialism as the cause of humanity made him a power throughout the German Empire. Even beyond the national boundaries his influence was felt, and his funeral was attended by representatives of the Socialists of all the countries of western Europe. "The funeral," says the Berlin "National Zeitung," "was a great popular demonstration." Six thousand men from Liebknecht's election district led the procession, and over twenty-five thousand more from other districts followed, while the streets all along the nine miles over which the procession passed were lined with sympathizers. The poor of the whole city seemed to join in the mourning over the dead politician.



Adolph Harnack

The election of Dr. Adolph Harnack as Rector of the University of Berlin, at the age of forty-nine, and in the face of the strong opposition of the orthodox party, is a just recognition of his eminent services to Christian scholarship, the influence which he exerts among scholars in all parts of the world, and the affection in which he is held by his old pupils. It has been said of him that, more than any other living man, he has made Church history popular. This is due to the fact that, being charged with vitality, he vitalizes every subject he touches. Church history

is not to him a record of ecclesiastical happenings; he penetrates the fact to the vital force or the spiritual quality behind it. Moreover, he has kept his scholarship fresh by continual contact with the original sources of knowledge in the departments of church history and of dogma, to which he has devoted his life. His range of information in these spheres is co-extensive with their boundaries; and whatever he knows he possesses. Students in his lecture-room are drawn from all departments of the University; they are not only students of theology, but also of law, medicine, the fine arts, and the sciences. His vitality, originality, and religious spirit stamp him as one of the creative men in German scholarship to-day; and his election as rector places at the head of one of the greatest universities in the world a scholar who represents the best in German intellectual life.



Pope and King

The House of Savoy stands for two great traditions in Italy: constitutional government and "a free Church in a free State." These traditions were faithfully preserved by Victor Emmanuel and by King Humbert, and there is good reason to believe that Victor Emmanuel III. will consistently maintain them. His earliest utterances show that he has them clearly in mind, and that, in spite of the report that he has been under clerical influence, he intends to remain loyal to them, in accordance with the tradition and with the policy which the Papacy has maintained ever since Italy became united and Rome its capital. The Pope has addressed a letter to the Catholic Governments of Europe, declaring that he does not recognize Victor Emmanuel as King of Italy, but as King of Sardinia, reaffirming the Papal claim to sovereignty over the States formerly held by the Church, and appealing to the Catholic Powers for relief from the position in which the Papacy has been placed for three decades. The new King will maintain the traditions of his family, and Leo XIII. the traditions of the Papacy; accordingly, the breach between the Vatican and the Quirinal will not be healed. The Roman Catholic Church has almost unlimited ability to wait, and it has seen many things come to pass which would

have been impossible in the life of any organization less continuous than its own; but there is not the least probability that the life of the Papacy will be long enough to witness a return to its old position of temporal sovereignty and the transfer of the House of Savoy back to its old kingdom of Sardinia. There may come radical changes in the political organization of Italy, but such changes are likely to be more unfavorable to the political ambitions of the Pope than the attitude of the House of Savoy. The Catholic Powers to which the Pope appeals have dwindled to Spain, Portugal, Belgium, and Austria-Hungary; three of them Powers of the third class, while Austria-Hungary is held together only by the tact and devotion of its ruler. Catholic Europe has become as much a dream as the temporal power of the Papacy.



**In a Church Court** A case in the Consistory

Court of London, which we find reported in the "Birmingham Post," illustrates the electrical state and unstable equilibrium of the ecclesiastical atmosphere of England. The Vicar of St. Anselm's Church desired to set up a rood screen at the entrance to the chancel. On this screen were to be figures of Christ on the Cross, his mother, and St. John, all of life size. Objection being made by the Chancellor of the diocese when applied to for permission, the Vicar's counsel replied to the objection that the proposed representation of a historic scene was "a partial representation," that the petitioner was willing either to add to or to take away from the figures designed for the screen, so as to bring it "within the terms of Scriptural exactness" approved by the Court. He also urged that there was no evidence to show that such a representation might tend to superstition. The Chancellor said that he felt bound by previous decisions to refuse the application, as had been done in the dioceses of Norwich and Rochester. St. Anselm's was a parish church, for the use of all the surrounding inhabitants. Nothing, therefore, could be put up or done therein which would be likely to offend any one attending the service. The proposed screen "might be made an object of superstitious reverence," and he would

not authorize it. Appeal has been taken from this decision to the Court of Arches. It is to be noted that much greater sensitiveness to the sentiment of the parish appears in this case than appeared some ten years ago, when a sculptured reredos of similar character to this rood screen was set up in St. Paul's Cathedral, an event which caused a loud but disregarded outcry.



**Missionary Notes**

At the beginning of September the American Board was able to announce in its "Missionary Herald" that no definite tidings had so far been received of the death of any person in China connected with it, though the peril was not past. There was no doubt, however, that many members of its native churches had met a martyr's death. An article in the "Indian Spectator," of Bombay, by an eminent Parsee, Mr. Malabari, says of the famine-relief work done by missionaries of the Board: "We cannot find adequate terms to give expression to our admiration of the manner in which the missionaries of the Christian religion are spending themselves during this terrible crisis for the sake of the people of this country. They are acting on the principle that the gift without the giver is bare." The penetrating effect upon the Hindu mind of this year's experience of Christian philanthropy will outreach that of many years of ordinary persuasion. But for the famine in India and the outbreak in China, the current expenses of the Board would have been covered by the increased donations of the year; but largely increased expenses in both those countries have been unavoidable, and the situation appeals for correspondingly increased supplies. To sustain the 2,500 orphaned children that the Marathi Mission in India is now able to care for will require \$50,000 a year for an average term of five years. By October more than a million dollars will have been contributed by this country to relieve the distress of India, but in the aftermath of the famine there should be no sudden cut-off of help. The Board sent out a dozen missionaries in August, seven of them new workers, to India, Turkey, and Africa. The daughter of the Pundita Ramabai has also sailed to join her mother, whose work during the

famine has been exhausting. Professor Max Müller's recent open letter to Mozoomdar, the Brahmo-Somaj leader, urging him to declare himself a Christian, has quite changed Hindu opinion of Dr. Müller. In view of his often expressed admiration for the best side of Hindu philosophy and faith (the present writer has heard him say that Hinduism is in some aspects "a beautiful religion"), they freely quoted him, and some of them held that in his former birth he was an orthodox Brahman. Now they reckon him as no better than a missionary, which is for them a term of vilification. It is of no use to go a mile with some people in India, and here also, in hope of getting them to go twain with us. The adoption of the gold standard in India is thus commented on in a recent missionary letter: "Silver may be, and indeed is, a very convenient currency in some respects, but even so demonetized an individual as a missionary finds that he sits more easily upon a gold standard than a silver one. It has wonderfully sobered the tottering silver rupee, so that we can now rely on its market value and redeeming quality." To these mission notes we may add that the annual meeting of the American Board is to be held at St. Louis, October 10.



#### American Missionary Association

The fifty-fourth annual meeting of the American Missionary Association is to be held in Springfield, Mass., from October 23 to 25. The Rev. Newell Dwight Hillis, D.D., of Brooklyn, will preach the sermon. The churches and citizens extend a cordial invitation to delegates, life-members, and others. The meeting, it is announced, promises to be one of the largest and most interesting missionary conventions ever held by Congregational churches. Problems of National importance will be discussed by distinguished speakers. The full programme of exercises and addresses may be obtained by writing to the Secretary, Dr. A. F. Beard, 287 Fourth Avenue, New York. Reports from missions extending from Porto Rico to Alaska will be presented, and missionaries of many races will bring messages from different fields. Contributing churches, local conferences, and State associations are entitled to elect delegates.

## The Administration and China

Since the beginning of the troubles in China, our Government has had two distinct objects in view, and only two: first, to protect the lives and properties of its citizens and to secure proper guarantees of indemnity for injuries inflicted upon our citizens and their property; and, second, to use every endeavor to preserve the integrity of China and to maintain the "open door"—that is to say, to keep China free to the commerce of the world. To this policy it has consistently adhered from the beginning. When the Powers bombarded the forts at Taku, the American Admiral, with the same kind of independence and sound judgment that Admiral Dewey showed in an aggressive form at Manila, refused to join in the attack, declaring that it was unjustifiable, and that it would be very bad policy. Events have apparently confirmed this position; and nothing which Americans have done in China since the troubles began reflects more credit on the country than the position of Admiral Kempff. When it became evident, however, that the legations were in serious peril, our Government took a leading part in urging and taking prompt action, and it was largely due to our initiative that, after the retreat of Admiral Seymour's column of relief, an adequate expedition was hastily organized, rapidly pushed to the gates of Peking, and the legations relieved from their terrible peril. So far as the first object of our Government is concerned, it still remains to secure adequate reparation for injuries inflicted; but the Government may be trusted to do that in its own way and at its own time, and with due regard to justice.

No sooner had it accomplished its first aim than it promptly addressed itself to the second; that is to say, to maintain the integrity of China and the open door. The very interesting correspondence between our Government and Russia, of which a full abstract is given elsewhere, will form a notable chapter in recent diplomacy, and one which may not improbably be the first step in negotiations between the Powers looking to reasonable and harmonious action. It comes as a surprise to



Europe, not because there is anything new in the position which the United States takes in that correspondence—for its position is strictly in harmony with every declaration which it has previously made—but because Russia has come to our point of view. Having rescued the legations, the United States is ready, upon proper and trustworthy assurances from responsible Chinese officials, to withdraw its forces from Peking and allow the Chinese to reconstruct their own Government. Russia is not only the first in the field to propose the immediate adoption of this programme, but definitely declares that she has no designs to seize territory in China, and that she desires to preserve the integrity of the Empire. If the other Powers can be brought to act with Russia and the United States, a great triumph will be secured for Western diplomacy, and a great service rendered to China. Nothing could do more to convince the Chinese that the Western nations are not made up exclusively of selfish traders and unscrupulous land-grabbers than the action upon which Russia and the United States have agreed. It must not be forgotten that, however great the offense of China has been (and no one will minimize it), that country has a long list of grievances against the Western Powers. Before we are done with China we shall be compelled, if our policy with that country is to be either intelligent or Christian, to find out the Chinese point of view, and to consider dispassionately how much is to be said on their behalf. It is easy to imagine the attitude of a conservative Chinese, belonging to an empire older than any of its antagonists, in the face of the great changes which have been brought about by Western influence during the last few decades. China has seen an eruption of what she considers barbarians into her territory; she has seen the rise of a new religion, the introduction of a new school system, the organization of a new administration, the creation of a modern army with modern weapons, the forcible seizure of Chinese ports, the taking of great sections of the country, and she has heard the growing talk about the dismemberment of the Empire. It is not surprising that, under all these circumstances, there has been a tremendous reaction against West-

ern advance, and that that reaction has taken violent forms. All this must be taken into account by the Western Powers, if they are to show any justice in their dealings with the Chinese.

Our Government has kept itself absolutely free from the suspicion of a selfish policy; its statesmanlike dealing with the whole question from the beginning grows more and more clear, and its influence, both in China and in Europe, will correspondingly gain in weight, whether the Powers act with us or not. Russia may have ulterior plans behind her proposals, as the English press suggests, but she has come, for the time being at least, to our position. Our policy has been frank, just, and generous. It has taken into account the interests of China quite as much as the interests of our own citizens; it marks a new stage in international dealings. It is one of Mr. Hay's many successes, and it adds immensely to the prestige of an Administration which has had to deal with more various and difficult problems than any since the administration of President Lincoln; and which has, taking into account their magnitude, delicacy, and peril, dealt with them with extraordinary success.

## Open to the Light

"By inspirations," writes St. Francis of Sales, "are meant all those interior attractions, motions, reproaches and remorse, illuminations and instructions, which God excites in us, preventing our heart with his blessings, through his fatherly care and love, in order to awaken, stimulate, urge, and attract us to the practice of holy virtues, to heavenly love, to good resolutions, and, in a word, to everything that may help us on our way to eternal happiness. This is what the Spouse calls knocking at the door, and speaking to the heart of his Spouse, awaking her when she sleeps, calling after her when she is absent, inviting her to eat of his honey, gather apples and flowers in his garden, to sing, and cause her sweet voice to sound in his ears."

Under this mystical figure the good Bishop of Geneva illustrates the gentle, tender, constant approach of God to the soul through all manner of deep and

beautiful impulses and ministries. The shepherd is always going after the sheep which have strayed; the lighted candle is always shining in the hand of one who searches for the lost; the Christ is always seeking those who have fallen and defiled themselves; the Spirit is always striving to open the eyes, confirm the faith, widen the activity, and deepen the joy of the soul which leaves a door of entrance ajar. As light streams from world to world until the universe floats in a fathomless sea of splendor, so the spirit of God floods the world of consciousness, searching everywhere for access to the hidden sources of truth and joy in life, and evoking every fine instinct, every sound purpose, every generous aspiration, into activity.

Men are lonely, depressed, and defeated not because they are fighting a solitary battle, making a solitary journey, or going through an incomprehensible experience, but because they shut themselves away from inspiration and bar the doors against divine companionship. There is nothing more certain than that men attract to themselves the persons who are like them in aim and the experiences which match their temper and deeds. To the violent man violence is always approaching; while the man of quiet spirit finds peace waiting on his steps. The censorious, the harsh, and the uncharitable are continually haunted by coldness, indifference, and unsympathetic judgments; the kindly, the generous, and the helpful find the services they render returning to them in a world which blossoms about their feet as they move through life. Let no man deceive himself with the pagan myths of the Fates; it is we who make or mar ourselves; our hands sow the seed which presently bears its grain for our glad or sorrowful harvesting.

The fellowship, the illumination, and the guidance of God are always to be had for the asking; but asking is not a form of words; it is purifying, sweetening, and consecrating the spirit; it is so ordering the invisible house in which we live that pure thoughts fly thither by force of spiritual gravitation; that generous purposes gather there and grow in strength by reason of the hospitality which greets them; that noble inspirations find there that air of faith in which they spread their

wings in glorious strength. To the man of open and sensitive imagination the world is always abloom; he has small need of the help of the poets to keep fresh and clear his vision of the beauty which lies on the face of nature. In like manner, the pure of heart are not dependent on external evidences that God is in his world. To keep the house of life sweet with the fragrance of good thoughts and deeds is to invite His presence whose coming is like the light of morning which opens the flowers and sets the souls of the birds free in a music which is the voice of the earth singing to the sky that fertilizes it.



## New York's Overshadowing Issue

The separation of State from National issues, which reformers have been urging for years, is supremely essential this year in New York. Apparently the managers of both parties are counting upon the presence of a National election to make the voters forget that any State issues are to be decided. Yet a State issue is to be decided more important than any which has brought the voters to the polls in any distinctively State campaign during the past decade. Unless the voters keep this issue in mind, and vote only for the candidates who represent their interests regardless of National party lines, the issue is likely to be decided by the party managers adversely to the welfare of the public.

The issue to which we refer is, of course, that of the Ramapo water monopoly. During the past fortnight, thanks to the high public spirit of the Merchants' Association, the public has received an authoritative report showing just what this colossal conspiracy threatens. The report, which was prepared at a cost of over thirty thousand dollars and covers over six hundred printed pages, makes clear and sure just what New York's present water supply has cost, just what the Ramapo contract will cost, and approximately what the city will need to expend to continue independent of the private monopoly. Put in the briefest possible compass, the facts are as follows:

From 1832 till 1884, the cost of con-

structing the old water system with the Croton Aqueduct was \$37,000,000, and the net profits over and above operating expenses and interest were \$4,000,000.

From 1885 till 1898 the cost of constructing the new water system with the new Aqueduct was \$49,000,000, and the net profits have been \$19,000,000.

The yearly profits have steadily risen with the city's increased consumption. They now aggregate nearly \$2,000,000 a year, and are likely to equal \$4,000,000 by 1910. The cost to the city of supplying water has fallen from \$54 per million gallons half a century ago to \$29 in 1898, and still further reductions are promised from works now under construction.

At this point the Ramapo Company enters and almost binds the city to pay \$70 per million gallons for water brought only to the northern boundary of the city. As distribution through the city costs \$10 a million gallons, the Ramapo price is really \$80 per million, or nearly three times as much as it costs the city to supply itself!

The proposed Ramapo contract covers a period of forty years (1906-1945), during which the company offers to supply 200,000,000 gallons daily at this price of \$80 per million. Inasmuch as the city charges consumers but \$50 a million, it would during this whole period have a deficit of \$30 where it now has a profit of over \$20 on each million gallons delivered. Put in tabular form, the difference is:

COMPARISON FOR FORTY YEARS, 1906-1945	
Net profit by city system.....	\$48,000,000
Deficit under Ramapo contract....	60,000,000

Total loss from contract.... \$108,000,000

In estimating the cost of operation under city ownership the Merchants' Association reckons not only upon keeping up interest payments, but also upon making sinking-fund payments sufficient to pay for the new system that will be needed within a few years to supply additional water. Such a system, capable of supplying 250,000,000 gallons daily from the neighborhood of Poughkeepsie, can, it reports, be constructed for \$37,000,000. By 1945 the bonds issued to pay for this system would all be retired by the sinking-fund payments, and the city would own this valuable plant; whereas if it accepted the Ramapo contract it

would in 1945 own nothing. The difference, therefore, between the results of city ownership and the acceptance of the Ramapo contract will be not merely \$108,000,000, as stated in the table, but this vast sum in cash, and the ownership of a \$37,000,000 aqueduct besides.

With such an exhibit there is no doubt as to what course the people wish to have pursued. They wish for such legislation as will extinguish or expropriate the dangerous rights claimed by the Ramapo Company under its scandalous charter. They also wish for such legislation as will permit the people of New York City and other cities to secure for themselves such water as may be necessary for their future needs. No party, however powerful, would dare to go into any campaign—not even Tammany Hall into a New York City campaign—proclaiming to the people that any other course would be pursued. But present appearances indicate that the party managers of both parties intend to put forward candidates who, when in office, will pursue the course desired by the Ramapo Company, and put obstacles in the way of the measures desired by the entire disinterested public. If the public permits this all-important State issue to be ignored in the conflict over National issues, or consents to vote for party nominees whose position on this issue is not clear and explicit, the party managers will come out victorious, and the public interests will again be betrayed.



## Concerning Temperance

An illustration of the intemperate methods of certain so-called temperance advocates—methods which we are persuaded do incalculable injury to the temperance cause—is furnished by certain so-called reformers who charge the President of the United States with being a wine-bibber because he sometimes drinks wine. Whether he does or not we do not know, and it is not our business to inquire. To call him a wine-bibber on the assumption that he does drink wine is to commit a far greater offense than that of wine-drinking, because it is an offense against truth, and wine-drinking is only an offense against a conventional standard of propriety. A great many years ago a certain

great teacher was accused of being a wine-bibber because he drank wine at weddings, feasts, and other similar occasions. He paid no attention whatever to the charge, continued to drink wine with his disciples, and left it for them to use as a memorial of his presence and his life. The names of the men who preferred the charge against him have perished in oblivion, and the charge itself would no longer be known had he not preserved it in history by his reference to it.

Temperance reformers will not accomplish a permanent temperance reform until they learn the nature of the virtue which they advocate and the vice which they condemn. Temperance is not synonymous with total abstinence from intoxicating liquors; it is self-control. Intemperance is the mastery of the reason and the conscience by the animal nature; temperance is the mastery of the animal nature by reason and conscience. The man who has good reason to think that drinking coffee is injuring him, and still continues to drink coffee, is intemperate; the man who has good reason to think that drinking wine or beer benefits him, and therefore drinks the wine or the beer, is not intemperate; he may be mistaken, but he is not intemperate. Drunkenness is a sin; whether drinking is a sin depends upon circumstances. To coddle the drunkard as a poor victim, and condemn the occasional or temperate wine-drinker as a wine-bibber, is to confuse moral distinctions and set moral laws at defiance.

The text is often quoted, "If meat make my brother to offend, I will eat no meat while the world standeth," but those who quote this text should not forget the preceding declaration of the same Apostle, "Neither, if we eat, are we the better; neither, if we eat not, are we the worse." We ought to remember his urgent counsel, "Destroy not him with thy meat for whom Christ died;" but we ought not to forget his other equally urgent counsel, "Who art thou that judgest another man's servant?" It is always right, and it is often duty, for a Christian to surrender his liberty for the sake of his brother, but he cannot surrender what he does not possess. The Outlook insists, with Paul, that he who drinks not shall not condemn him who drinks; it insists that each individual has a duty of defending his liberty whenever

it is assailed; it insists that asceticism is not Christianity; it insists that the law, "Touch not, taste not, handle not," is a pagan law which the New Testament repudiates, and is a poor substitute for the Christian life; but it also insists that when that liberty is secured, he who possesses it must use it, not for the satisfying of the flesh, not in mere self-gratification, and not so as to become a stumbling-block to those who are weak. Each individual must determine for himself how he will use this liberty: if this question is to be decided for him by another, it is not liberty at all. Where there is no liberty there can be no temperance. The inmates of a State prison are all total abstainers, but this does not make them all temperate men. The object of teaching, preaching, and example should be to make men temperate; that is, self-controlled. The social excommunications, the rule-making, the legislation, which tend to substitute the control of one man over another man, work against temperance because they work against self-control.



## A Word for the Reader

A great deal of sympathy has been expressed of late years for the writers of books: their burdens, perplexities, and woes have been described with the utmost elaboration and in the most kindly mood. It has been shown many times that, if they have the poetic imagination, or the gift of clear intelligence, or the love of sound form, they have fallen upon evil days. It has been said that those who have musical voices sing in the ears of a generation which is indifferent to melody; that those who have a deep philosophic insight into life have happened upon a time which is concerned only with the externals of living; and that those who are committed by the structure of their own natures to the pursuit of the ideal have been born two or three centuries too late. The difficulty of securing intelligent attention at the start, the competition of the magazine and the newspaper, the indifference of editors and publishers, the desire of the great untrained public to waste its time on stories of adventure, sentimental verse, and semi-religious commonplace, the fascination of

science, the distractions of modern industrial life—all these aspects of modern life have been set in order by way of explaining why the great poet does not arrive and why the great novelist delays his coming. Every one who is convinced that all things are awry, and that modern life has reversed all sound conditions of living, thinking, and acting, laments the evil conditions upon which the man of genius has fallen in our time, and grieves over the situation in which literature finds itself.

But no one seems to think of the reader of books. His trials are never enumerated, his griefs are not set down, his perplexities are forgotten. He is either treated as a person who does not exist; or as an undeveloped individuality without definite tastes, convictions, or ideas; or as a vulgar person who loves what is meretricious, cheap, and unwholesome. Every writing gentleman of pessimistic proclivities falls foul of the reader at frequent and regular intervals, puts him in the pillory, and expends his scorn at leisure upon the unhappy victim. He is denounced because he reads too many newspapers, subscribes to too many magazines, is a member of too many clubs, draws too many books from the libraries, reads too much ephemeral literature, and wastes too much of his strength on fiction. He is reproached because he reads "The Sorrows of Satan" instead of the Essays of Bacon; because he buys the latest popular exposition of science instead of going to the authorities.

Now, the reader is not without his faults; as an average man, he shares the average moral defects of the race. He is often—perhaps as a rule—very imperfectly educated; he lacks the advantages of specialized training, and he has had very little leisure; but it is a serious question whether the reader of books does not deserve some of the sympathy which has been extended to the writers of books. His position is a difficult one. He is offered an immense range of material, ancient and modern; he is urged to read the classics; he is told that no harmonious development can be secured without acquaintance with the great poetry; he is reminded that nobody can understand his own time who has not a good knowledge of history. It is

assumed on every hand that he must be acquainted with science; he is appealed to, through the advertisements in his journals, the announcements in the shop windows, the placards at the news-stands, by the charms of the latest novel.

What shall he choose? in which direction shall he go? to whom shall he turn for advice? If he appeals to the authorities in the different fields, he often finds them at swords' points with one another. The scientist tells him that philosophy has had its day, and that it is to be studied only from the historical point of view, as shedding light upon the processes of historic evolution. The philosopher, on the other hand, declares that he still pursues the queen of sciences, and that no kind of knowledge yields its finest fruit until philosophy has rationalized and interpreted it. If he enters the field of literature, the romanticist confronts him as the wedding-guest in "The Ancient Mariner" was waylaid, and tells him a melancholy tale of the decay of the spirit of romance, and depicts for him the brutalities of the realistic movement. No sooner does he escape this insistent guide than he falls into the hands of the realist, who tells him that romanticism is an outgrown mood of an immature race; that the interest of a mature race always centers in the fact, and that realism represents the only reality. If his curiosity is whetted by what he hears about Ibsen, Tolstoi, and Maeterlinck, and he endeavors to get some light on their claims to attention, he is at once plunged into a fathomless bog of contradictions. He hears, on the one hand, that Ibsen is the first of modern dramatists and one of the most original men of genius in our time, and, on the other, that he is a charlatan, with a one-sided view of life, a philosophy of society which is hopelessly crude, and an immoral tendency. One group of people assure him that Tolstoi is the most powerful and searching novelist of the century, and another that Tolstoi is a fanatic who has lost the sense of art, who is as lacking in moral reticence as Whitman, and who is the master of all that is unwholesome. If he opens "Quo Vadis," he is assured by the man on his right that it is one of the greatest of semi-historical novels, and by the man on his left that it ought to be suppressed by law. If he happens upon

the "Forest Lovers," he is informed by one friend that he is going to feel again the charm of Spenser, and by another that he is in imminent danger of having his imagination corrupted.

The problem which confronts the average reader is by no means insoluble, but this bare statement of it suggests that he ought to receive more sympathy than has yet been given him; and that when his evil conditions are fully taken into account he may not be either so ignorant or so gross-minded as he is often represented. He is usually a very decent person, who would like to make the best use of his time if he only knew how to accomplish that important result, and to get the most for his money if he only knew what books to buy. He appears to like a good book when it comes in his way, and he certainly has an instinct for selecting the best out of the work of the past. He still reads Jane Austen, but he does not read "The Castle of Otranto" or "The Mysteries of Udolpho." He reads Shelley, but he has forgotten Tupper. Would it not be wiser to approach the reader in a sympathetic vein rather than to waste on him a satire to which he is probably indifferent and a scorn which rarely reaches him?

## The Spectator

"Every night and morning, when I say my prayers," asserted a sweet lady of many sorrows, "from the bottom of my heart I thank my heavenly Father, first, that I can read books, and, secondly, that I have a sense of humor." And, indeed, through the tragic happenings of that little lady's brave life, those who knew her best could never doubt that her trials were lightened, her burdens made bearable, by the possession of those same blessings for which she thus gave thanks. It has always seemed to the Spectator a little strange that among the beatitudes in the Sermon on the Mount humor is not once definitely mentioned as a cardinal blessing for which man should strive and pray. But those who, with the Spectator, reverently believe in humor as a rare and helpful virtue may be able to persuade themselves that some one of the beatitudes must have stood, in its day

and generation, as the equivalent of what we would now call *humor*. Some time in the future one of our scholars may make the discovery that humor was definitely mentioned in this inspired list, just as it has been decided that it isn't "charity" that vaunteth not itself, but "love." Or it may be that the gentle gift of humor had no actual place or need of existence in the storm and stress of those sterner, more volcanic, less conventional and less subtle days. Be this as it may, it remains true for us in this present period that some degree of humor each of us must have, or labor under a serious disadvantage among our kind. Firmness of temper, force of character, patience, endurance—all these can do much toward gaining an end in view. But when all these forces have been applied in turn unsuccessfully, how often, at a sudden touch on that mighty lever called *humor*, do we see all that accomplished which force could never have gained!

There was a certain very reasonable-minded friend of the Spectator's who owned a wharf that led up from the water before his door to his summer home, but, unfortunately, this wharf was also a convenient landing-place for the public road that ran behind his house. The wharf-owner was a man sufficiently generous to the traveling public, but when a man has any regard for privacy, as most of us have, or ought to have, it is not conducive to a calm state of temper to find boats constantly tied to our pier-posts, and the boats' owners climbing over our wharf to walk across our lawns, past our porch, and under the very shadow of our own private vine and fig-tree. The wharf's proprietor tried to solve his problem by every method that firmness and dignity dictated. He built him a fence at the pier's end. He posted warning signs, and in his own person, with more or less imperiousness, warned off persistent trespassers. All was of no avail. At last, one morning, this fertile-minded proprietor went to his wharf and carefully removed from it every sign he had posted there. He also removed every vestige of his fence, leaving the way perfectly free. Then on the end of his landing he hung one fairly large sign that threatened noth-

ing and nobody. The sign was merely a polite but brief poem, and ran thus :

Please keep off  
This private wharf.

Which gentle and, above all, humorous request was strictly respected from the hour of its appearance. Boat-loads of people paused on their way, read, laughed, and passed on, but ventured not to intrude on a privacy that laughingly ridiculed them as intruders, though they had not hesitated to trespass when seriously threatened. The Spectator will quote one other such efficacious sign: "We don't lend our tools; you don't return them!" This suggestive and humorous saying, hand-painted, and hanging over a country carpenter's work-bench, must have palsied many a tongue that came a-borrowing. The Spectator can answer for one tongue that hurriedly changed a request for the loan of a foot-rule to a mild request for a drink of water, but doubtless there were others who were similarly affected.

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As a weapon of self-defense, humor has its own peculiar place in life's arsenal; that fact is proven; but it is not a weapon of *offense*, as is satire, the bastard cousin of humor. Humor's gentle answer turneth away wrath, while satire invites anger. A humorous retort has a pleasant and calming influence, yet carries with it at the same time a subtle warning that the speaker is not quite to be trifled with. Satire gives a like warning, to be sure, but, in common with chickens and curses and boomerangs, satire has a fatal trick of coming home to roost. No one wholly enjoys being laughed at, smile the humorist ever so gently; and in this laugh lies humor's restraining power; but when it comes to being *sneered* at, as satire sneers, human nature will not endure the insult, and sooner or later vengeance is apt to follow. It may be that humor has no place in the original beatitudes, but the Spectator must still declare, Blessed are the Humorous! We love them for the self-restraint which keeps ridicule inside the line of satire, and yet we fear their gentle laugh sufficiently to respect their "private wharves."

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Still speaking of humor, it is not always an easy thing to define, even where

we detect its presence. Not long ago the Spectator was visiting a fellow-worker, who was a wife and mother, and as he sat near her desk his eye was suddenly caught by a memorandum written so clearly that at a glance (this is the Spectator's justification) he read it. It ran thus :

Write short essay on humor.  
Buy matches.  
Stove-lifter.

"What are you laughing at?" asked the Spectator's hostess, and in reply he silently pointed to the memorandum on the desk. The authoress blushed a little as she read the list, but the woman in her rose at once in defense.

"And why not essays and stove-lifters?" she asked.

"Why not, indeed?" replied the Spectator. "Only it struck me that your memorandum was a kind of short humorous essay in itself. What do you think?"

And after a momentary struggle the writer of this short humorous essay admitted the impeachment.

"I can see it's humorous," she answered, "but I don't see why it is. Matches and stove-lifters are just as serious affairs and just as important to have as essays on any subject. Suppose you let me look over *your* note-book."

The Spectator handed her his note-book, and there on the first leaf that appeared were these memoranda :

Answer Gov. ———'s letter.  
See Editor of ———.  
Buy Johnny's rocking-horse.

"*There!*" cried the Spectator's hostess, turning the leaf out triumphantly.

The Spectator read the items over.

"Yes," he said, "there they are, the same kind of items: but your point is not proven. Your memorandum strikes us both as humorous, and mine doesn't at all. It seems perfectly natural. I don't know why that's so, but it is and you know it."

The Spectator's candid friend thought for a moment and then replied :

"But why is it so?"

"I don't know," said the Spectator. "I think it has something to do with the woman question, but I'm not sure."

"Suppose you write and ask The Outlook about it," said the lady.

"I will," said the Spectator.



# The Paris Exposition : The Industrial Side

By Robert Donald

Editor of the London "Municipal Journal"

[This is the first of a series of articles relating to the Paris Exposition. Other subjects and writers will be: The Religious Aspect, by Charles Wagner, author of "Youth" and "Justice;" The Social Economics Exhibition (illustrated), by Dr. W. H. Tolman, Secretary of the League for Social Service; Educational Aspects, by Howard J. Rogers, Director of Education for the Commissioner-General of the United States to the Exposition; The Historical Element, by the Rev. W. E. Griffis, D.D., author of "The Mikado's Empire," etc., etc.; Woman's Part in the Exposition, by Madame Blanc (Th. Bentzon); and The Pictorial Side of the Exposition, by Mr. F. Hopkinson Smith, illustrated by the author.—THE EDITORS.]

**I**NDUSTRY, liberating and sacred industry, it is thou who consolest! Under thy steps ignorance vanishes, evil flies! By thee mankind, freed from the servitude of night, mounts, mounts without ceasing, towards that luminous and serene region where is one day to be realized the ideal of perfect accord, of honor, justice, and kindliness."

In these words M. Millerand, Minister of Commerce, apostrophized industry in his speech at the opening of the Paris Exposition. He regarded the creation of the Exposition as a triumph for French industry. And so it is. The scheme has been wonderfully well conceived and admirably executed. The site has been used to the best advantage. What strikes one most—viewing the Exposition buildings from an industrial standpoint—is the dominating artistic element which leaves its impress everywhere. The French workman is slow; he is always behind; he finishes late, but well. Centuries of training have developed the special characteristics of French architects and engineers; the national artistic sense among the people—attributable partly to temperament, partly to environment—has produced the neat craftsman. The uniformity which usually characterizes French design has been relieved by one or two outbursts of originality in the Exposition buildings. The two permanent palaces are thoroughly unconventional, and the Alexander III. bridge is a magnificent piece of original work. One does not know whether to regard it as an engineering masterpiece or a work of art. It is both. Two engineers, two architects, and four sculptors were engaged upon it, and their combined talent has produced what many consider the finest bridge in the world. No bridge ever had such beauti-

ful bronze lamps, such architectural and artistic embellishment. The low arch makes a most graceful span, and, by keeping the arch down to the level of the roadway, the vista looking towards the façade and dome of the Invalides Palace is uninterrupted. All the buildings for which the French people have been responsible are well conceived, with the exception of the monumental entrance, which is an eyesore.

Turning from the buildings to the means of getting about the Exposition, we find that French originality ceases. At the Exposition of 1889 the chief means of transit was a little Decanville railroad. The means now mark an advance. There are an electric railroad and a moving platform. A platform of this style has been seen before in Chicago and afterwards at Berlin, although the French claim priority for this invention. The electric railroad has been equipped by the Société Industrielle d'Électricité, which is the French name for the Westinghouse Company.

The Exposition is the most representative epitome of the world's industry which has ever been brought together. It is the great international shop window where every nation has samples of its wares. Allowing for the natural preponderance of France in every section as regards extent of space occupied and the number of articles exhibited, the Exposition may be taken as representative.

A run through the machinery hall and galleries, where the products of industry are exhibited, leaves the impression that of all foreign countries Germany has the most imposing show, America the most businesslike. Great Britain took the short-sighted policy of boycotting the Exposition. Just at the time when firms should have been preparing their goods, the Fashoda incident occurred, and many

withdrew, or took little trouble to make a good show. If all the British possessions—Canada, Australia, India, etc.—were to add their exhibits to the mother country's, they would make a formidable show, but the colonies have their independent spaces. Germany, on the other hand, has come to Paris with the determination of impressing the world that it is a great industrial power. It has gone in for ostentation. No foreign country has brought such huge machines, or placed its goods in such elaborate settings. Fortunate in securing some ends of sections and conspicuous places, Germany has made the most of the sites.

One of the leading features of the Exposition is the machinery hall, where the power station is. A large amount of electric power is required for driving machines and elevators, for the railroad and moving platform, and current is also wanted for lighting and illuminations. Foreign nations were asked to participate in equipping the power station where their machinery could be put to a good practical test. Germany has best responded, supplying about a third of the motive power. It has sent four sets of generating apparatus, which show that Germany is becoming a formidable competitor in the production of electrical plants. These are perhaps the most valuable German exhibits at the Fair. Some of the other German sections look impressive, but close examination will show that there is little originality, and that the workmanship is not of the best and most thorough kind. It is a case of show rather than quality.

The United States is the most business-like among the exhibitors. American machinery is moving where possible; the whole process of making the American show is performed under the people's eye. Weaving-machines are at work, a daily newspaper is produced, and other samples of characteristic American enterprises are given. The American Pavilion in the Rue des Nations is like a business house; other nations have made their pavilions look like bazaars or art storehouses.

Russia has made a great effort to impress France and the world in the section devoted to metallurgy, where there are great piles of tools and groups of castings. Russia is remarkably well represented.

In no department of modern industrial

life does the Exposition mark a greater step forward than in electrical engineering, when compared with the last Paris international fair. Weapons of warfare come next in point of progress; the exhibits of 1889 would be regarded as obsolete to-day. Special interest is attached to the new engines of destruction in these days of wars, and the two largest individual exhibits are in the military and naval section. They are the pavilions of Schneider & Co., of Creusot, who supplied the Boers with their "Long Toms," and the Vickers-Maxim Company, of England. The former have a turret-shaped structure containing examples of their long-range and other new guns. The Vickers-Maxim Company have a collection of ferocious-looking quick-firing, death-dealing machine guns, and a large variety of weapons.

Turning to the paths of peaceful industry, there is no phase of it in which there is keener competition than in connection with textiles. Here the nations meet in friendly rivalry, and in looking over the spinning and weaving machinery one notices a number of new inventions. In the weaving section the Millar loom, exhibited by a London firm although an American invention, is the most ingenious. It introduces a clever combination of knitting and weaving, and is capable of producing a great variety of cloth. A remarkable thing about the machine is that, while it quickens production, any one can work it after a day's teaching. These machines which increase production and dispense with trained and skilled operatives form an important factor in the labor problem as well as in competition. Zurich, the center of industrial Switzerland, shows up well in this section, and France displays much originality in its Jacquard machines. In the kindred section of spinning machinery, prominence should be given to an Alsatian firm for its ingenious use of electric power in a mule spinning-frame. One motor drives the spindles and another works the carriage. British machinery appears to good advantage here, although in the textile as in other sections it cannot be said to be representative of the industrial position which England occupies.

One of the most crowded parts of the industrial sections of the Exposition is

that relating to costumes. There is a wonderful show of costumes and ladies' dress materials, and France maintains her position for this class of goods. The exhibit sent by the city of Lyons is magnificent, and must be the envy and admiration of other countries interested in the silk industry.

A section of the Fair which does not admit of comparative treatment is that relating to automobiles, which had no existence ten years ago. There is an endless variety of motor-cars, vehicles of all sizes and shapes—for useful purposes and for pleasure—from a wagon to a small motorcycle. France has by far the largest show of these fin-de-siècle vehicles.

A survey of the chief industrial exhibits at the great Fair would not be complete without a visit to the Annex at Vincennes. There are no elaborate palaces and pavilions at Vincennes, no crowds and no dust,

but simply a collection of sheds in a wooded park outside Paris. The most exciting thing about the Annex is a cycle track, and in the absence of a crowd of cyclists and "motorists" are able to fly over the road at full speed. While there is an enormous show of cycles from all countries, collections of agricultural and other machines, the Annex is chiefly intended for exhibits referring to transportation. There are trains and cars of all nations capable of producing them. Germany has arranged a train in sumptuous style, but it was probably not made in Germany, as it belongs to the International Sleeping-Car Company under another name. The French railroads take up a great deal of space, and America has an excellent show. The new locomotive adopted on the State railroads in France and included in the French section was made in Philadelphia.

## China: A Missionary's View

By Mrs. S. L. Baldwin<sup>1</sup>

**T**HE world stands aghast to-day at the great upheaval in China, and asks persistently, What could have produced such a convulsion? Among the various causes given of late we have the assurance, from sources by no means well informed, that the missionary is the chief cause of all the trouble. Without a doubt the missionary factor is in the situation, but there are more factors than one, and they have been doing their fruitful work for years. The only marvel is that the revolt did not come sooner.

Let us look at the chief causes of the present outbreak in the Chinese Empire. At one time opium was a contraband article in China. Only two hundred chests annually were allowed to enter the country, solely for medicinal purposes, and it was strictly forbidden as an article of trade. But the East India Company, then in charge largely of India and Eastern trade, learned that the Portuguese profitably smuggled opium into China. India had vast plains upon which the poppy

would flourish. Every inch of ground was needed to keep famine from India's poor, but what of the hunger of the poor as compared to the greed for gold? The East India Company proceeded to compel poppy-planting in India, although it impoverished the soil, and for years smuggled opium into China. After a time the English Government superseded said Company, and we then had the spectacle for many years of the great Christian English Government engaged in smuggling a deadly poison into a helpless country. The Emperor of China, finally losing all patience after long years of defiance of his laws and ruin of his people, sent Commissioner Li from Peking to Canton, with full power summarily to execute all Chinese in league with the smugglers and to confiscate all opium he could find. Li, with great moderation, only shut up in their factories the English and American merchants whose hands were black with the trade. He supplied them with good food, but seized their opium, put it in pits filled with water, and then floated it out to sea. An opium "tea-party"!

Then England came with her cannon

<sup>1</sup>As most of our readers know, Mrs. Baldwin was for many years a missionary in China, and writes from long and close observation and study of the country and people.—THE EDITORS.

and soldiers, and we had the Opium War as known in history, which Lord Elgin declared "the most iniquitous war ever waged." But might conquered right, and England compelled China to pay \$21,000,000 for the war and opium destroyed, and took her southern port, her beautiful island of Hongkong, to-day one of England's chief colonies, and, worse still, compelled China to admit opium as an article of trade. To this moment this awful curse and English Government monopoly is forced upon China.

Many times, as I have urged my sedan-chair bearers not to use opium, have they returned me the answer, "Why do you foreigners bring it to us?" Miles in the interior, where a foreigner never lives and rarely is seen, his face suggests to the native the white man's curse. When a mob years ago in China drove the foreigners out of one of their cities, they cried after them: "You burned our Summer Palace; you killed our Emperor; you are poisoning our people; you are devils!"

Second, what of the other great Protestant nation, the United States? Have we observed the Golden Rule toward a friendly nation? Not by any means. We just bowed assent to all England did. Our merchants shared in the traffic and the iniquitous indemnity forced from China; and after the Chinese Government was compelled to admit opium as an article of trade, every chief American tea firm, save one, had its opium treasure-vault and made its greatest profits on sin. I say, save one; let me write that name out in full. Oliphant & Company stood alone among the mercantile firms of all nationalities with hands clean of the wicked traffic. They would not allow a chest of opium to be carried on their steamers or allow it to be mentioned in their trade reports.<sup>1</sup> Was sharing in the opium traffic all that our Nation has done to wrong China? No! At the bidding of that element in our country which is ever the foe of any Republic—that would close our public schools, take the Bible and liberty of conscience and a free press from the people—at the bidding of this, our most deadly foe, our Government has insulted China over and over again by the most discriminating laws against its peo-

ple. While demanding for our people in China the privileges of the "most favored nation," it denies to the Chinese what is granted to every other nation.

So that to-day, while the very refuse of Europe lands on our shores by the tens of thousands, and seizes the ballot, and proceeds to compete with the American as well as the Chinese in industries and in power, a college-bred Christian Chinese gentleman enters our free Republic under the most annoying and difficult conditions—not infrequently having to give bonds for the privilege of landing. The refuse from Europe which we welcome is divided among our municipal positions, our jails and pauper establishments, and the American is taxed just so much more for its support, while the Chinese gentleman, with money of his own earning, goes to one of our colleges. I have no word of complaint of immigration laws that shut the door to the menacing multitudes of every land; but when we let in the thousands of most dangerous immigrants from Europe, and shut the door in the face of even students and Christian ministers of one land, then justice, yes, decency, cries out in shame. Such discriminating laws have produced their legitimate results here in the United States in the terrible persecution of these helpless Chinese-strangers in our land. Robbery, beatings, shooting, roasting alive—in short, every conceivable brutality—have been perpetrated upon them, not only on the Pacific coast, but bitter wrongs even in Boston, New York, and other Eastern cities. Our dailies never make their front pages brilliant with startling headlines of a Rock Springs massacre—when fifty Chinese were killed in less than an hour, their houses burned, many of them burned alive, women gloating over the suffering. Fifteen years ago that occurred, and up to date no one has been arrested, much less punished, for this fiendish work. Yet Mr. Cleveland, then President, declared that "so far from the Chinese having done anything to cause the assault, their law-abiding disposition was their sole offense."

Third. France wanted to place her goods in China without paying duty, so she just stole Tonquin, killing many innocent people and destroying much valuable property. The Rev. C. M. Cobern,

<sup>1</sup> I am glad to say that recently the American Government has forbidden its people to sell opium in China.

Ph.D., says : " It was only in 1884 that a certain French vessel steamed into a Chinese port, and, without even a declaration of war, blew up the entire Chinese fleet, killing three thousand Chinese soldiers and marines." And this is only one of many bitter wrongs perpetrated by the French upon China.

Fourth, Germany. What has she done to complicate the situation ? Two German Jesuit priests—never peace factors—were killed in the interior of China. As Li-Hung-Chang justly said, " In any other country such a case would have had a fair trial, the guilty would have been arrested and punished." All of this the Chinese would have done, and far more quickly than we settle such cases in our courts, but China was not allowed to do so. Germany saw her opportunity, and sent her gunboats and soldiers, and *stole* Kiaochau, and miles and miles of China's territory ! Again I quote from Dr. Coburn : " Only three years ago a private party of Germans sailed up a Chinese river with the German flag floating at the mast-head of the vessel, landed, and began digging up the tombs of the Chinese kings, hunting for treasure. Appalled and exasperated at the sight, the Chinese gathered, and when the party resisted them with arms, they annihilated these violators of the dead from off the face of the earth ! A few weeks later, after the German Consul had inquired what had become of these travelers who had disappeared so suddenly, a German war-ship steamed up the same river and burned down the villages of the patriots who had defended the royal cemeteries." Imagine, if possible, a party of Chinese travelers raiding our Grant's or Washington's tombs !

I have given illustrations of only some of the deeds of four of the " Great Powers." The Chinese have ears to hear, eyes to see and read, and hearts to feel, and are by no means lacking in mental strength. The effect of actual robbery by some nations, and the monstrous proposal to dismember and appropriate the whole country, should not surprise any one by natural results. The assumed wonder of the nations at the present Chinese uprising only illustrates how hardened national conscience may become. The personal attitude of many foreigners in China toward the native people is irritating in the

extreme. Eastern people have a very strict code of etiquette. China had her books on etiquette when our ancestors were the grossest heathen. The lowest workman in China has his idea of courtesy. But our Western men are, in the majority of cases, utterly regardless of any sort of courtesy toward the Chinese in general. They go about with a lordly, superior air ; deal out cuffs and kicks and contempt upon servants and workmen, and even to those they meet in the street, if they regard them as in their way. The prevailing attitude of the foreigner toward the native is too often that of assumed superiority and contemptuous command.

The immoral lives of so many prominent foreigners in China also make a most unfavorable impression upon the natives, and are a sad comment upon the purity of life that the foreign missionary ever exhorts the native to follow. It is not uncommon for the native listener to reply to the preacher and say, " Teacher, I see your own people do not follow their own doctrine."

I look back over thirty-five years, twenty in China, of close knowledge of and touch with this great Empire and its wonderful people, and so far as Governments, trade, and persons are concerned, I see brutality, greed, and the most bitter wrongs ever perpetrated against a people. After years of absence in our homeland, we recently returned and made a twenty-eight-thousand-mile tour through China, Japan, and Korea. I earnestly hoped to find an improvement in the manners of foreigners in China, but I found only the usual exceptions, and I have ever been grateful for them ; but cuffs and kicks and abuse and immorality still prevailed, while the " Great Powers " had grown more impudently insulting in their greedy projects ; and in all that great tour I breathed the air of a coming struggle, and returned home to declare it certain in the near future. It is here !

I said the missionary factor was in the trouble, and the causes are not fully stated without referring to it. There are missionaries and missionaries. Protestant missionaries have gone to China, have done their work humbly and patiently—have not forced their way—have established schools, colleges, printing-presses, newspapers, orphanages, industrial homes,

have translated books, and done everything to enlighten and lift up a people who have already a literary aristocracy. And I wish to emphasize one fact. The Protestant missionary always holds all of his institutions open to full and free inspection; he seeks the fullest examination, and welcomes and treats with all courtesy all visitors, whether official or from among the common people; and we have the results in the increasing friendship of gentry and officials and their large contributions to our school buildings and the sons of many in our schools. But there is a missionary organization in China—that of the Roman Catholics—which follows very different methods, and in consequence stirs up great evil feeling, prejudice, and suspicion. No open door invites the general visitor. No official would be or is permitted to go all through an orphanage or nunnery. High walls, barred gates, and closed doors are not peacemakers anywhere—much less in a heathen country, where people do not understand such methods. The Catholics are mainly French Jesuits, and France stands firmly behind them, ready to present to the Chinese Government and enforce all the demands of the “Fathers,” and they are by no means modest in their demands. The Rev. C. Frin, S. J., of the Catholic Mission of Kiangnau, says: “To get a true idea of one of our mission centers, in the districts where there have been robber bands, picture to yourself every Christian village as a small stronghold, fortified at every point of vantage. In the center stands the residence of the commander, who is none other than the missionary. This residence is a regular citadel, surrounded by high walls and flanked at its corners by four towers well fortified. There are no doors. The going in and out is effected by means of ladders which are each time drawn back within. During the day the Father attends to his duties and the Chinese to their work. At nightfall every one is at home again, and if danger has been signaled they all retire within their forts, sentries being appointed to keep watch from the towers. At the first cry of alarm the men are up in arms, and the Father directs the defense.”

Mr. Frin declares that this arrangement pleases the native officials. This is far

from correct. The power to do work such as the above—which cannot be duplicated in any Protestant mission in the world—is due to the following concession secured through the French Minister's pressure upon the Central Peking Government. Let Bishop Alphonse Favier, of Tientsin, tell us in his recent report of his territory what they compelled the Chinese Government to grant to them. I quote: “Early in 1897 the Catholic Chinese were under persecution, and at that time the Imperial Government gave consent to the authorities in France to have the propagation of the Catholic religion authorized and churches built in all the provinces of China.” Now comes the very objectionable and, to people and officials, justly offensive forced grant to the Catholics: “The Imperial Government issued a decree entitling Bishops to the same rank as Viceroys and Governors and extending their privileges, in their absence, to the priests whom they leave in charge.” Again, a world of mischief and trouble is in the following. I quote from the Bishop: “The object of the decree was to allow missionaries to settle local disputes with the natives rather than appeal to the Chinese Government or the home Government.” Here we have the clutch and grasp of the “temporal power” with a vengeance. Behold the Christian Catholic Bishop holding court, examining witnesses, sentencing, punishing at his pleasure, ever favoring, as we too sadly know, his natives against the heathen and to him the worse Protestant heretic. The state, retinue, and power taken on by these political ecclesiastical Governors, Viceroys, and Mayors leave little chance for native officials, and make woes many for the native heretics and their Protestant missionaries, who, after serious consideration, declined the opportunity of such temporal power, as altogether contrary to the spirit and history of Protestantism. I declare here and now that this demand so plausibly put for temporal power, with much else that might be told, has been no small factor in widespread irritation among officials and people; and woe be to the poor native Protestant if his Catholic neighbor has a grudge against him! he is easily brought before the Bishop Governor, and as easily consigned to jail!

Now in conclusion. Suppose we try to

put ourselves in the place of the Chinese. Imagine ourselves the weak—heathen if you please—country. Imagine all the various deeds perpetrated in our land that I have written as having occurred in China—and I have by no means exhausted the subject even in this long article. After all of these irritating experiences, would it be surprising if we in our weakness should dub all foreign peoples “foreign devils”? Finally the “Great Powers,” looking around for “more worlds to conquer,” light upon our country as just the territory they want. Our country is rich with mineral wealth undeveloped, our land ought to be honeycombed with railroads, our millions ought to buy *their* goods, that *they* may grow richer and greater; so, while watching each other with jealous care, they publicly and with no shame discuss the monstrous project of carving us up and each stealing a portion, their only concern being how to do it without a fight among themselves! Russia says, “I’ll take all down to Massachusetts.” Germany says, “All right, I am content with Massachusetts, Rhode Island, and Connecticut.” England says, and truly, “I do not want a foot of the territory of the United States, but if ‘spheres of influence’ are to be [a polite term for stealing], I, in self-defense, must have mine; and, with Germany between me and my ancient friend Russia, I will just take New York and Pennsylvania.” Next comes little Japan—little in size—and she speaks up honestly and says, “I am too

little; I have been swelling out and want more territory; so I will have New Jersey, Delaware, and Maryland!” Last comes France, with a swing of satisfaction, and exclaims, “My brothers, your robberies suit me exactly; Germany is well up there at the north, and she and England are between me and my dear but ambitious friend Russia. I am more than content with what you have left me, especially as I begin with the seat of government, Washington, and the District of Columbia! The Vatican will lend me all aid in ruling—the whole South is mine!” My patient readers, would we be “anti-foreign” under such conditions? Would our Masonic and other secret societies have any Boxer tendencies? *Would* there be any little row over here, or would we, having received a blow, not on “one cheek” only, but all over our body, just lie down and say, “Tramp us out of existence. Come! Take!”

What shall the end be? Who can tell? The merest spark of jealousy and selfishness between the “Great Powers” may precipitate a conflagration that shall burn around the world. Let the “Great Powers” agree upon China’s independence and solidarity, put in a reform *Chinese*, not Manchu, Government, demand the open door for commerce, the Bible, and liberty of conscience, no ecclesiastical temporal officials or Church temporal power, and the Eastern question can be settled—but let nations unite to cut and carve, and a struggle is ahead such as the world has never seen.

## A Sketch

By Julian Hinckley

A builder’s yard, a ship upon the ways,  
The groan of straining planks, the snap of stays,  
The cheering of a crowd: “She moves!” “She’s off!”  
And with a sudden rush and splash the great ship  
Leaves the wharf.

A storm-swept, foam-tossed sea, a howling gale,  
A ship half lost in foam, a rag of sail,  
The tolling of a bell, now lost, now clear—  
“The shore! the shore!”—she strikes in crashing  
Waves to disappear.

A summer’s eve, a calm and wailing tide,  
A dismal stretch of sand that tries to hide  
The bones of some great vessel, prow on high,  
Outlined against the sunset’s last faint glow  
Athwart the sky.



# Outside Pretoria: A Typical Fight<sup>1</sup>

By James Barnes

Special Commissioner for The Outlook in South Africa

ON Monday, June 11, I went out from Pretoria to see a battle, much as one would go out to see a football game or a bull-fight that was scheduled to take place at a certain hour. All the correspondents had been notified, and carts and riding-horses were at the hotels.

It was dark when we had started, and the quiet little town was deserted. Again came the confusing sense of unreality—a bewildering feeling of not understanding the situation. Why should they wish to fight any more? Why couldn't they stop now, and have it all over?

But Botha had determined to take another whack, and it was rumored that it might be his last, and, with his honor satisfied, he would cry quits.

Generals French and Hutton, with fourteen hundred men—all they could muster mounted out of an original four thousand—were in the hills to the north. Hamilton's division was circling from the southward, and the Eleventh Division, under Pole-Carew, occupied the valley to the eastward of the town. Lord Roberts's headquarters are in the British Residency in Pretoria's pretty little suburb of Sunnyside; and he and his staff also rode out, leaving instructions that they would be back in time for dinner.

From the south, across the Vaal, rumors had been coming of De Wet's activity. The line was cut; there was no telegraphic communication; we had no reliable information of how things were in the Free State. Botha had taken his third, or fourth, or twentieth "last stand" in the hills, and there was to be a fight. Pretoria was cut off from the base, but no one worried. Mackern, of "Scribner's," and I started together at daylight.

Not four miles from the market-place we came across the spoor of the army—the trampled road, the marks of wheels and hoofs, and the myriad prints of hob-nailed boots; the air was tainted with dead horses; just across the railway line was a broken-down Boer ambulance. Except for a few scouts—mere dots on the

distant slopes, and hard to tell if friend or foe—the road was lonely and deserted. It was at Castleton that I first came up with the rear-guard and the transport; they were laagered near a drift flanked by great gum-trees and mimosas; a little deserted inn stood on the banks, with a weed-grown garden about it. The division, we were told, was moving on, not far in front; so on we went.

It did not take long to catch up with the marching men; there they were, plodding in and out among the slopes of the valley; all about were the encircling ridges of the Swartz kopjes meeting in low-lying hills some ten miles eastward. We were perhaps twelve miles from Pretoria. Suddenly heavy firing came from the north, then heavy firing from the southeast. The Eleventh halted, and the men sat down. "She bumps," said some one. "What ho!" The guns to the north were the nearer, and they appeared to be all of eight miles. For a few minutes they were at it hot and heavy; the wind blew the sound directly to us. The Vickers-Maxim "door-knocker" was at work, and there were at least one or two big guns, besides some field artillery, but which belonged to the English and which to the Boers it was hard to tell. The fight on the south was on with a vengeance by nine o'clock. First we thought of riding over to the kopjes and seeing what was going on. We decided not to, however, which was wise, or lucky, as you may care to look at it; the ridges just then were in Brother Boer's possession, a fact we were not sure of, but soon learned.

The valley was full of troops, and soon it was easy to perceive that the halt and the positions of the various bodies were for a definite purpose; they were lying well hidden, but with the glass they could be seen lining the slopes of every little hill or undulation, for the ground was not level. It was a small imitation of the country rising beyond the black-shouldered kopjes.

There was a volunteer company of the

<sup>1</sup> Copyright, 1900, the Outlook Company.

Argyle and Sutherland Highlanders sitting upon a hill among some rocks. It was really an escort to the naval gun which was in position on the north side of the hill. This company of "kilties" had had a peculiar history. It was lost! And it had been so since before Kroonstad. It had left the Highland Brigade, and had come across country escorting transport. Owing to the subsequent movements of the various divisions, and incidentally owing to the movements of General De Wet, they had not been able to rejoin their own command, which had been cut off from communication with the main body. So they had been assigned to go in with the sailors as escort to the four-point-seven.

I was sitting chatting with a friend near a group of officers, looking out over the peaceful scene, for it was a fine warm day and the valley was flooded with sunlight and shivering heat-rays. We were talking of something far removed from war, when all at once we heard the sound of Mausers; hardly a mile away, the reports were coming from the direction of a patch of dark trees that evidently lined a stream.

"Hello!" said my friend; "there they go."

It was his only comment.

The firing continued, and one or two of the men sat up and looked in the direction, but, perceiving they could see nothing, they settled back in comfortable positions in the grass that grew thick among the rocks.

Half an hour or so before, I had noticed some mounted infantry bearing away to the left, and I judged it had been they who had drawn the fire. I said so to the officer.

"May be," replied he; "but the Welsh are down somewhere in there."

As it looked as if there might be a lively little fight forthcoming, I mounted and rode forward, first through a ragged mealie-field, then through a gap in a wire fence, and came to another small kopje much like the one I had just left. The grass here, in a sheltered little hollow, grew up to my pony's ears. Evidently this place had once been a populous kraal of some black tribe, for all about were the remains of stone-walled houses, and lines of ditches crossed them. It made riding somewhat dangerous.

I was picking my way through care-

fully, when I heard a voice. "Oh, why did I leave my little back room in Bloomsbury!" it sang.

There, not twenty feet distant, stood an artilleryman. I knew him by the red-and-blue square on the side of his helmet.

"This is a funny sort of place," he said. "Looks like ruins, them."

I told him what I thought they were.

"Have you got any guns out here?" I asked.

"Two, right over there," he returned, pointing with his thumb.

I looked, and, sure enough, there were the two big siege-guns, standing in the rocks, and wonderfully well hidden. I had almost ridden into them. Their muzzles, lifting high, were pointing at a deep passage through the kopjes some six miles distant, but the men sat about as if they were out for a holiday. In the meantime, mind you, the battle on the north could be heard distinctly, while the fight that Hamilton was having appeared to be coming nearer. Added to this, there was the continual rattle and snapping and drubbing of the rifle-fire, seemingly just over the hill.

Reaching the crest and going over it to the other side, we could see the mounted infantry galloping from left to right strung out in skirmishing order. What appeared to be a line of low stone fences turned out to be three or four companies of infantry, the Welsh taking their ease on the slope of the hill.

Higher up on the crest were others, behind boulders. One could only see that they were firing from their motions. Two artillerymen came out in front of the guns and stretched a long wire between them. Then they squinted at the distant kopjes through little things like toy sextants. They called off some figures, and then one said, "Nine thousand eight hundred." Then they went back again.

They paid little or no attention to the skirmish going on in front. Skirmishing wasn't their business. It was their job to fire by mathematics, and try to hit things they could not see.

It did not take much trouble to find out where the Boers were who were doing all the firing in front.

They occupied a little patch of artificial wood and an empty stone farm-house that

stood near it. I thought how easy it would have been to send a shell or two over there and dislodge them, so that the little brown line could go forward if it wanted to. But the big guns disdained to enter into a contest with mere snipers. They remained silent.

It was all part of the plan, as I afterwards learned. The naval guns, the Highlanders, in fact the whole Eleventh Division, was lying there in hiding. It was an ambush on a big scale, and the plan was for French and Hutton to round up the Boers from either side and drive them down into the cup of the valley.

Suddenly the firing in front ceased. Through the glasses five or six men on horseback could be seen chasing away from the back of the little stone house. Two more joined them from the wood. Seven Mausers could cause quite a little row, I discovered. Of course there had been Lee-Metfords replying to them, and after a few minutes a few mounted infantrymen rode forward, visited the white house, skirted the clump of trees, and came back again. It was one of the little side-shows of a campaign—the sort of a little fight that is reported in a few words: “Exchanged a few shots.”

But when the mounted infantry came back, there were two empty saddles. Somehow I could not help the feeling that, if I were going to be hit at all, I would rather be hit in a real battle than in a little affair like this. But the mounted men, I suppose, have become used to it. At any rate, as they returned, they were not even talking it over. It was part of their business to skirmish round and get shot at, and I suppose they had never reasoned about the irony of the order they had so often received: “Go forward, you men, and draw fire.” By long practice I suppose they have learned to make cautious targets of themselves, and, whether it is heroic or brave or anything else, I suppose they don’t think about it. It is part of their business, as I said before.

But the sun was setting, and it was evident that the plan of getting the Boers into the valley had failed—in fact, it was rather a surprising idea that they would ever have gone there at all.

We learned afterward that French and Hutton had found them in stronger force than had been supposed. The former

had extricated himself from a dangerous position only with great difficulty—had fought at least twice his number all day, up among the kopjes. Part of his transport had been captured, and his men had come under the fire of two forty-pounders at a range of four thousand yards.

As the evening fell the shells from Hamilton’s guns could be seen bursting along the ridge, showing that there the enemy had fallen back. The Eleventh Division, except for the little skirmish before recorded, had not fired a shot.

We all returned to town. At the hotel dinner-tables it was voted that the show had not been worth the price of admission.

But the next morning we heard more of what had been going on, and we learned of the gallant charge of the Twelfth Lancers that had saved the two guns on the left of Hamilton’s advance.

I had ridden out to headquarters next morning to get the details of the whole action, and I called upon one of the members of the staff in the comfortable little cottage which he, with several other officers, occupied at Sunnyside.

“What happened out with Hamilton yesterday?” I asked. “Was it much of a fight?”

The officer replied in a low tone that none of the others could hear. “Come out on the stoep,” said he, “and I’ll tell you.”

He left the group, and we stepped out into the vine-clad porch. He appeared a little embarrassed.

“I didn’t want to talk it over in there,” he said. “So-and-so’s brother was killed, and So-and-so’s cousin. It was really quite a fight, you know.” And then he told me of the Lancers’ charge, and how Lord Airlie and the others had been shot while leading the regiment. He finished his remarks with a smile of grim satisfaction.

“They got into ’em with the lance, and bagged a lot,” he said.

He did not know the details of the fight, but assured me that there would be another this day, and probably it had begun already.

I left feeling sorry and downcast. Almost all of the officers I had known by sight; splendid, handsome young fellows, who, in all likelihood, had cabled home to

their wives and mothers but the week before, "Pretoria at last!"

And the laird of the bonnie house of Airlie, lately recovered from a wound at Thabanchu and just now rid of enteric fever—I knew him well. A natural-born soldier, who loved his profession and commanded one of the best regiments in all England, with a record behind it part of his own making.

I shall never forget the first time I met him, and although it is a digression, I will relate it here.

It was on the way up from Orange River to Modder, back in November of last year. We were going by train, and it took us fifteen hours to make the fifty miles. It was just after the battle; the wounded were coming down the line, and the Boers were reported yet in the hills on either side of the railway. Every one wore his arms ready to repel attack. I had just joined with the army, and was an utter stranger. Not anticipating so long a journey, I had sent my outfit on by road. Night came down, and with it a chilling wind sprang up. Men and officers occupied open trucks. I was endeavoring to keep warm by flapping my arms about in cabman fashion, when some one spoke to me and asked if I had a blanket. I explained that I had none.

"Then crawl in here with me—plenty of room." And the first thing I knew I was lying down beside a big, soldierly fellow with a short, stubby mustache and hair cropped, Tommy fashion, close to his head.

"I sleep like a log," he laughed. "Do you snore?"

I replied that I didn't know, but I believed not, and I think a moment later we were both asleep. The next morning he shared his breakfast with me—soldier's fare—"bully beef" and biscuit. It was some time before I found out that it was Lord Airlie. I don't know why it is, but the finer an Englishman is as a soldier and gentleman, the simpler he seems to be.

I felt sad now as I walked away, for I remembered seeing once, on my way from Cape Town, a sweet-faced woman, prematurely gray, and some one told me it was Lady Airlie, then on her way to Bloemfontein to nurse her husband ill in the fever hospital.

That day there was a bigger fight, and

the evening saw the English lines in possession of the Swartz kops, and they had gained possession by steady advances. Not in the old shoulder-to-shoulder fashion, but in long, spread-out, onward-creeping, not-to-be-stopped manner, availing of every rock and gully, preceded by the sweeping, searching shells. The casualties had been few. Yet it was the heaviest firing, so far as rifles were concerned, since Magersfontein, and there had been marvelous escapes. I saw a man who had two through his jacket, one through his water-bottle, and two through his haversack.

The next morning, looking back over the peaceful valley, the homes of distant Pretoria could be seen nestling among the hills like a New England town. A sudden puff of white smoke lifted high in the still air; it was eighteen miles away on the slope that ran up to Klapperkop.

"They are exploding ammunition found in the forts," said some one.

And thus we were brought back to the idea of war and to things near at hand.

All about were the little loopholed stone "sconces" built by the Boers the day before. There were the piles of empty cartridge-cases and the Mauser clips. Down at the foot of the hill there was a little group. The chaplain was there, and there was a longish gray bundle ready to be slipped into the narrow excavation in the stony ground back of the field hospital. The other side of the Swartz kops looked down upon the railway running east and west. Botha and his followers had gone by train.

"I wish that these bally old Boers would chuck the game," said a young officer, who was juggling for his own amusement with two bits of stone. "If they were half as sick of it as I am, they'd go home."

"It doesn't seem like war any more," put in another.

"No," observed a third. "It's just kill, kill, or be killed." Then he changed the subject, as if it did not much matter. "I say I heard a good story on old 'Kempi' yesterday," and he detailed a yarn about some member of the mess.

I looked back at the town and the valley and the group at the foot of the hill. They were banking up the mound over the excavation.

# The Life and Literature of the Ancient Hebrews

## XIII.—The Book of Ecclesiastes

By Lyman Abbott

**T**HE Book of Ecclesiastes is like the Book of Proverbs in that it is an interpretation of life from the point of view of experience; it differs from the Book of Proverbs in that it is by a single author, who interprets life chiefly from the point of view of a single experience—that of King Solomon.

All modern or literary students of the Bible are agreed that Solomon is not the author of the book. The fact that in the opening verse of the first chapter the authorship is attributed to "the Preacher, the Son of David, King in Jerusalem," is not conclusive. That certainly means Solomon: but in all ages it has been customary for an author to write in the name of some other character, real or fictitious. Such writing is not fraudulent, unless the object of the writer is to palm off a false name upon his readers in order to secure for his writing a false authority. In this case there is certainly no such endeavor by the author to secure divine authority for this book, for the experience portrayed is anything but a divine experience. No one charges Robert Browning with fraud because in the "Death in the Desert" he puts his own sentiments into the mouth of the dying Apostle John. In some such manner a poet, probably of the fourth century before Christ, took Solomon as a vehicle for the expression of a certain interpretation of life. But though Solomon did not write this prose-poem, in interpreting it we may make use of our knowledge of Solomon, as our understanding of the character of King John will help us to understand Shakespeare's play of that name. What sort of character, then, was Solomon, and what sort of experience of life would a poet attribute to him?

Solomon, more than any other man in Old Testament history, represents that complexity of character which Paul has so graphically described in the seventeenth chapter of Romans. He was

brought up by religious parents; had a religious training; was familiar with the law of God and the ritual of the Temple; his conscience was educated by the law, his reverence by the ritual. But when he came to full age and the possession of power and wealth, he departed from his religious training and became the great sensualist of Israelitish history. The description of his splendor given in the Books of Kings and Chronicles is paralleled only by the historical accounts of the analogously corrupt splendor of the reign of Louis XIV. in France. He built a magnificent palace; his throne was of ivory; his dishes were gold; silver, it is said, was nothing accounted of; he had all the sensual pleasures of an Oriental court—men singers and women singers and dancers; he had a great retinue of servants; at his table, it is said, there were daily consumed thirty oxen, one hundred sheep, and quantities of game. The accuracy of the figures does not concern us; there is no reason to doubt the accuracy of the picture which they convey. With this incursion of sensuality came ambition not only to ape but to rival the splendor of other empires. He introduced the harem; and the sensual worship of pagan gods; and this latter carried with it, in both social and religious life, the imitation of pagan ideals. And yet with this sensual and pagan splendor there was maintained a certain intellectual glory. This man, trained in religion, possessing an educated conscience, and surrounding himself with a barbaric and sensual splendor, maintained his fame for wisdom. He was the coiner of proverbs. From his reign apparently dates the beginning of what is known as the Wisdom Literature of the Old Testament. When the Queen of Sheba, attracted by the fame of his splendor, came to see him, she came, it is said, to try him with hard questions. What they were we are not told,

but she was satisfied with the shrewdness of his answers. It is such a man as this, with these contradictory and conflicting elements—a religious training, an educated conscience, a sensual and self-indulgent nature, and a philosophic mind dealing with the actualities of life and trying to understand the riddle of existence—that the poet who wrote the Book of Ecclesiastes chose for his mouthpiece. He imagines Solomon musing over the problem of life; reflecting upon wealth, sensual pleasure, gratified ambition, philosophic wisdom, and what these bring; and while this meditative musing on the varied experiences of life is going on, there breaks in upon him from time to time the memory of his childhood's instruction, the sanctions of God's law, the protest of his own conscience, and reflections suggested by his faith in the righteousness of God and a future judgment.

Thus the Book of Ecclesiastes is a dramatic monologue portraying the complicated experiences of life; these voices are conflicting, but they portray the conflict of a single soul at war with itself. In this monologue the man is represented as arguing with himself—weighing the contrasted experiences of life over against one another. A philosopher would take these problems in order; he would consider first the value of pleasure, then that of ambition, then that of wisdom, etc., and, finally, he would draw from this orderly and consecutive consideration a logical conclusion as to life's teaching. But the writer of Ecclesiastes is not a philosopher; he is a poet interpreting human experience. And it is not in such well-ordered thinking that our experiences are fashioned within us. On the contrary, thoughts come tumultuously into our mind; they fight their battle out within our consciousness; they contend for the mastery—ambition, sensuality, wisdom, conscience. There are no parliamentary laws in the human soul, and no one to keep order: first one voice speaks, and then another; they shout against one another; they drown one another. Thus the Book of Ecclesiastes is deliberately and of intention confused, because it is the portrayal of the confused experiences of a soul divided against itself. This confusion is enhanced by one literary characteristic. The writer has told us, in the last chapter, that he has sought out prov-

erbs; that is, ranged over literature to get apothegms that will throw light upon the problem which he is considering. These proverbs, familiar in his time, are inserted in the dramatic monologue; in our time they would be put in quotation-marks, with a foot-note to say where they had come from; but there were no quotation-marks at this time, and the proverbs are incorporated in the body of the text. How much of the book is gathered from a wide range of literature and how much is original with the writer we do not know; but at times there are literary breaks in the order which may fairly be attributed to quotations more or less apt.

We are, then, to imagine a man with religious training, an educated conscience, an apostate life, who has tried the various phases of self-seeking—sensuality, philosophy, ambition—and has undertaken to transcribe the results of his experiences. The product is a journal of fragments, in this respect analogous to Amiel's Journal. After an introduction giving general expression to his spirit of pessimistic fatalism, the poet records the experiences which wealth and self-indulgence bring. He pictures the king as throwing himself with a certain abandon into a life of self-indulgent luxury, and yet remaining, as it were, outside of himself, a spectator of himself, a self-student, his wisdom remaining with him, as he expresses it, that he may thus investigate and see what is the value of wealth and self-indulgence. He thus reports the result of this spiritual vivisection:

I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure; and, behold, this also was vanity. I said of laughter, It is mad: and of mirth, What doeth it? I searched in mine heart how to cheer my flesh with wine, mine heart yet guiding me with wisdom, and how to lay hold on folly, till I might see what it was good for the sons of men that they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and parks, and I planted trees in them of all kinds of fruit: I made me pools of water, to water therefrom the forest where trees were reared: I bought menservants and maidens, and had servants born in my house; also I had great possessions of herds and flocks, above all that were before me in Jerusalem: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men singers and women singers, and the delights of the sons of men, concubines very many. So I was

great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them: I withheld not my heart from any joy, for my heart rejoiced because of all my labor; and this was my portion from all my labor. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.<sup>1</sup>

The king is next portrayed as giving himself in a similar spirit to ambition, with a like reflection on the experiment while he is trying it; the result is the same: "What hath a man of all his labor, and of the striving of his heart, wherein he laboreth under the sun? For all his days are but sorrows, and his travail is grief; yea, even in the night his heart taketh no rest. This also is vanity."<sup>2</sup>

The preacher's experience of wealth, pleasure, ambition, is much that which Lord Byron has expressed, imputing his interpretation to Childe Harold:

Years steal  
Fire from the mind as vigor from the limb;  
And life's enchanted cup but sparkles near the  
brim.

His had been quaffed too quickly, and he found

The days were wormwood; but he filled again,  
And from a purer fount, on holier ground,  
And deemed its spring perpetual; but in vain!  
Still round him clung invisibly a chain

Which gall'd for ever, fettering though unseen,  
And heavy though it clanked not; worn with  
pain,

Which pined although it spoke not, and grew  
keen,

Entering with every step he took through  
many a scene.<sup>3</sup>

Next the king tries philosophy; the result is no better: the wise man is none the better off for all his thinking:

For that which befalleth the sons of men  
befalleth beasts; even one thing befalleth  
them: as the one dieth, so dieth the other;  
yea, they have all one breath; and man hath  
no pre-eminence above the beasts: for all is  
vanity.<sup>4</sup>

Wisdom, ambition, wealth, pleasure, all are vanity. It is useless to build houses and plant gardens and get men singers and women singers; useless to allow one's self to be inspired by a great ambition to attempt great things, in the world, or to be incited by a great curiosity to understand life's mysteries.

Nothing can be changed and nothing

can be discovered; all is vanity of vanities. The poet's conclusion as to wisdom, "Of making many books there is no end, and much study is a weariness of the flesh," recalls that of the Persian poet, as interpreted by Edward Fitzgerald:

Myself, when young, did eagerly frequent  
Doctor and Saint, and heard great argument  
About it and about: but evermore  
Came out by the same door where in I went.

Next the king tries the golden mean: he proposes to take life as he finds it; to live day by day, without ambition, without philosophy; to choose the middle path, the path of safety. He will try the plan of taking care of his own interests, but so as to have some regard for his neighbor's property:

Two are better than one; because they have  
a good reward for their labor. For if they  
fall, the one will lift up his fellow: but woe  
to him that is alone when he falleth, and  
hath not another to lift him up. Again, if two  
lie together, then they have warmth: but how  
can one be warm alone? And if a man pre-  
vail against him that is alone, two shall with-  
stand him; and a threefold cord is not quickly  
broken.<sup>5</sup>

Combination is better than unregulated competition; not because love and service are higher than self-seeking, but because combination is a wiser kind of self-seeking. All excess fails; feasting is to be moderated by sympathy for the mourner, for "it is better to go to the house of mourning than to the house of feasting: for that is the end of all men; and the king will lay it to his heart." It is well to be righteous, but not too righteous; there is a golden mean between abandoning one's self unreservedly to self-indulgence and devoting one's self too heroically to virtue:

Be not righteous over much; neither make  
thyself over wise: why shouldest thou destroy  
thyself? Be not over much wicked, neither  
be thou foolish: why shouldest thou die before  
thy time?<sup>6</sup>

The satirical conclusion of the king may be stated thus: Be as virtuous as the public opinion of your time requires; more than that is perilous; less than that is fatal. In the same spirit of keen satire Cardinal Newman has graphically described "the safe man:"

"In the present day mistiness is the mother of wisdom. A man who can set

<sup>1</sup> Ecclesiastes ii., 1-11.

<sup>2</sup> Ecclesiastes ii., 22, 23.

<sup>3</sup> Childe Harold: Canto III., stanzas 8 and 9.

<sup>4</sup> Ecclesiastes iii., 19.

<sup>5</sup> Ecclesiastes iv., 9-16.

<sup>6</sup> Ecclesiastes vii., 16, 17.



down half a dozen general propositions which escape from destroying one another only by being diluted into truisms, who can hold the balance between opposites so skillfully as to do without fulcrum or beam, who never enunciates a truth without guarding himself against being supposed to exclude the contradictory—who holds that Scripture is the only authority, yet that the Church is to be deferred to; that faith only justifies, yet that it does not justify without works; that grace does not depend on the sacraments, yet is not given without them; that bishops are a divine ordinance, yet those who have them not are in the same religious condition as those who have—this is your safe man and the hope of the Church; this is what the Church is said to want, not party men, but sensible, temperate, sober, well-judging persons, to guide it through the channel of no-meaning between the Scylla and Charybdis of Aye and No.”<sup>1</sup>

To be as good as the public opinion of your time requires is the golden mean. And what comes of that? How does it seem when old age comes on and death draws near? The author of Ecclesiastes endeavors in imagination to forecast the end of life, and with beautiful poetic figures describes the breaking down into decay and ruin of the habitation of the old man:

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and the prime of life are vanity. Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them; or ever the sun, and the light, and the moon, and the stars, be darkened, and the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; yea, they shall be afraid of that which is high, and terrors shall be in the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and the caperberry shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or

the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; and the dust return to the earth as it was, and the spirit return unto God who gave it. . . .<sup>2</sup>

This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil.<sup>3</sup>

Perhaps in this chapter I have laid too much stress on the cynical and satirical view of life which pervades this poem. It is truly a poem of two voices; in it the two spirits speak. Through it are scattered nuggets of practical wisdom which are not cynical nor satirical; such are those which commend the cultivation of the cheerful spirit, the joyous life, the real and right use of the world and what it brings to man—“Go thy way, eat thy bread with joy, and drink thy wine with a merry heart;” “Live joyfully with thy wife whom thou lovest all the days of the life of thy vanity;” “Rejoice, O young man, in thy youth;” such are those which counsel to moderation and self-restraint, to self-respect and the cultivation of a sound mind—“A good name is better than precious ointment;” “The patient in spirit is better than the proud in spirit;” “Wisdom is as good as an inheritance;” such are some of the proverbs which seem not to belong to the poem but to be attached to it, much as, in a journal, the writer incorporates apothegms which have impressed him as specially worthy of preservation—“He that diggeth a pit shall fall into it;” “If the serpent bite before it is charmed, there is no advantage in the charmer;” “Cast thy bread upon the waters, for thou shalt find it after many days.” But these are incidental rather than essential to the poem. Its theme is indicated by its opening and its closing lines: “Vanity of vanities, all is vanity;” what then? let us eat and drink, for to-morrow we die? No! “Fear God, and keep his commandments; for this is the whole duty of man.”

I do not know and cannot easily imagine what he makes out of the Book of Ecclesiastes who believes that every sen-

<sup>1</sup> Ecclesiastes xi, 9—xii, 1-7; 13, 14.

<sup>2</sup> Some critics think that this conclusion of the whole matter was written by another pen. I cannot understand their point of view. It seems clear to me that from the beginning to the end that was the result constantly kept in mind by the writer of this gnomic monodrama.

<sup>3</sup> “Apologia Pro Vita Sua,” by John Henry Cardinal Newman, pp. 102, 103.

tence in the Bible is equally authoritative with every other sentence. "Be not righteous over much;" is that a divinely inspired counsel? "Vanity of vanities, all is vanity;" is that a divine revelation of the truth? If so, how shall we reconcile it with the declaration of Paul, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come," or that other declaration that "God giveth us all things richly to enjoy"? The truth of Ecclesiastes is the truth of human experience, larger and deeper than the truth of any text. Let the self-seeker try how he may to get satisfaction out of life, he is sure to fail—that is the lesson of Ecclesiastes, and a lesson the more eloquent because wrought out of a living experience. Try to get satisfaction out of things—warehouses ten, twelve, fourteen stories high; railroads binding together the borders of a continent; great palaces, hundred-thousand-dollar balls; what is the end? "Vanity of vanities, all is vanity." We are as children who build their houses on the sand, and the tide comes and sweeps them all away. Try to get satisfaction out of philosophy—say, We do not need God, nor conscience, nor churches, nor religion; these are for women and children; we will have a public-school system, great universities, knowledge, culture. What comes of that experiment? The end is the same. Cultivate the brain and leave the heart to be atrophied; cultivate the intellect and leave the conscience to die; teach men how to be shrewd, but not how to be honest, just, true, pure; and the end of that Mr. Huxley thus describes: "Undoubtedly your gutter child may be converted by mere intellectual drill into 'the subtlest of all the beasts of the field;' but we know what has become of the original of that description, and there is no need to increase the number of those who imitate him successfully without being aided by the rates."<sup>1</sup> This also is "vanity of vanities." Try, then, to accomplish great achievements; but still for ourselves, not for others; not great service of love, but great service of self; not great houses, not great wisdom, but great ambitions, shall be our aim; in this shall we find our soul

satisfied? The end of this, too, is "Vanity of vanities." Self-indulgent pleasure ends in pessimism; self-indulgent ambition is fatalism: "That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun." There is nothing in Ecclesiastes more mournful than is to be found in the fatalism of John Cotter Morison's "Science of Man." Even self-sacrificing service of man is of but little value: "A man with a criminal nature and education, under given circumstances of temptation, can no more help committing crime than he can help having a headache under certain conditions of brain and stomach." "No merit or demerit attaches to the saint or the sinner in the metaphysical and mystic sense of the word. Their good or evil qualities are none of their making." "The sooner the idea of moral responsibility is got rid of, the better it will be for society and moral education." "Bad men will be bad, do what we will;" the most we can do is to make them less bad. This, the necessarianism of its latest apostle, is as dismal and depressing as that of Ecclesiastes. Let us, then, try opportunism; take life as it comes; have a good time, but not with abandon; co-operate with others, but to serve ourselves; keep the golden mean; be a trimmer in politics and vote with the winning party; be a "safe man" in the church, and teach, not what we believe, but what others think we ought to believe. And though the party may give political rewards and the church ecclesiastical rewards, when old age comes and death impends and the disgrace of a prosperous but useless life is about to be bequeathed to our sons and our sons' sons, posterity will write our biography in this single phrase, "Vanity of vanities, all is vanity."

What then? If there be no satisfaction in pleasure, in wisdom, in ambition, in the golden mean, where can it be found? In duty. In doing right because it is right. Not for reward here, nor for reward hereafter; not for happiness on earth, not for crowns in heaven, not for immortality of fame, not for immortality of personal existence; but because duty is duty, and right is right, and God is God. This seems to me the meaning of the confessedly enigmatical Book of Ecclesiastes.

<sup>1</sup> Science and Education Essays: The School Boards, p. 396.

# Shakespeare: Poet, Dramatist, and Man

## Part XI.—The Approach of Tragedy<sup>1</sup>

By Hamilton W. Mabie

**W**ITH the advent of the seventeenth century, Shakespeare entered the greatest period of his life as an artist—the period of the Tragedies. During eight eventful years he was brooding over the deepest problems of human experience, and facing, with searching and unflinching gaze, the darkest aspects of life. That this absorption in themes which bore their fruit in the Tragedies was due primarily to a prolonged crisis in his own spiritual life is rendered practically certain by the persistence of the somber mood, by the poet's evident sensitiveness to and dependence upon conditions and experience, and by a series of facts of tragical import in the lives of some of his friends. His development in thought and art was so evidently one of definite progression, of the deepening of feeling and broadening of vision through the unfolding of his nature, that it is impossible to dissociate the marked change of mood which came over him about 1600 from events which touched and searched his own spirit.

Until about 1595 Shakespeare had been serving his apprenticeship by doing work which was to a considerable extent imitative, and to a larger extent experimental; he had tried his hand at several kinds of writing, and had revealed unusual power of observation, astonishing dexterity of mind, and signal skill in making the traditional characters of the drama live before the eyes and in the imagination of the theater-goers who made up his earliest constituency. From about 1594 to 1600 he had grown into harmonious and vital relations with his age, he had disclosed poetic genius of a very high order, and he had gone far in his education as a dramatist. He had written the Sonnets, and he had created Portia, Beatrice, Rosalind, Juliet, Romeo, Mercutio, Benedict, Henry V., Falstaff, Shylock, Hotspur, and Dogberry. If he had died in 1600, his place would have been secure. His rep-

utation was firmly established, and he had won the hearts of his contemporaries by the charm of his nature no less than by the fascination of his genius.

His serenity, poise, and sweetness are evidenced not only by his work but by the representations of his face which remain. Of these the bust in the chancel of Holy Trinity Church at Stratford, made by Gerard Jonson, a native of Amsterdam, and a stone-mason of Southwark in the poet's time, and the Droeshout portrait, which appeared on the title-page of the First Folio edition of the poet's works, issued in 1623, were accepted by his friends and contemporaries, and must present at least a general resemblance to the poet's features. They are so crude in execution that they cannot do justice to the finer lines of structure or to the delicacy of coloring of Shakespeare's face and head, but they make the type sufficiently clear. They represent a face of singular harmony and regularity of feature, crowned by a noble and finely proportioned head. The eyes were hazel in color, the hair auburn; the expression, deeply meditative and kindly, was that of a man of thoughtful temper, genial nature, and thorough self-control. In figure Shakespeare was of medium stature and compactly built.

It is significant that, after the first outburst of jealousy of the young dramatist's growing popularity in Greene's "A Groatsworth of Wit Bought with a Million of Repentance," the expressions of Shakespeare's contemporaries indicate unusual warmth of personal regard, culminating in a magnificent eulogy from his greatest rival, and one who had reason to fear him most.

That he was of a social disposition, and met men easily and on pleasant terms, is evident from the extraordinary range of his knowledge of men and manners in the taverns of his time—those predecessors of the modern club. That he enjoyed the society of men of his own craft is evident both from his own disposition

<sup>1</sup> Copyright, 1900, by Hamilton W. Mabie.

and from the fact that he stood so distinctly outside the literary and theatrical quarrels of his time. The tradition which associates him with the Mermaid Tavern which stood in Bread Street, not far from Milton's birthplace, is entirely credible. There he would have found many of the most brilliant men of his time. Beaumont's well-known description inclines one to believe that under no roof in England has better talk been heard:

What things have we seen  
Done at the Mermaid? heard words that have  
been

So nimble and so full of subtle flame,  
As if that every one from whence they came  
Had meant to put his whole wit in a jest,  
And had resolved to live a fool the rest  
Of his dull life.

The age was eminently social in instinct and habit; society, in the modern sense of the word, was taking shape; and men found great attraction in the easy intercourse and frank speech of tavern meetings. Writing much later, but undoubtedly reporting the impression of Shakespeare's contemporaries, Thomas Fuller says, in his "Worthies:" "Which two I beheld like a Spanish great gallion and an English man-of-war: Master Johnson (like the former) was built far higher up in learning; solid, but slow in his performances. Shake-spear, with the English man-of-war, lesser in bulk, but lighter in sailing, could turn with all tides, tack about, and take advantage of all winds, by the quickness of his wit and invention."

At the end of the sixteenth century Shakespeare was on the flood-tide of a prosperous life; at the very beginning of the seventeenth century a deep and significant change came over his spirit. In external affairs his fortunes rose steadily until his death; but in his spiritual life momentous experiences changed for a time the current of his thought, and clouded the serene skies in the light of which nature had been so radiant and life so absorbingly interesting to him. While it is highly improbable that the sonnets record in chronological order two deep and searching emotional experiences, the autobiographic note in them is unmistakable; it is impossible to avoid the conclusion that they express, if they do not literally report, a prolonged emotional experience culminating in a crisis which shook the very bases of his nature; which brought him

in the beginning an intense and passionate joy, slowly dissolving into a great and bitter agony of spirit; and issuing at last, through the moralization of a searching insight, in a larger and deeper harmony with the order of life. This experience, in which friendship and love contended for supremacy in his soul; in which he entered into a new and humiliating consciousness of weakness in his own spirit, and in which he knew, apparently for the first time, that bitterness of disenchantment and disillusion which to a nature of such sensitiveness and emotional capacity as his is the bitterest cup ever held to the lips, found him gay, light-hearted, buoyant, full of a creative energy, and radiant with the charm and the dreams of youth; it left him saddened in spirit, burdened with the consciousness of weakness, face to face with those tragic collisions which seem at times to disclose the play of the irony of fate, but out of which, in agony and apparent defeat, the larger and more inclusive harmony of the individual with the divine and the human order of society is secured and disclosed.

Shakespeare drank deep of the cup of suffering before he set in the order of art, with a hand at once stern and tender, the colossal sorrows of his kind. Like all artists of the deepest insight, the keenest sensitiveness to beauty, and that subtle and elusive but magical spiritual sympathy which we call genius, which puts its possessor in command of the secret experience of his kind, Shakespeare's art waited upon his experience for its full capacity of thought and feeling, and touched its highest points of achievement only when his own spirit had sounded the depths of self-knowledge and of self-surrender. In the great Tragedies life and art are so completely merged that they are no longer separable in thought; these dramas disclose the ultimate harmony between spirit and form.

This searching inward experience was contemporaneous in Shakespeare's life at the beginning of the seventeenth century with fierce dissensions between his personal friends in his own profession, with growing bitterness of feeling and sharper antagonism between the two great parties in England, and with a gradual but unmistakable overshadowing of the splendors of the "spacious days of great Elizabeth."

What is known as "The War of the Theaters" was at its height between 1598 and 1602; the chief combatants being Ben Jonson on one side, and Dekker and Marston on the other; the weapons of warfare, satirical plays. Thirteen or fourteen dramas are enumerated as having their origin in the antagonism between the rival playwrights, the best known and most important of these plays being Jonson's striking and characteristic comedy "Every Man in His Humour," and his "Poetaster." Dekker's "Satiromastix" and Marston's "What You Will" are chiefly interesting as forming part of the record of this vociferous war, and "The Return from Parnassus" on account of one interesting but obscure reference to Shakespeare which it contains: "Few of the University pen plaies well, they smell too much of that writer *Ovid*, and that writer *Metamorphosis*, and talke too much of *Proserpina* and *Juppiter*. Why, heres our fellow *Shakespeare* puts them all downe, I and *Ben Jonson* too. O, that *Ben Jonson* is a pestilent fellow, he brought up *Horace* giving the Poets a pill, but our fellow *Shakespeare* hath given him a purge that made him beray his credit." These words were put into the mouth of the actor Kempe and spoken to the well-known actor Burbage, and Mr. Ward suggests that their meaning may be put into plain speech: "Our fellow, Shakespeare, aye, and Ben Jonson, too, puts down all the university play-writers."

The reference to a purge administered by Shakespeare to Jonson has led to much speculation regarding Shakespeare's part in this professional quarrel, and "Troilus and Cressida" has sometimes been placed among the plays which contributed either light or heat to the discussion; many of Shakespeare's characters have been identified by different critics with the leading combatants and with others among his contemporaries; in no case, however, has any speculation in this field secured a proper basis of proof. This very fact, taken in connection with Shakespeare's long and cordial relations with Jonson, make it more than probable that the dramatist stood outside the arena, maintaining a friendly attitude toward both parties to the strife.

The relations between Jonson and Shakespeare are in the highest degree

creditable to both; but it is probable that Shakespeare's sweetness of nature was the chief element in holding them on so high a plane. By gifts, temperament, difference of early opportunity, methods of work, conceptions of art, the two were for many years rivals for supremacy in the playwright's field. The contrast between them could hardly have been more marked. Jonson was nine years the junior of Shakespeare, having been born in 1573. His grandfather had been a clergyman, and he was the descendant of men of gentle blood. He was city born and bred; at Westminster he came under the teaching of a man of great learning, William Camden, who made him a student and put the stamp of the scholar on his mind. He became a devout lover of the classics and a patient and thorough intellectual worker. Poverty forced him to work with his hands for a time, and when the War of the Theaters was at its height, his antagonists did not hesitate to remind him that he had been a bricklayer in his stepfather's employ. From this uncongenial occupation he found escape by taking service in the Netherlands, where he proved his courage by at least one notable exploit. He returned to London, and married at about the age at which Shakespeare took the same important step. He was a loyal and affectionate father, and a constant if not an adoring husband; he described his wife many years after his marriage as "a shrew, yet honest."

Like Shakespeare, he turned to the theater as a means of support; appeared as an actor; revised and, in part, rewrote older plays; collaborated with other playwrights. He lacked the faculty of adaptation, the capacity for practical affairs, and the personal charm which made Shakespeare successful as a man of business; but, through persistent and intelligent work, he placed himself at the head of his profession.

He was of massive build; his face strong rather than sensitive or expressive; his mind vigorous, orderly, and logical, rather than creative, vital, and spontaneous; he was, by instinct, habit, and conviction, a scholar; saturated with the classical spirit, absolutely convinced of the fixed and final value of the classical conceptions and methods in art; with a

touch of the scholar's contempt for inaccuracy, grace, ease, flexibility. He was a poet by intention, as Shakespeare was a poet by nature; a follower and expounder of the classic tradition, as Shakespeare was essentially a romanticist; he achieved with labor what Shakespeare seemed to accomplish by magic; he wrought out his plots with the most scrupulous care for unity and consistency, while Shakespeare appeared to take whatever material came to hand with easy-going indifference to the niceties of craftsmanship. To a man of Jonson's rugged and somewhat somber temper, the success and love which Shakespeare evoked with such ease must have seemed out of proportion to his desert; while Shakespeare's methods of work must have seemed to him fundamentally defective and superficial. It was a case of great dramatic intelligence matched against great dramatic genius. When it is remembered that the two men were working in the same field and for the same audience, the intensity of their rivalry, and the provocations to jealousy and ill feeling which would naturally rise out of it, become very clear.

Shakespeare's generous nature, reinforced by his breadth of vision, apparently kept him free all his life from any touch of professional jealousy or animosity. Jonson saw his rival pass him in the race for popular favor, and could hardly have been blind to the fact that Shakespeare distinctly distanced him in artistic achievement. He was a conscientious man, standing loyally for the ideals of his art; he was a scholar, to whom accuracy in every detail was a matter of artistic morals; but as the immense vitality of the age seemed to penetrate to the very source of his massive intellect and lift it above its laborious methods of work into the region of art, and to turn its painstaking patience into lyrical ease and grace, so Jonson's essential integrity of nature and largeness of mind forced upon him a recognition of his rival's greatness. It is true he sometimes criticised Shakespeare; he commented sharply on certain passages in "Julius Cæsar," where Shakespeare was on his own ground; he declared that Shakespeare had "small Latine and less Greeke;" that he "wanted art;" that he ought to have "blotted a thousand" lines; that he "had an excellent fancy; brave

notions and gentle expressions; wherein he flowed with that facility that sometimes it was necessary he should be stopped;" but all these adverse opinions, for which there was, from Jonson's point of view, substantial ground, fall into true perspective and are evidences of discriminating judgment rather than uncritical eulogy when the passage in which they stand is taken in its entirety, to say nothing of the noble lines which appear in the First Folio. "I loved the man," wrote Jonson, "and do honor his memory, on this side idolatry, as much as any. He was indeed honest, and of an open and free nature; had an excellent fancy; brave notions and gentle expressions. . . . There was more in him to be praised than pardoned."

That there were occasional outbursts of impatience with Shakespeare's ease, spontaneity, and indifference to the taste and standards of men who were primarily scholars and only secondarily poets, is highly probable; it could hardly have been otherwise. To men of plodding temper, of methodical habits of work, of trained faculties rather than of force and freedom of imagination, the facility of the man of genius often seems not quite normal and sound; it is incomprehensible to them, and therefore they regard it with a certain suspicion. It is greatly to Jonson's credit, when his temper and circumstances are taken into account, that he judged Shakespeare so fairly and recognized his genius so frankly.

There is good reason to believe that Shakespeare kept aloof from the professional quarrels of his time among his fellow-craftsmen, and that he was a kind of peacemaker among them; his kindliness went far to disarm the hostility of those who differed with him most widely on fundamental questions of art. It is an open question, which has been discussed with ability on both sides, whether Jonson had Shakespeare in mind in a striking passage in "The Poetaster;" it is quite certain that he could hardly have described Shakespeare's genius more aptly:

His learning savours not the school-like glass  
That most consists in echoing words and  
terms,  
And soonest wins a man an empty name;  
Nor any long or far-fetch'd circumstance  
Wrapp'd in the curious generalities of arts,  
By a direct and analytic sum

Of all the worth and first effects of art.  
And for his poesy, 'tis so ramm'd with life,  
That it shall gather strength of life, with being,  
And live hereafter more admired than now.

Deeper matters than occasional references to his lack of scholarship, and sharp antagonisms among the men with whom he worked and among whom he lived, pressed on Shakespeare's mind and heart in the opening years of the seventeenth century. The reign of Elizabeth was drawing to its close, under a sky full of ominous signs. The splendor of the earlier years, which has given the reign a place among the most magnificent epochs in the annals of royalty, had suffered, not an eclipse, but a slow clouding of the sky, a visible fading of the day. The Queen had become an old and exacting woman, craving a love which she knew was not given her, and an admiration which she could no longer evoke. She still held her place, but she understood how eagerly many who surrounded her with service and protestations of devotion were waiting for the end and the chances of promotion in a new court. While they were praising her immortal youth they were writing to James in Scotland that she was aging rapidly and that the end was at hand. There were faces, too, that must have been missed by the lonely sovereign as she looked about her. When she signed the death-warrant of Essex, she ended the career of one of the most brilliant men of the age, and of one of her most devoted servants. Southampton was sentenced to death at the same time, but his sentence was commuted to imprisonment for life. The people firmly believed in Essex's innocence of any designs upon the Queen, and her haughty refusal to listen to the pleas made in his behalf turned their hearts against her. The Earl of Southampton was not a man of sound judgment or of cool temper; but there were in him a generosity of spirit, a loyalty to his friends, and a charm of temper and manners which bound men to his person and his fortunes.

Through him there is every reason to believe that Shakespeare was drawn into close relations with Essex, who was, like Southampton, a man who lacked the qualities of character necessary for success in a period of conflicting movements and sharp antagonistic influences, but who

had a winning personality. In the prologue to the fifth act of "Henry V." Shakespeare made an unmistakable allusion to Essex, and one which showed how near Southampton's friend was to his heart:

Were now the general of our gracious empress,  
As in good time he may, from Ireland coming,  
Bringing rebellion broached on his sword,  
How many would the peaceful city quit  
To welcome him!

Later, when the plot against the ruling party at the court was on the point of execution, the play of "Richard II." was put on the stage of the Globe Theater and elsewhere for the purpose of awakening and giving direction to popular indignation against the men about the Queen. It is probable that the play produced under these circumstances, and at the instigation of the organizers of the ill-fated enterprise, was Shakespeare's well-known drama. This play never had the approval of the Queen, who disliked its theme. There is no evidence beyond this fact to connect Shakespeare with the plot which sent Essex to the block. It is highly improbable that so rash an enterprise would have secured his support. It was not necessary that he should follow Essex's fortunes in order to love him.

Deficient in strength and ability both as a soldier and a politician, Essex knew how to charm not only the crowd but those who stood near him. His face has that touch of distinction which is far more captivating than many more solid qualities. He had the gracious air of a benefactor; there was an atmosphere of romance and adventure about him; he was a lover of the arts and the friend and patron of writers, who recognized and rewarded his generosity in a flood of dedications full of melodious praise. The temper of the age was personified in these two ardent, passionate, adventurous, brilliant personalities far more truly than in many men of cooler temper and more calculating spirit. It is significant that the representative men of the Elizabethan period rarely husbanded the fruits of their genius and perils; they lived too much in the imagination to secure those substantial gains which men of lesser ability but greater prudence laid up for themselves. Drake, Raleigh, Sidney, Essex, Spenser, were splendid spenders of energy, time,

genius, and opportunity, rather than hoarders of money, influence, and power. Shakespeare gave full value to sagacity, prudence, and poise of character, but he loved the adventurers because the light of the imagination was on their careers and the touch of tragedy on their fortunes.

It is easy to understand, therefore, how deeply the fate of Essex and Southampton weighed upon his heart. In their downfall the iron entered his own soul. When Elizabeth died in 1603, he remained silent while the chorus of poets filled the air with plaintive eulogy. Chettle complained that "the silver-tongued Melicert," as he called Shakespeare, did not "drop from his hound-muse one sable tear."

The temper of the time had changed, and there were unmistakable signs of the approaching storm. The deep cleavage which was to divide the English people for many decades began to be visible. The Puritan spirit was steadily rising under the pressure of restriction and persecution; the deep springs of gayety in the English nature, which ran to the surface in all manner of festivals and merry-making, in a love of the dance, in a passion for music and an almost universal knowledge of the art, in the habit of

improvising songs and a general appreciation of the singing quality which gave English literature almost a century of spontaneous and captivating song-writing, were beginning to flow less freely and with diminished volume.

It was not, therefore, a matter of accident, or as a result of deliberate artistic prevision, that, about 1601, Shakespeare began to write tragedies, and continued for seven or eight years to deal with the most perplexing and somber problems of character and of life. He had passed through an emotional experience which had evidently stirred his spirit to the depths; the atmosphere in which he lived was disturbed by bitter controversies; men whom he honored and loved had become the victims of a tragic fate; and the age was troubled with forebodings of coming strife. The poet was entering into the anguish of suffering and sharing the universal experience of loss, surrender, denial, and death. He had buried his only son, Hamnet, in the summer of 1596; in the autumn of 1601 his father, in whose fortunes he had manifested a deep interest, died at Stratford, and was buried in the quiet churchyard beside the Avon. The poet had learned much of life; he was now to learn much of death also.

## The St. Paul Public Baths

By Eltweed Pomeroy

**I**N the Mississippi River, right opposite the most populous part of the city of St. Paul, is a low island of about fifty acres. Until this year it was covered with marsh grasses and a tangled mass of low-branching poplars and wild undergrowth. It lay between two of the most traveled bridges over the river, within five minutes' walk of the City Hall, and with a trolley-line almost touching its lower end, so manifestly a waste product that almost no attention was paid to it. Within a few blocks men, women, and children were crowded into tenements.

Some one has defined a great man as one who utilizes a waste product for a great human need. By this definition Dr. J. Ohage is one of St. Paul's great men. This far-sighted, generous, energetic German physician has for years been quietly

buying up the tangled titles to this fifty-acre island. About a year ago he accomplished it, and then people began to call it Ohage's folly. Undeterred, he started a public subscription to pay for the island and for making it an attractive bathing and breathing space for the people. He had the underbrush cleared off, dead trees cut down and new ones set out, paths laid out, grass planted, built a board bridge to it, a bathing-house and pavilions, and some two hundred rustic wooden benches.

This spring he placed in the Mayor's hands a deed for the whole place, transferring its title to the city and people of St. Paul whenever the balance of the money that it actually cost is paid. It has cost \$10,000, against the \$250,000 for Rice Park and the \$300,000 for Smith Park, neither of which is one-tenth as well



patronized as the new Island Park. A quarter of this \$10,000 has already been subscribed, so that \$7,500 is all that has to be raised. The only conditions attached to the transfer are that the island shall be under the St. Paul Board of Health, so as to be under non-partisan control, and always open free to the public as a park.

Dr. Ohage has been made a Health Commissioner, and his burly form can be seen there almost every day directing improvements and inspiring all with his presence. To illustrate the spirit, I copy the Rules for Visitors, which are very short and simple :

No intoxicating drinks of any kind are allowed on the grounds, nor are people in a state of intoxication admitted.

No one afflicted with a loathsome or contagious disease is permitted to bathe.

All obscene or boisterous language and indecent conduct are strictly forbidden.

That is all. Dr. Ohage, like so many of our citizens of German descent, is fond of his glass of beer after the work of the day, but he says he won't have liquor of any kind or cigarettes or chewing-gum sold on the grounds. And the following, copied from the Notice to the Public, shows the spirit still more clearly :

These baths and grounds and everything pertaining thereto belong to the citizens of St. Paul—to you.

You are part owner of them, and therefore interested in their success and reputation. Interest yourself sufficiently in them by your own good conduct and your treatment of others that they may be a source of healthy and joyful recreation for our fellow-citizens, as intended.

If you bring your own soap, towel, and bath-suit, no charge will be made, and you will have free access to the baths and dressing-rooms.

If you choose not to trouble yourself with these, you can get a bath-suit, towel, and soap for two cents, or private cabinet with locker for one-half hour, bath-suit, two towels, and one piece of soap for five cents.

On application you can get instruction in swimming free of charge. . . .

Payments at the baths or restaurant are made in checks only, which you can get of the cashiers in two and five cent denominations. No attendant is allowed to receive money. . . .

The baths and restaurants are under the direct control of the Board of Health, which vouches for their cleanliness and sanitary condition.

The baths are open during the season every day, Sundays included, from 6 A.M. to 11 P.M.

This notice is a curious combination of a Ruskinian statement of a great principle and an administrator's statement of

practical rules. Dr. Ohage says he is a Socialist, and that he started this project as an experiment in municipal socialism. He says the workingmen have no place to meet in except the saloons, and there they must buy liquor and do get drunk or at least muddled. He drinks liquor himself, but one of his main objects in starting this park was to compete with the saloons by giving the workingman and his family a place for social life where that social life could be wholesome, sweet, and within the workingman's means and strength.

Notice that if you bring your own bathing-suit, the use of the dressing-rooms costs nothing, while the suit, locker, soap, and towels cost only a nickel. I can vouch for the cleanliness and good quality of all of these and for the courtesy of the attendants. It was a pleasure to meet and talk with them. No tipping is allowed and no money can be used on the grounds. At the entrance you can change your money for the checks, and services or food can be paid for only in these checks. Dr. Ohage thinks tipping is a source of discontent and robbery.

A friend accompanying us suggested the laying down of cement paths. The Doctor scouted the idea, saying that there were enough pavements in the big sweltering city, and that here he wanted a bit of nature which the people could get at.

The restaurant is run by the Board of Health because, as Dr. Ohage says, a private company would naturally want to make as much money as it could, and that, even if the prices were fixed, the quality would be lowered. Here is a part of the bill of fare :

Glass of milk or buttermilk.....	2 cents
Coffee or tea and sandwich or two rolls.....	5 cents
Beef tea .....	5 cents

I can testify to the quality of the coffee ; it was served with genuine cream ; and the rolls were big, sweet, and wholesome. Yet, in spite of the low prices and no prices, the whole experiment is paying expenses.

In June, though only just opened and in partial order, the management came out \$15 ahead.

When will our great communities learn the value and need of public baths, parks, and other public utilities of saving, preserving, and improving that most precious

of all commodities, that highest form of wealth, human life? Aristotle once said: "The State came into being that man might exist, but its end is that man might live nobly." We have learned the first part of this, but we are only just beginning to appreciate the real meaning,

scope, and grandeur of the last part, that the end of the State "is that man might live nobly." This public bathing-place and recreation-ground is one of the means, and no insignificant one, by which the life of the people may be brightened and ennobled.

## Ancient Egyptian Valuation of Life<sup>1</sup>

By Charles James Wood

**A** PART from that complete reversal of men's attitude toward the world which was introduced by Jesus the Christ, there have been moral developments and ethical variations in the succession of the ages.

The cave-dwellers had their theologies and ethics, but continuity in the line of evolution has not yet been rediscovered.

From cave-dwellers and lake-dwellers to ancient Egyptians is a long way, but the ethics and theology of the most ancient Egyptian books is perhaps the farthest back we can trace the line of the evolution of mankind's ideas of personal relations, human and divine.

It is, at any rate, interesting to look over the road mankind has marched in its journey to the City of God. At the same time it should be confessed that the Egyptian gnomists had a conception of religion and morals, a valuation of life, not widely different from a school of theology not yet obsolete. Mr. Myer has brought together in one large volume *The Book of Kaqemna* (about 4000 B.C.), *The Precepts of Ptah-hotep* (about 3500 B.C.), *The Maxims of Ani* (possibly as old as 1500 B.C.), *The Book of Sayings* (about 1300), together with the one hundred and twenty-fifth chapter of the *Per-em-hru*, commonly called the *Book of the Dead*, which chapter is of unknown antiquity. In this way Mr. Myer has put before us material for an examination of the ancient Egyptian's attitude toward life. The author's arrangement of his material has this utility, that, while the ethical writings generally appear rather formal and separated from any religious sanction, yet the prior chapter

of the *Book of the Dead* exhibits the religious sanction lying behind all these precepts of the ancient Egyptian *Chesterfields* and *Poloniuses*.

It is a trait of the wisdom literature of most peoples to appear self-sufficient. We find little of the religious sanction in the wisdom books of the ancient Hebrews—*Ecclesiastes*, *Proverbs*, and the *Apocryphal* wisdom books. Some of the supernatural element that is in them was added or interjected by later hands. Wisdom or gnostic books are not usually spiritual.

Kaqemna counsels justice in arbitration, freedom from gluttony, from drunkenness, kindness to one's children, affability, and avoidance of vainglory. If we correctly understand the implication of the preface to this ancient writing, Kaqemna hoped by its composition to acquire merit to open for him upon death the gates of Paradise. For be it remembered that while the Egyptians stood among ancient nations pre-eminent in their belief in personal immortality, they did not trust in a universal immortality. They were believers in conditional immortality, and their books, like the Christian sacred writings, teach the second death, which is extermination. If a life, when weighed in the hall of the Judge of the dead, did not balance the feather of truth, that life, or soul, or character, or personality, was, after torments, cast out into the void.

The *Precepts of Ptah-hotep* begin with a passage descriptive of old age which recalls the famous words to the same effect in the twelfth chapter of the *Book of Ecclesiastes*. As we now have it, *Ptah-hotep's* treatise contains forty-four chapters. They resemble the Hebrew *Proverbs*, and are interfused with religious sanction. While *Ptah-hotep* deals with

<sup>1</sup> *The Oldest Books in the World: An Account of the Religion, Wisdom, Philosophy, Ethics, Psychology, Manners, Proverbs, Sayings, Refinement, etc., of the Ancient Egyptians.* By Isaac Myer, LL.B. New York

matters of conduct and good breeding, he sometimes enforces his counsels by reference to divine favor and retribution. For examples: "Do not create fear among men, or God will contend with thee in like manner. If any one pretends to live by such means, God will take the bread out of his mouth; if any one designs enriching himself [in that way], God says to him, 'I will take to myself again [these riches.]'" "If thou humblest thyself in obeying a superior, thy conduct is wholly good before God." "If thou art a wise man, train up a son who will be pleasing to God." "Love for the work they do, this brings men to God." "What God likes is, that one hears [hearkens to what is being said]; if one does not hear, that is abhorrent to God." 'This is about all the reference that Ptah-hotep makes to divine favor. In the main his advice is the counsel of Polonius, for the ancient Prefect advises subservience to those of superior rank, an equable temper, kind treatment of wife and children, good table manners, faithfulness in fulfilling orders, justice, avoidance of tale-bearing, and general politeness. All this seems an over-valuation of petty observances—a resemblance to the Chinese estimate of life as taught by Confucius. There is want of nobility, of feeling, of high ideals. Ptah-hotep's reading of life was to secure material comfort and freedom from annoyance. There is no room in this for that Christian chivalry which, with all its vagaries, bequeathed, as Browning and our better religious teachers estimate it, our lofty valuation of life. At his highest, old Ptah-hotep was a worldly, pious person. He had the temper, though not the grasp, of a Montaigne.

There is ample reason to believe that Ptah-hotep's valuation of life prevailed among the Egyptians down to the end. Mr. Myer gives us maxims of the Ptolemaic period which only echo the precepts of this early ethical teacher and exponent of Tupperian poetry. Ptah-hotep, it is said, might have been a pharaoh had he chosen, but he renounced the "double house," perhaps because he did not, like a later imperial philosopher, Marcus Aurelius Antoninus, believe that "even in a palace life could be led well."

Of the theory of life of the scribe Ani it is not easy to give a confident opinion,

for translators of his maxims widely disagree. Mr. Myer has wisely given the chief variants.

In general, we should say that Ani's idea of religion was the performance of religious ceremonies. In this he comes nearer than his predecessors to the doctrine of Confucius. Nevertheless, if M. Amelineau be correct, precept xi. is deeply spiritual. It runs thus: "What the sanctuary of God detests are noisy feasts; if thou implorest Him with a loving heart, whereof all the words are mysterious, He will do thy affairs; He accepts thy offerings." However, Mr. Budge will have it that this version is far away from the meaning, and in all probability Mr. Budge is right. There is nothing of the "sanctuary of God" in it. Ani advises, "Place before thyself as an aim the attainment of old age," and the preparation of a tomb. This all readers will recognize as characteristically Egyptian. In passing, it is worth while to observe that Ptah-hotep does not name any of the gods of Egypt except Horus and Osiris. Ani speaks of the sun as "the god of this earth," and that is the only god named. Otherwise Ani invariably says "God." The following maxim is the highest expression of Ani's spirituality, and it is not high: "Give thyself to God. Keep thyself each day for God, and let to-morrow be like to-day. Sacrifice: God sees him who sacrifices; He neglects him who neglects." Probably this is, at the best, functional religion, for all the other maxims of Ani deal with details of conduct. They are bent upon instilling prudence and caution.

Having cited such words of Kaqemna, Ptah-hotep, and Ani as convey religious sanction, it may seem that it has been unfair to stigmatize the Egyptian gnomists as formal and worldly. Yet, consider, these constitute all of their invocation of the religious sanction, and in the case of Ani it amounts to nothing at all. In the case of the others there is no evident nexus between faith and morals. This life they value according as it is long and free from pain. No higher purpose occurs to them. They have not learned from the Cross the divine excellence of pain. They live only for pleasure. The beatitudes will be incomprehensible. Progress through night to light is an idea undreamed of by them. Their ideal is comfort.

The papyrus of Sayings, which is at Leyden, is the next gnomic book. Dr. Lauth puts it at the period of the Exodus. In form the Sayings resemble the Hebrew Proverbs: "The desert stretches out to overcome the cultivated land of the oasis, all the outside barbarians come into Egypt." "There is a career open for any workingman, be he an Egyptian or a stranger." "Revealed magic and outspoken wishes suffer no detriment when memorized by man." "The mummy of the divine sparrow-hawk lies on the board; the most elevated come to a lowly tomb." "In whose apron was nothing, she becomes mistress of a metal mirror."

Is not this enough to show the sententiousness of these proverbs? In general, they deal with the mutability of fortune, and the cosmic whirligig. The author was one of "the flowing philosophers," and is pragmatic at times like Mr. George Meredith and the late Walt Whitman.

After all, it is as easy to make a hundred proverbs as one. A man has only to get the knack, then he can turn the crank while half asleep; but to keep a quatrain from being Tupperian requires the genius of Ani or of Edward Fitzgerald.

This is not the place to consider carefully the chapter of the last judgment in the Book of the Dead, for the reason that the topic is too great. Sufficient that the reader recognize the bond there made between life here, and there—beyond death. Curiously enough, did not life in any age show it to be the rule, worldliness and otherworldliness are found in this chapter to have kissed each other. The strange, occult, and apocalyptic vision of judgment in this chapter seizes upon the imagination. But what is to our point is that the moral code of early Egypt is here fully laid down. This is the Sinai of the ancient Egyptians.

The ancient Hebrews had ten commandments; the men of Egypt, forty-two. This would seem to obviate casuistry. Were there an Escobar, a Suarez, and a Liguori in Egypt of the first sixteen dynasties? When the soul of the dead man enters into the hall of the judgment of the dead, where Osiris sits, gigantic, grim, inflexible, then the soul protests his innocence of any one of the forty-two deadly

sins. There is not room to give here a list of them. Few of them touch upon essential immorality. They are details of conduct and propriety. In form they remind us of Job protesting his integrity. For instance, the soul declares, "I am not one who curseth the king. I put no check on the water in its flow. I am not one with a loud voice. I am not swollen with pride. I do not steal the skins of the sacred animals. I have not done the act of devouring my heart. I have not committed arson." Yet these do not cover all the moral scope of the forty-two assessors of human life. Justice, chastity, honesty, and mercy, with due adoration of the gods, are included.

Sacrilege may be said to be an evolution of taboo, as also incest; nevertheless, sacrilege is spiritual incest, anywhere, in time or space. This is true from *Perem-hru* to the Hebrew prophets, to St. John the theologian and mystic of Patmos. Naming the Apostle of Patmos recalls again the Psychostasia, the judgment of the Egyptian soul in the hall of Osiris, the god of the dead. For here again, in remote antiquity, is the vision of a lake of fire, of four mysterious living creatures, of a fountain, a cross, of a mountain of light, of the spiritual scribe with his ink-horn and pen, of the great dragon or serpent of darkness, and other features of the Apocalyptic landscape.

No invention of modern fiction is stranger, weirder, profounder, than this hoary fragment of years immemorial. In conclusion, it is enough to say that Mr. Myer has set forth much material for reflection. From his collections of ancient wisdom it is apparent that we of to-day have somehow got other values in life, new appreciations. Did the Hebrews get their genius for righteousness from the Egyptians? If so, they vastly improved upon the originals in their later writings, excepting Ecclesiastes. Gnostic literature is usually dry. La Rochefoucauld requires a mood in which to read him; so does Ani, the Egyptian scribe, dead now these three thousand years and more. Human nature has changed. Our ideals have changed, and with the ages the God-consciousness becomes ever more clear, religion and morals grow closer to identity.

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

### All About Dogs: A Book for Doggie People.

By Charles H. Lane. John Lane, New York. Eighty-seven illustrations of Dog Champions drawn from life by R. H. Moore. 9x5½ in. 399 pages. \$2.50.

The writer is an expert in dog-lore, and has often acted as judge in English competitions. The amount of information furnished is large, and we have no doubt it is also accurate and sound. The pictures are capital, and show life, character, and action. What a pity that the author did not have his work revised by some one who knows what good English is! A worse-written book in point of style we have rarely seen.

### Alphonse Daudet's Works. Numa Roumestan, translated by Charles De Kay. Kings in Exile, translated by Katharine P. Wormeley. The Little Parish Church, translated by George B. Ives. Little, Brown & Co., Boston. \$1.50 per volume.

Three volumes of a new and excellent edition of Daudet. The first two volumes are devoted to two novels so famous and so familiar that it is needless to comment upon them. "The Little Parish Church" is less well known in this country. It was written in 1894, and was thus one of the last of Daudet's books, and a striking contrast to the Tartarin stories which preceded it. The novel is a profound though often disagreeable study of the passion of jealousy, acute psychologically and abounding in passages showing deep knowledge of the springs of human action. The volumes of this edition are of a size pleasant to handle, have a handsome blue-and-gold cover stamp, and are altogether acceptable in all external essentials. Each of the novels has a critical and biographical introduction.

### Anatomy, Physiology, and Hygiene. By Henry F. Hewes, M.D. The American Book Co., New York. 6¼x5¼ in. 320 pages. \$1.

### Brief Course in General Physics. By George A. Hoadley. The American Book Co., New York. 7¼x5¼ in. 463 pages. \$1.20.

The author holds the chair of Physics in Swarthmore College. His practical knowledge stands him in good stead here by showing what can be done in a given course of study, what experiments are possible with simple apparatus, and how best to combine laboratory and text-book work.

### Critical Criticiser Criticised; or, Ingersoll's Gospel Analysed. By Page A. Cochran. 8¼x5¼ in. 176 pages. 50c.

The writer of this critique on Mr. Ingersoll's discourse, "What Must We Do to Be Saved?" includes a reprint of this in his book. Mr. Ingersoll's incapacity for judicious criticism is illustrated by his objection that the disciples of Jesus knew only the Hebrew tongue, whereas the Gospels are written in Greek. Mr. Cochran's similar incapacity is

illustrated by his presenting the Apocalypse as a programme of the world's history, and by his finding a particular fulfillment of its predictions in the orgies of the French Revolution. Mr. Ingersoll deserves more credit than he has received for his declaration in regard to Christ, as given in the discourse here reviewed: "Had I lived at that time, I would have been his friend; and should he come again, he will not find a better friend than I will be."

### First Book of Birds, The. By Olive Thorne Miller. (School Edition.) Illustrated. Houghton, Mifflin & Co., Boston. 7¼x5½ in. 149 pages. 60c.

In this volume Mrs. Miller endeavors to interest young people in bird life in such a way as to give them the habit of observation and study. In a series of thirty chapters she gives what are practically as many familiar talks on everything relating to the bird's way of living, his occupations, amusements, diet, home-making, and character. The book is enlivened by eight full-page colored illustrations, besides plain plates, and is equally attractive in the matter of pictures and of text.

### From India to the Planet Mars. By Professor Th. Flournoy. Translated by D. D. Vermilye. Harper & Bros., New York. Illustrated. 8x5 in. 447 pages. \$1.50.

Hélène Smith is the name given in this book to a young woman actually living in Geneva and employed in a commercial house there. She has been a "medium" for years, but not for pay. M. Flournoy, who is a professor of psychology in the University of Geneva, has studied this medium for several years, knows her home life and antecedents, and entirely scouts the theory of conscious fraud or collusion in her "trance manifestations;" he with equal positiveness rejects the spiritistic theory held by the young woman herself, and finds a sufficient explanation in sub-conscious brain-action united with telepathy or thought-reading. Hélène imagines herself to be the reincarnation of an Indian princess, and also of Marie Antoinette, while her guiding spirit is Cagliostro, or Joseph Basalmo, now called by his spirit manifestation Leopold. The infantile prattle of the medium about India and Mars (to which latter place she is wont to go freely in her trances) contains nothing whatever to enlighten or instruct mankind, and nothing inconsistent with the theory that the entire mass of literary rubbish might easily have been evolved by the active, imaginative brain of a young woman of no great culture. Whether the construction of these dreams was made with intent to deceive, or (as Professor Flournoy asserts) by latent sub-conscious, self-hypnotized brain-action, is impossible to judge at second hand. The story of Mars actually includes an elaborately con-

structed language, self-evidently artificially built upon the idiomatic model of the French tongue—a thing impossible for any language of natural growth, whether in Mars or on the earth.

**General William B. Franklin and the Operations of the Left Wing at the Battle of Fredericksburg.** By Jacob L. Greene, Hartford, Conn. 8½×6 in. 38 pages.

This brief and well-digested monograph, recently prepared for the Hartford Monday Evening Club, revives the conviction, long since formed by military critics, of the woeful incompetence of the Federal General in command at Fredericksburg, and of the gross injustice suffered temporarily by General Franklin in being charged by the Congressional Committee on the conduct of the war with having caused the loss of the battle by disobedience to orders. Colonel Greene's terse presentation of the facts stirs fresh indignation, even at this distance, against the folly and duplicity to which the wise commander fell a victim, the neglect of whose counsel and entreaty was responsible for that bloody and ignominious day.

**Higher Algebra.** By John F. Downey, M.A., C.E. The American Book Co., New York. 8¼×6 in. 416 pages. \$1.50.

A special feature is made of concise, logical demonstrations following each general principle stated, illustrations and verifications being treated separately. Many new short processes are used.

**Kin-Da-Shon's Wife: An Alaskan Story.** By Mrs. Eugene S. Willard. The F. H. Revell Co., New York. 8×5 in. 281 pages. \$1.

An excellent book for Sunday-school and missionary libraries.

**My Mother's Life: The Evolution of a Recluse.** By Mary H. Rossiter. F. H. Revell Co., New York. 8×5½ in. 353 pages.

This memoir from autobiographical memoranda is rather remarkable. A delicate woman, thought to be a consumptive, a recluse dreading publicity, idealist and poetical, is gradually led into wide activity in the early "crusading" of the Woman's Christian Temperance Union, and in service as an evangelist. At the age of fifty-eight, being healed of heart disease, according to medical testimony, through the efficacy of prayer at the sanitarium of the Seventh-Day Adventists, she devotes the rest of her life with augmented energy to the service of that Church. The record in which these points of historical and psychological interest stand out has the attractiveness which belongs to a saintly, unselfish, and heroic spirit.

**Practical Composition and Rhetoric.** By William Edward Mead, Ph.D. With the co-operation of Wilbur Fisk Gordy. Sibley & Ducker, Boston. 4¼×7 in. 371 pages.

**"Restraint of Trade;" Pros and Cons of Trusts.** By William H. Harper. Published by "Restraint of Trade," Chicago, Ill. 9×6 in. 368 pages. 50c.

An almost encyclopædic collection of facts, arguments, and opinions respecting trusts. The collector has done his work dispassionately, but has, of course, so marshaled his material as to present his own view, which is

that trusts are a necessary product of evolution, from which, in turn, will evolve the public ownership of the monopolized industries. The book is full of telling quotations, the author's love of fairness and love of epigram leading him to insert many which tell against his own positions. One of these is General Francis A. Walker's expression of impatience with the economists who are satisfied to call trusts "the product of evolution." "A modern train-robber," he remarked, "is also a product of evolution. Some evolution is worthy only of condemnation. Some evolutionists ought to be hanged." General Walker never lost sight of the moral in dealing with the economic. What he would have us keep in view respecting capitalistic combinations is the question whether they are evolved from the desire to profit at the expense of others, or the desire to profit through the service of others. If the first, they are to be condemned in economics as well as morals; if the second, they are to be commended. The chief shortcoming of the evolutionists among whom Mr. Harper must be classed is their assumption that, in the domain of economics, grapes may be gathered of thorns, or figs of thistles.

**Russia Against India.** By Archibald R. Colquhoun. Harper & Bros., New York. 8×5 in. 246 pages. \$1.50.

Mr. Colquhoun's books on China have made him a recognized authority of high order on the Eastern question. He knows India as well as he does China, and deals with facts and personal observation rather than with theorizing. Contrary to the opinion of most writers of recent date on the general subject, Mr. Colquhoun holds that there is real danger of a move upon India by Russia, and he urges the taking of immediate measures "to safeguard the prestige of the Anglo-Saxon in Asia." In this he thinks the United States and Germany should join. A main means, he thinks, would be the construction of a railway route from Quetta to Seistan, thence to Ispahan and onward. Under the chapter-title "The British Rule in India" is found some extremely frank and cogent criticism of over-taxation, red-tape, defective ideals of education; and more might be said about the total lack of real sympathy between governing and governed classes. In large part the book is a historical survey of Russia's "bit-by-bit creeping" toward the east and the southeast.

**Side-Lights on the Reign of Terror: The Memoirs of Mademoiselle des Echerolles.** Translated by Marie C. Balfour. Illustrated. John Lane, New York. 9×6 in. 334 pages. 34c.

There is an ever-renewed fascination about memoirs relating to the Revolution, and few books of the class have more direct, dramatic human interest than those here presented in admirable typographical form and with pleasing portraits. Mademoiselle des Echerolles really had the skill of a professed romancist in framing her dialogue and narrative. The book originally appeared in 1793, and it covers the tragic four years preceding. It was a favorite with Lamartine, and deserves to be with a wide circle of American readers. The present translation is well done.

**Seven Gardens and a Palace.** By E. V. B. John Lane, New York. 8x5¼ in. 296 pages. \$1.50. This is one of the pleasantest of the many volumes which have appeared in late years in celebration of the beauty, the fragrance, the seclusion, and the interest of gardens. To an American, at least, the English garden never loses its charm; that charm is brought out in seven chapters devoted, with a single exception, to as many different gardens, each garden being characteristic, each illustrative of some stage of garden culture in England, and most of the gardens enriched with historical or personal associations. The volume is delightfully printed and illustrated.

**Way the Preachers Pray, The.** With Notes by One of Them. W. G. Smith & Co., Minneapolis. 6¼x4¼ in. 103 pages. 50c.

Ten pulpit prayers of as many prominent ministers of different denominations, having been obtained through stenographers, are severally criticised in this volume by an eleventh minister. The purpose is laudable, and the effect likely to be beneficial, so far as the criticisms, which are both apt and kindly, obtain consid-

eration. The prayers under review are generally superior in expression to the average extemporaneous effort. The denominations represented are the Baptist, Congregationalist, Disciples, Methodist, Presbyterian, Universalist, and Independent; but there is nothing in any of the prayers to indicate the denominational source, or anything more distinctive than the pervading unity of the Christian spirit. The value of the collection is considerably enhanced by an introductory essay on "Prayer in the Light of Modern Thought." The writer concludes by quoting with approval a recent editorial utterance in *The Outlook*.

**Whilomville Stories.** By Stephen Crane. Illustrated by Peter Newell. Harper & Bros., New York. 7½x5½ in. 199 pages. \$1.50.

Mr. Crane, from his first great popular success until his recent sad death, did no literary work more thoroughly and truly artistic than is found in these slight and simple sketches of child life. If they are not hilariously humorous, they are whimsically droll, and they bridge the interval between the reader's adult life and his boyhood with amazing skill and truth.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any books named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

Will you please give me all the information you can regarding the exact relation sustained by the Church of England to the State? For instance, how are the clergymen appointed? how are they paid? are the people taxed to support the Church? etc. C. Y.

Theoretically, every founder of a church had the right to appoint its minister in perpetuity. At the present time 6,092 benefices are in the gift of private persons, 1,144 in the gift of the Crown, 1,853 of bishops, 938 of cathedral chapters and other dignitaries, 770 in universities and collegiate bodies, and 931 in the gift of the incumbent of the mother church. The highest officers are appointed by the Ministry in the name of the Crown, and the management of the Church is in the hands of the bishops and archbishops, subject to the authority of the Queen and Parliament. The bishops and archbishops are entitled to seats in the House of Lords. The greater part of the revenue of the Church is derived from ancient endowments, and is estimated to be about seven million pounds annually.

1. What books of reference would you recommend to a Bible class of college students studying the Exile and the period subsequent thereto? 2. What books of the Bible and what portions of books are assigned by modern scholarship to these periods? W.

1. See Sanders and Kent's "Messages of the Later Prophets" (Scribners, \$1), Kent's "History of the Jewish People," and Riggs's ditto (Scribners, \$1.50 each), Cheyne's "Jewish Religious Life after the Exile" (Putnam, \$1.50). 2. The following entire: Ruth, Chronicles, Ezra, Nehemiah, Esther, Job, Canticles, Ecclesiastes, Lamentations, Ezekiel, Haggai, Malachi, Joel, Jonah, Zechariah, Daniel. The following in part: Psalms, Proverbs, Isaiah, Jeremiah. Additions were made to Judges, Samuel, Kings, and the Pentateuch, with Joshua, was completed and put into the present form. See Bennett's "Primer of the Bible" (Holt & Co., \$1.25).

What works on Natural History would you recommend for a school library, cost not to exceed \$75 or \$100? L. I. D.

The following list of books relating to Natural History and cognate subjects was prepared at our request by a teacher of experience. Other correspondents and readers will, we think, find it useful. Any bookseller could procure the works named, but the prices given are those actually obtained by one library buying all the books and receiving a discount: "Autobiography of the Earth," Hutchinson, 96c.; "First Book in Geology," Shaler, 95c.; "Geological Excursions," Winchell, \$1; "Story of Our Continent," Shaler, 80c.; "Nature and Man in America," Shaler, 96c.; "Introduction to Geology," Scott, \$1.71; "Rivers of North America," Russell, \$1.28; "How Plants Grow," Gray, 76c.; "How to Know the Wild Flowers," Dana, \$1.40; "Botanizing," Bailey, 48c.; "Plant Life," Barnes, \$1.07; "Elementary Botany," Atkinson, \$1.19; "Trees of the Northern United States," Apgar, 95c.; "How to Know the Ferns," Parsons, \$1.20; "Moulds, Mildew, and Mushrooms," Underwood, \$1.43; "Life and Her Children," Buckley, 96c.; "Days Out-of-Doors," Abbott, 96c.; "Wild Neighbors," Ingersoll, 96c.; "Boys and Girls in Biology," Stevenson, 64c.; "Zoölogy," Packard, \$2.28; "Insect Life," Comstock, 96c.; "Ants, Bees, and Wasps," Lubbock, \$1.28; "Aquatic Insects," Miall, \$1.12; "Entomology for Beginners," Packard, \$1.33; "Life of a Butterfly," Scudder, 75c.; "Brief Guide to Common Butterflies," Scudder, 94c.; "Butterflies," Scudder, \$1.43; "Life Histories of American Insects," Weed, 96c.; "Manual of Vertebrate Animals," Jordan \$2.03; "Handbook of Birds of Eastern North America," Chapman, \$1.92; "Aspects of the Earth," Shaler, \$1.60; "Lakes of North America," Russell, \$1.50; "Trees of Northeastern America," Newhall, \$1.12; "Butterfly Book," Holland, \$2.55; "American Fishes," Goode, \$2.24; "Bird Neighbors," Blanchan, \$1.28; "Birds that Hunt and are Hunted," Blanchan, \$1.28; "Evolution of Geography," Keane, \$1.60; "Winners in Life's Race," Fisher, 96c.; "Curious Homes and Their Tenants,"

Beard, 59c.; "Sparks from a Geologist's Hammer," Winchell, \$1; "Our Native Ferns," Underwood, \$1; "Walks and Talks in the Geological Field," Winchell, \$1; "Forms of Water in Clouds and Rivers," Tyndall, 96c.; "First Book of Physical Geography," Tarr, 99c.; "Elementary Physiology," Morgan, 58c.; "Elementary Meteorology," Waldo, \$1.50; "Elementary Physiography," Thornton, 72c.; "Elementary Meteorology," Davis, \$2.50; "Physical Properties of Gases," Kimball, 80c.; "Sound, Light, and Heat," Wright, 72c.; "Electricity," Brennan, 48c.; "Wireless Telegraphy," Bottone, 64c.; "Electricity," Caillard, 80c.; "Whirlwinds, Cyclones, and Tornadoes," Davis, 38c.; "Elementary Meteorology," Ward, \$1.12; "Minerals, and How to Study Them," Dana, \$1.13; "Fairland of Science," Fisher, 96c.; "The Sun," Young, \$1.28; "Volcanoes, Their Structure, etc.," Bonney, \$1.28; "Earthquakes and Other Earth Movements," Milne, \$1.12; "Stories of Insect Life," Murfeldt and Weed, 30c.; "Citizen Bird," Wright and Coues, \$1.35; "Our Native Trees," Keeler, \$1.60; "Familiar Trees and Their Leaves," Mathews, \$1.12; "Shrubs of Northeastern America," Newhall, \$1.12; "Guide to the Trees," Lounsbury, \$1.60; "Extinct Monsters," Hutchinson, \$1.26; "Ice-Work, Present and Past," Bonney, 96c.; "Story of the Hills," Hutchinson, 96c.; "North American Slime-Moulds," Macbride, \$2.03; "Lessons with Plants," Bailey, 99c.; "Nature and Work of Plants," Macdougall, 72c.; "Plant Relation," Coulter, 99c.; "Plant Structures," Coulter, \$1.08; "Our Native Birds," Lange, 90c.; "Manual of Zoology," Parker and Haswell, \$1.44; "Colours of Animals," Poulton, \$1.12; "Geographical and Geological Distribution of Animals," Helioprin, 96c.; "Wonders of the Yellowstone," Richardson, 96c.; "Gleanings from Nature," Blatchley, \$1.13; "Physiography for Advanced Students," Simmons, 99c.; "Glaciers of North America," Russell, \$1.75; "Physiology of the Senses," McKendrick and Snodgrass, \$1.20; "Introduction to Zoology," Davenport, \$1.20.

I am trying to do some mission work among the newsboys of this city, and am anxious to learn something of the methods used in such work, as it has been very little noticed here, except by the Salvation Army. Has anything been published upon the subject? If so, please refer me to it.

J. C. H.

The League for Social Service, to whose bureau of information we referred this inquiry, sends us the following:

The institutional churches and settlement houses of this city do a great work for street boys, but nothing for newsboys as a class. There is a newsboys' club at the Willard Y. Settlement, Myrtle Street, Boston. For information address Miss Sara E. Coates, at the Settlement house. The "National Printer-Journalist," February, 1899, gives a full account of the work for newsboys done by the "Evening Press," of Grand Rapids, Mich. (Chicago, 25 cts.). See also Reports of the Children's Aid Society, New York City; "Boys' Clubs," by Winifred Buck ("North American Review," October, 1898, page 509); "About Boys and Boys' Clubs," by Alvan F. Sanborn ("North American Review," August, 1898, page 254).

I have been very much interested recently in reading Henry Drummond's "Natural Law in the Spiritual World." What is your opinion of it? Can you give me the names, publishers, and prices of any other books of a similar character?

W. L. D.

We know of no other book that treats the subject so elaborately. Its merit is in exhibiting some real analogies between the laws of nature and of spirit. Its defect is in some false analogies, favoring quietism and Calvinism. Professor Drummond is believed to have changed his mind on some points, but did not live to rewrite the book. Dr. Bushnell, in his "Moral Uses of Dark Things" (Scribners, New York, \$1.50), has, it we remember correctly, struck the same vein of thought; and Ten-nyson refers to it in his line,

"One God, one law, one element."

Can you give in your columns, or tell where I can find, the best forms of benediction other than the Apostolic formulas?

CLERGYMAN.

Besides the Apostolic formulas (see 2 Corinthians xiii, 14; 1 Thessalonians v., 28, and 2 ii., 16, 17; iii., 16;

Hebrews xiii., 20, 21), there is the priestly formula in Numbers vi., 24-26, and the royal benediction in 1 Kings viii., 57. A benediction is often made from Philippians iv., 7, by a simple change of mood in the verb, also adding, usually, "And the blessing of God Almighty, Father, Son, and Holy Spirit, abide with you forever." We have heard of non-Biblical benedictions, but do not admire such, and do not know where they are found.

In traveling through the Berkshire Hills, I came upon the following verse painted upon a board and nailed to the trunk of a majestic elm standing in front of a prominent hotel. Neither the proprietor nor any guest present could give the name of the author. Can you, for I have examined a half dozen encyclopedias of poetry and fail to find the name?

THE VOICE OF THE ELMS

Cæsar lived fifty, we an hundred years,  
And still another hundred will stand like seers,  
And watch the generations as they come and go  
Beneath our branches in their hurried flow.

D. B. C.

These lines are evidently of the homespun kind. It not by a local rhymist, they are probably by one equally unknown to the Muses.

1. I send you a clipping in which I find J. W. Philip, of the battle-ship Texas, spoken of as an Admiral. Please write me if he was made an Admiral after the battle of Santiago. 2. Also state what are the steps in the navy before a line officer can be made an Admiral, and whether or not more than one Admiral can be in one fleet.

L. M. R.

1. He was made a Rear-Admiral, which, in colloquial usage, and by courtesy, gives him the title of Admiral. 2. The grades in the naval service are, Ensign, Lieutenant, Lieutenant-Commander, Commander, Captain, Commodore, Rear-Admiral, Admiral. There are several Rear-Admirals in the United States Navy at present; Admiral Dewey alone holds the rank of Admiral.

"Jesus wept." Why? Can John xii., 40, be reconciled with God's love and justice if man is immortal by nature?

D. H. C.

The natural tribute of a tender heart to the sorrow of friends, though assured of their speedy relief. The passage as quoted by John is not the same as the original in Isaiah vi., 10, but must not be understood as affirming a direct act of God. It refers rather to the natural operation of moral causes (divinely arranged, of course), whereby neglect of moral and religious faculties brings on a weakness or palsy of those faculties, with resulting inability to discern and lay hold of saving truth.

Would you be good enough to mention some of the publications of the Society of Psychical Research, and say where they may be had?

W. M.

Its publications are mostly confined to its monthly "Journal" and semi-annual "Proceedings," both of which go free to members and Associates paying the annual fee of \$5. It also publishes Mr. Edmund Gurney's valuable work on "Phantasms" (i.e., apparitions). Address the Secretary of the American Branch of the Society at 5 Boylston Place, Boston, Mass.

Will The Outlook please inform me about Rastlism, and say whether or not it is indorsed by intelligent men and women who are not interested in it financially?

J. Q. R.

We have no direct personal knowledge of it, but know intelligent persons who esteem it highly as a scheme of hygienic living. For details of the scheme see the publications issued at the office in Washington, D. C.

Can any one inform me who is the author of these lines:

"The poem hangs on the berry-bush  
When comes the poet's eye;  
And the whole street is a masquerade  
When Shakespeare passes by."

H. C. H.

Kindly tell me by whom the following poems were written: "The Deliverance of Leyden" and "Battle-song of Gustavus Adolphus."

M. W. K.



# Correspondence

## What Can a Nation Do?

### *To the Editors of The Outlook :*

You say, "The Outlook believes that the United States is a Nation, that it has all the powers and prerogatives of a Nation, that it may do whatever it is legitimate and honorable for any Nation to do." Now for my questions. Some nations may legitimately and honorably make grants for the support of royalty; may this Nation do that? Some nations may legitimately and honorably grant titles of nobility; may this Nation do that? Some nations may legitimately and honorably deal with domestic violence without regard to local authorities; may this Nation do that? Some nations may legitimately and honorably pass laws respecting an establishment of religion; may this Nation do that? Some nations may legitimately and honorably alter boundaries between their different component parts; may this Nation do that? Indeed, what is the relation of this Nation to the Constitution of the United States?

J. P.

[We think our meaning was clear enough. Any nation may legitimately and honorably do in its national capacity whatever is consonant, first, with the general laws of justice and righteousness, and, second, with its own essential principles as incorporated in its constitution, written or unwritten. This principle of national life belongs to the United States as a nation. It is a nation, not a confederacy of States.—THE EDITORS.]

## Hospital Experiments: The Religious View

### *To the Editors of The Outlook :*

The letter which appeared in The Outlook recently concerning some "Hospital Experiments" touches questions of much interest. To what extent are investigations upon sick patients in hospitals morally justifiable when made, not for any benefit to the individual, but simply for the general advancement of science? That such experiments upon human beings are frequently made is only too certain. Only last week (August 4) a noted New York surgeon described in the

"Journal of the American Medical Association" his experience with a new instrument, which some of his professional brethren consider of doubtful value. This instrument, the surgeon assures them, is a really good thing, and one quite safe to use. "*In order to test the efficiency of it, I selected for hysterectomy two cases. . . . They were strictly inoperable cases from the standpoint of cure.*" The instrument worked satisfactorily, but what of the patients? In this instance, two women incurably diseased with cancer were subjected to the most severe surgical operation possible, not with any hope or thought of effecting a cure, for the cases were "strictly inoperable," but merely, as he explains with frankness, "in order to test the efficiency" of his new instrument. This surgeon is one of the leading men in the medical profession, widely known as a writer, and he is attached to one of the hospitals of New York City. I want to be entirely fair in the statement of the case. The poor creatures were beyond the possibility of cure, and would have died anyway before long. Undoubtedly their lives were a burden, and death a release. Was it right or wrong to use them as tests of the surgical efficiency of a new instrument?

It seems to me that the answer to this question, involving the morality of human vivisection, depends very largely upon the attitude which one takes towards some of the vital problems of life. What, for example, is a man's relation toward religion? Here is one who believes in the Fatherhood of God and the brotherhood of man; in the story of the manger and the cross; in the mission of Jesus Christ; in that divine love which touched alike the fallen woman at the feast, the blind beggar by the wayside, Lazarus with his sores, and the prodigal among the swine. How sacred, then, to him is even "the least of these my brethren"! There is a surgeon in Baltimore—one of the most eminent in America, I am glad to say—who never performs a capital operation without going first upon his knees and asking the blessing of God. Can we imagine such a man "testing the efficiency"

of his implements on the body of some poor woman who had confided herself to his professional care?

Now, suppose, on the other hand, that, as a man of science, I accept agnosticism as the intellectual answer to the great problems of life and destiny. In this universe is there any God? Did it spring from the hand of a Creator? Does it show a moral purpose? I do not know. There is hardly anything in nature which science is not ready to account for by some other than the theistic hypothesis; and the God of my childhood has thus disappeared forever. Then, of course, the immortality of the soul becomes to me as the shadow of a dream. Then the idea of a revelation of divine will ceases to be believed. I find myself in a world of anguish and stress and strain. What is the signification of this universal "struggle for existence"? What is the meaning of the tiger's claw, the shark's tooth, and the serpent's fang? What is Duty but enlightened selfishness, or Right but the will of the strongest power? What to me are mercy and pity but misdirected emotions that block human progress?

Here, in a hospital or asylum under my charge, is an incurable cancer-patient, a hopeless lunatic, or a dying child. They are lives which are merely a burden to society, and utterly valueless to the world. Is there any reason why I should not utilize them for purposes of science? Pretending to operate for the woman's benefit, may I not really do so just to "test the efficiency" of my newly imported instrument? Extirpating one cancer, may I not plant another in healthy tissue to see if it will grow? Upon this dying babe may I not try some new operation with as little stir of emotion as if it were a puppy or a rabbit? What are these ignorant beings to me but the very dregs of humanity—personalities which in a few days at the uttermost would probably pass into the everlasting silence? On what ground do you forbid me if I would hasten the day of their departure by using them as "material," when I do so only for the greater benefit of scientific discovery? Do you tell me that this is all wrong? Yes, if judged by the principles of Jesus Christ; but why wrong if the ideals of Jesus were impracticable for human conduct, if his life was a failure, and God but an animis-

tic development from a prehistoric fetish? I am not claiming for Christianity more than belongs to her. The most pronounced advocate of human vivisection among my acquaintances is a physician who is also a Presbyterian elder, and its strongest opponents are Unitarians to whom Jesus was but a man. But, with all exceptions, the practice rests upon the practical negation of God. It will continue to increase with the advancing tide of skepticism, until God and Duty have again acquired their old meaning for scientific men. . . .

SCIENTIST.

#### Prohibition vs. Total Abstinence

##### *To the Editors of The Outlook:*

The Outlook of August 11 contained an article from a Kansas Prohibitionist, in which he says:

Thirdly, because the law in Kansas has shown that the making of liquor-selling illegal is the making of liquor-drinking dishonorable, keeping large numbers of people from this dangerous habit. If a man will drink, there are no side entrances through which he can drag his family in after him.

The readiness with which some people believe that things are as they wish them to be—or think they ought to be—is surprising. Where "J. H." lives, and what are his opportunities, I do not know, but I do know that he is entirely mistaken as to the effects of prohibition.

I came to Kansas forty-four years ago, and have always been a worker in the temperance cause. I helped to secure the adoption of the prohibitory amendment, and for ten years helped to enforce it; but candor compels the reluctant admission that all of my work in that direction was worse than wasted. Fortunately (or unfortunately), I neither can nor wish to "close my eyes and go it blind" in reform work, and, as it is now clear that the temperance cause is being held back instead of promoted by its professed friends, I beg permission to make a few statements about prohibition and temperance in Kansas.

1. It is true that there is less drunkenness in Kansas than in any other State with as many people—but this was as true forty years ago as it is to-day. An unusually large part of its early settlers were temperance people, and the State has never lost its relative position.

2. Prior to the "Gospel Temperance

Movement" we had restrictive laws, but (like prohibition) they did more harm than good. They diverted attention from the fountain of the evil—the drink *habit*—and, consequently, it spread steadily; but when the blue ribbon movement came, it went forward with leaps and bounds—and it did this faster and faster every year.

3. Unfortunately, we were soon lured by the *ignis fatuus* of prohibition into taking what looked like a short cut to the goal of universal sobriety, and for twenty years we have relied almost entirely upon law—law—law. During about half that time the impetus we had received kept us going forward, though with steadily decreasing speed, but during the last half we have lost ground faster and faster.

4. At the present time there is hardly a village in the State with a few hundred inhabitants in which liquor cannot be obtained by every resident who wishes it. We have spasms of "law enforcement," but they constantly grow more infrequent, weaker, and farcical. The custom of "licensing by means of monthly fines" is now common even in small places.

5. "Making liquor-selling illegal" is *not* "making liquor-drinking dishonorable." On the contrary, the drink habit is spreading and becoming increasingly fashionable. Even the preachers seldom urge total abstinence upon the members of their congregation. They have eagle eyes for the "jointist" far away, but cannot see the dram-drinkers on the pews before them and at their official boards. The truth is that there are fewer total abstainers in Kansas to-day than there were twenty years ago. In the fashionable and lower circles drinking is now almost universal, and in the middle walks it is also fast becoming the rule instead of the exception. And the reason for all this is that our temperance people bring all their batteries to bear on the "dram-seller," and pay almost no attention to the dram-drinkers, but for whose support there would be no dram-sellers. However, here, as well as everywhere else, public drunkenness is less common than formerly.

6. The demoralizing effect of prohibition in politics is sickening. Scores of thousands of our men talk and vote for prohibition, and yet pay men to violate

the law for their own gratification. They are opposed to "open saloons," but not to joints. That is, they are for prohibition for some people, but not for themselves and friends. And the result is that the vicious element is easily handled by the worst men in all parties, and controls many of their nominations.

7. An appalling fact is that hundreds of thousands of cases of perjury are committed every year under the drug-store provisions of our law.

8. Reflection and observation have convinced me that, in this as in nearly all other reforms, reliance upon law has, and always will be, a failure. Men cannot be forced or driven upward, but they can be persuaded to rise. They can also be helped, but only when they are willing. Improvement is always individual—one at a time, not in masses. The real issue is not between prohibition and restriction, but between force and love—between pagan and Christian methods. And I feel sure that the temperance cause will continue to lose ground until its advocates abandon compulsory methods and confine their efforts to persuading men and women to properly regulate their own lives.

9. "Moral suasion" and "legal suasion" methods cannot be carried on successfully together. They are absolutely antagonistic. The legal *always* paralyzes and supplants the moral, and unites the most of the drinkers into active defenders and extenders of the habit.

Every candid observer knows that the temperance cause has long been losing ground, and I submit that it must continue to do so until we again place the ax at the root of that upas-tree, the drink habit. For more than ten years I have sought for an opening in which to renew total abstinence work upon a new plan, but until lately most temperance men have been too infatuated with prohibition to candidly consider any other policy. Is there not now some place where the good people are ready to see what can be done by love, persuasion, and reason?

ALBERT GRIFFIN.

Topeka, Kan.

England and the Opium War  
To the Editors of *The Outlook*:

Having read the very interesting article on China by Henry Loomis Nelson in

a recent number of your magazine, I beg you will make room for the following view of the so-called "opium war," from the "North American Review" for June, 1896, whereby we learn that England's course was justified by that grand champion of liberty, John Quincy Adams.

M. L.

A very common feature of any discussion in the United States of the trade or commercial policy of England in respect to other nations is the preference of a charge against her of having, more than half a century ago, instituted a war "in order to force poor China to take the opium that England was trying to compel her to import, no matter what the great evils resulting." For this charge, which has been popularly regarded as irrefutable, there is no good or sufficient warrant further than that complete evidence to the contrary has only within a recent period become popularly accessible through the publication of English state papers, although the would-be American authorities on this subject might, in at least a degree, have become cognizant of the exact truth (as will be presently shown) had they taken the trouble to acquaint themselves with the published results of an investigation of this subject by one of their own and greatest statesmen. A summary of the indisputable facts in the case are as follows:

Previous to the inception of the so-called "opium war" between England and China (*i. e.*, in 1840), opium was cultivated in no less than ten of the provinces of China, and its importation was permitted and regularly taxed, the same as any other imports. Opium, the product of India, was imported into China by the East India Company under such circumstances and without inhibition, but to an estimated extent of not more than two per cent. of what would be necessary to meet the demand of the whole Chinese population. The charge that England first introduced opium into China has, therefore, not the slightest foundation in facts.

Some time previous to 1840 the Chinese Government prohibited not merely its importation but its use for any purpose, and any violation of these enactments was made a capital offense. As the appetite for opium on the part of the Chinese was not thereby extinguished, the business of smuggling and illicit dealing became very great, and is now known to have been largely participated in by the very Chinese officials whose business it was to enforce the law. The Chinese Government, furthermore, was not successful in enforcing its law against opium. What was then also the policy of the British Government toward China is demonstrated by the fact that Lord Palmerston, then Premier, sent a despatch to one British resident agent in China, to the effect that, if any British subject chose to contravene the laws of China in respect to the trade in opium, "he must do it at his own risk." On the other hand, the Chinese Government, from the very outset of the opium trouble, re-

fused to enter into any negotiations with the British Government, not in the interest of the opium trade, nor in the interests of trade, but in order to put the relations of the two Governments on a footing that would be tolerable and induce the Chinese to no longer assume that all foreigners were barbarians and that barbarians must be kept under control. When Lord Napier was sent as Minister to China in 1834, its Government declined to have anything to do with him, and went out of its way to belittle him by using offensive characters for his name and in other ways insulted him. When Lord Napier, fairly driven out of China, was replaced by Sir Charles Elliot, the Chinese authorities at Canton, for the purpose of deliberate insult to foreigners in general, proposed to make the area in front of the so-called "factories," where British merchants and the citizens of other countries were virtually compelled to reside, a place for the public execution of criminals.

As might have been expected, war followed such a condition of things. It was virtually commenced by the Chinese, who sent a fleet of fire-ships to burn the English shipping in the harbor of Canton. It resulted in obtaining from the Chinese Government a promise, that was not, however, kept, that the persons and property of the merchants of all nations trading with China should be protected in the future from insult and injury, and that their trade and commerce should be maintained upon a footing common to all civilized nations. And if England had not undertaken the task of teaching the Chinese this initiatory lesson, the Government of the United States would, sooner or later, have had to do it, if they were to maintain peaceful commercial relations and trade with China.

The so-called "opium war" of 1840, thus brought about, attracted much attention in the United States, as the interests of its merchants prospectively involved were at that time very considerable; and among those of its citizens who especially considered the subject was ex-President John Quincy Adams, who gave to the American public, in December, 1841, the results of his investigations, in the form of a lecture before the Massachusetts Historical Society, which was subsequently reprinted in the "Chinese Repository," an American missionary paper published in Canton. After tracing historically what had occurred up to the year 1841, Mr. Adams said: "Do I hear you inquire what is all this to the opium question or the taking of Canton? These, I answer, are but the movements of mind on this globe of earth, of which the war between Great Britain and China is now the leading star. The justice of the cause between the two parties—which has the righteous cause? I answer, Britain has the righteous cause. The opium question is not the cause of the war, but the arrogant and insupportable pretensions of China that she will hold commercial intercourse with the rest of mankind, not upon terms of equal reciprocity, but upon the insulting and degrading forms of the relation between lord and vassal."

DAVID A. WELLS.

# The Outlook

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**The State Elections** The elections in Vermont in Presidential years have so long served as a thermometer for the political temperature of the Nation that the results in that State last week were watched with almost as much interest in other States as in Vermont itself. Speakers for both parties from outside the State had entered into the campaign in order to bring out the largest possible vote, and on election day large sums were spent in bringing the infirm and the indifferent to the polls. No one seemed to have the slightest fear that gains for his party could foster overconfidence and thus deepen the much-bemoaned "apathy." The result of all this work was an astonishing vote. In 1898 fifty-four thousand voters came to the polls; last week the number was increased to sixty-six thousand—a gain of over twenty per cent. The results as compared with previous State elections in Presidential years were as follows:

	Republican.	Democratic.	Republican plurality.
1900.....	48,466	16,988	31,468
1896.....	53,426	14,855	38,571
1892.....	38,918	19,216	19,702
1888.....	48,522	19,527	28,995
1884.....	42,522	19,820	22,702
1880.....	47,848	21,245	26,603
1876.....	44,723	20,968	23,755
1872.....	41,946	16,613	25,333

As compared with 1896, therefore, there was a Republican loss of nine per cent. and a Democratic gain of fourteen per cent., but as compared with 1892 there was a Republican gain of nearly twenty-five per cent. and a Democratic loss of over ten per cent. Both parties are professing undue elation over the results—the Democrats figuring on similar gains over 1896 throughout the United States, and the Republicans counting on the extraordinary plurality as compared with any year except 1896. In Maine the Republicans this year feared serious losses, because of the well-known

opposition of Mr. Reed, Senator Hale, and one or two other party leaders to the colonial policy of the Administration. A vigorous effort was made to get out a full vote. The vote polled was one-third larger than in 1898, but from one-tenth to one-quarter smaller than in the three preceding Presidential years. The Republican plurality was about 32,000, as compared with 24,000 in '98, 48,000 in '96, 38,000 in '94, and 12,000 in '92. In Arkansas the Democratic plurality was less than in 1896.

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## President McKinley's Letter of Acceptance

The letter in which President McKinley formally accepts the nomination of the Republican party was given to the public on Monday of this week. It is an extremely long document, and includes an elaborate, careful, and detailed account of the principal events connected with the history of the last four years' administration. As has been said, it might, with few modifications, serve very well as a President's Message, if one were to be issued at this time. Not far from four-fifths of the entire letter is occupied with a discussion of the events growing out of the war with Spain and our relations with Cuba, Porto Rico, and the Philippines. In this discussion President McKinley reviews, step by step, the action of the United States Government in framing the treaty with Spain, in claiming sovereignty over Porto Rico and the Philippines, in establishing a form of Government for Porto Rico, and in carrying on war to establish its authority in the Philippines. As to Cuba, the President says:

We have restored order and established domestic tranquillity. We have fed the starving, clothed the naked, and ministered to the sick. We have improved the sanitary condition of the island. We have stimulated in-

dust, introduced public education, and taken a full and comprehensive enumeration of the inhabitants. The qualification of electors has been settled, and under it officers have been chosen for all the municipalities of Cuba. These local governments are now in operation, administered by the people. Our military establishment has been reduced from 43,000 soldiers to less than 6,000. An election has been ordered to be held on the 15th of September, under a fair election law already tried in the municipal elections, to choose members of a constitutional convention, and the convention, by the same order, is to assemble on the first Monday in November to frame a constitution upon which an independent government for the island will rest. All this is a long step in the fulfillment of our sacred guarantees to the people of Cuba.

The Government established in Porto Rico is described as one in which the inhabitants elect their own legislature, provide their own system of taxation, and in these respects have "the same power and privileges enjoyed by other Territories belonging to the United States, and a much larger measure of self-government than was given to the inhabitants of Louisiana under Jefferson." The history of the fight for American supremacy in the Philippines is told very largely by extracts from the instructions to the two Commissions, the proclamations issued by the Government, and the reports of the Commissions and of General Otis. The President sums up the problem, as he views it, in the following paragraphs:

There has been no time since the destruction of the enemy's fleet when we could or should have left the Philippine Archipelago. After the treaty of peace was ratified, no power but Congress could surrender our sovereignty or alienate a foot of the territory thus acquired. The Congress has not seen fit to do the one or the other, and the President had no authority to do either if he had been so inclined, which he was not. So long as the sovereignty remains in us, it is the duty of the Executive, whoever he may be, to uphold that sovereignty, and if it be attacked to suppress its assailants. Would our political adversaries do less?

The American people are asked by our opponents to yield the sovereignty of the United States in the Philippines to a small fraction of the population, a single tribe out of eighty or more inhabiting the archipelago, a faction which wantonly attacked the American troops in Manila while in rightful possession under the protocol with Spain, awaiting the ratification of the treaty of peace by the Senate, and which has since been in active, open rebellion against the United States. We are asked to transfer our sovereignty to a small minority in the islands without consulting the majority, and to abandon the largest portion of the population, which had been loyal to us, to

the cruelties of the guerrilla insurgent bands. More than this, we are asked to protect this minority in establishing a government, and to this end repress all opposition of the majority. We are required to set up a stable government in the interest of those who have assailed our sovereignty and fired upon our soldiers, and then maintain it at any cost or sacrifice against its enemies within and against those having ambitious designs from without.

The President meets Mr. Bryan's challenge with a very able and lucid survey of events in the Philippines since the battle of Manila, and makes it clear that this Government has simply accepted the responsibility for law and order in the islands forced upon it by events, and has consistently kept to its duty and work; that it has sought only to give the islands peace and security; that it has largely succeeded in restoring order, and for the first time has given the natives the rights and privileges of freemen; that its title to the islands has been ratified by treaty, by the action of both parties at home and by unanimous sentiment abroad; that sovereignty over the islands is the only form of authority which makes the work of reorganization there possible; that there has never been a time when we could honorably withdraw from our responsibilities; that the hope awakened in the minds of one tribe out of more than eighty by the attitude of those who oppose the Administration's policy alone keeps up the fitful opposition to our authority. The President's presentation of the facts is so clear and convincing that he hardly needs to discuss so-called imperialism; but he puts the whole question in a phrase when he says that "if we withdrew we should leave the islands to anarchy or imperialism." The letter is more than a vindication of a policy which has been grossly misrepresented; it is a convincing exposition of American principles in all foreign affairs.



**Other Issues** The silver question is that first treated in the letter of acceptance, although, as we have said, in amount of space the question of expansion or imperialism overshadows everything else. President McKinley naturally and properly calls attention to the fact that the platforms of the Democrats, the Populists, and the Silver Republicans all reaffirm the demand for free coinage of silver, and that,

therefore, this question is distinctly reopened in the coming campaign; or, as he phrases it, his antagonists "compel us to a second battle upon the same lines upon which the first was fought and won." Without discussing the principles of bimetallism as opposed to a single standard, the President points to the prosperity of the past four years and asks if the American people will, "through indifference or fancied security, hazard the overthrow of the wise financial legislation of the past year and revive the danger of the silver standard, with all of the inevitable evils of shattered confidence and general disaster which justly alarmed and aroused them in 1896?" The principle of protection combined with reciprocity is reaffirmed; the satisfactory condition of the Treasury is pointed out; and it is asserted that the volume of our currency per capita is greater than it ever has been—namely, on September 1, 1900, \$26.85, as compared with \$21.10 in 1896. The industrial and agricultural conditions are recapitulated, and particular stress is laid upon the fact that in the three years 1898, 1899, and 1900, up to date, we have sold abroad goods to the amount of \$1,689,779,190 more than we have bought from abroad in the same time, while \$436,000,000 in gold have been added to the gold stock of the United States since July 1, 1896. The decrease in expense during the past year over the previous year (which was, of course, on account of the war a year of extreme expense) is pointed out, and the President recommends that, unless something unforeseen occurs, Congress at its next session should reduce taxation very materially. Other points touched upon are the desirability of in some way increasing our ship-carrying trade; that of at once completing a canal between the Atlantic and the Pacific; and that of enacting prohibitory or penal legislation against "such combinations of capital as control the market in commodities necessary to the general use of the people by suppressing natural and easy competition." Combinations of this kind are declared by the President to be obnoxious to the common law and public welfare, and dangerous conspiracies, and publicity is suggested as one of the remedies, and uniformity of legislation by the States is also suggested.

**Labor Day Speeches** The political campaign shows at last some signs of animation of a very quiet kind. The Labor Day celebration in Chicago gained a good deal of popular interest by reason of the presence of Mr. Bryan and Governor Roosevelt as guests of the trades-unions, and the two candidates on the National tickets addressed great audiences from the same platform at different hours in the afternoon. It had been announced that politics were to be excluded from the discussion, and Governor Roosevelt, who made the first speech, confined himself entirely to a review of labor legislation and a discussion of labor problems. He emphasized the advance made through legislation at three points in New York: the collection of statistics of labor, the creation of a board of mediation and arbitration, and the careful inspection of factories. He declared that the two lessons to be learned are those of self-help and of helpfulness to others. The address was non-partisan, sane, and rational throughout. Mr. Bryan took a wider scope and gained a certain timely interest by a practical disregard of the neutrality of the occasion and a frank use of it for campaign purposes. He advocated the establishment of a labor bureau with a Cabinet officer at its head; he touched the question of trusts and of the gold standard briefly but unmistakably, and made what he called militarism the emphatic point in his address. This was, of course, a re-statement of his arguments against so-called "imperialism," and was given up chiefly to the question of the cost of maintaining an army and to a quotation from Mr. Lincoln's first message to Congress, which contained a warning against monarchy. Mr. Bryan made a use of this quotation which is perhaps permissible in a political campaign, but his quotation loses its force for his purposes when the passage from which it was taken is read in its entirety. Mr. Lincoln was pointing out the curtailment of popular rights in the Southern Confederacy, and the abridgment of existing rights. The appeal to Mr. Lincoln by the opponents of the policy of expansion must be made with great discretion if it is not to become a boomerang. Since Labor Day the campaign has become more active, and last week there were vigorous speeches by

Mr. Roosevelt in Michigan, by Mr. Bryan in West Virginia, and by Senators Foraker, Depew, and Hanna in Ohio.



**Do Presidential Elections  
Depress Trade?**

The slight sag in business activity and the slight increase in the number of commercial failures have revived the old assertion that "Presidential elections injure trade." The Springfield "Republican," while not denying that the political discussion may have some influence upon the present situation, points out that in Europe the depression is more marked than here. In England, it says, quoting from the "Financial Chronicle," "the dividends declared by the railways have been very disappointing," and "trade has undoubtedly received some check from the rise in the value of money, and still more from the high prices of coal and other raw materials." "In Berlin also," according to the same authority, "trade has received a considerable check," and "speculation is almost at a standstill," while in France the woolen centers are reporting the "dullest kind of dull business." Apparently, therefore, the present lull in trade here and there, like the great revival of the past three years, is an international phenomenon and is not to be attributed to the pending campaign in this country. When we come to inquire into the effect of other Presidential campaigns upon the business situation, we find quite as little to support the complaint regarding their depressing influence. The statistics of business failures are perhaps the most accurate register of commercial activity or depression, and these indicate that Presidential election years have been, on the whole, as prosperous as any other. R. G. Dun & Co.'s statistics go back to 1857—a year of panic which succeeded a Presidential election in which the party in power remained in power. In that year there were 4,932 failures, with liabilities aggregating \$292,000,000. In 1860, when the next Presidential election was held, the number of failures was but 3,676, and the liabilities aggregated but \$80,000,000. In 1861, owing to the outbreak of the war, the number of failures nearly doubled; but in 1864, when the next Presidential election occurred, there were but 530 failures in all the loyal States, and

the aggregate of liabilities was but \$8,000,000. The rise in prices due to the depreciation of greenbacks made it difficult for anybody to fail in that year. In 1868 and 1872 the number of failures was merely normal; and though it was exceptionally large in 1876, it was more exceptionally small in 1880. 1884 was again a year of depression, but 1888 was in every way normal, and 1892 was a year of marked prosperity. Apparently the complaint against Presidential years has little historical basis except the recollection of the depression of 1896.



**Seventh and Eighth Party  
Tickets**

Two more "third party" tickets were put in nomination last week by small bodies of men who are unable to support the nominees of the Republicans, Democrats, Prohibitionists, Middle-of-the-Road Populists, United Christians, or Socialists of either faction. The National party, whose conventions at Indianapolis failed to effect a fusion with either the Gold Democrats or the Anti-Imperialists, held a third convention in this city on September 5, and nominated Senator Donaldson Caffery, of Louisiana, for President, and Mr. A. M. Howe, of Cambridge, Massachusetts, for Vice-President. The Convention was attended by less than a hundred volunteer delegates, about half of whom were from this city. The platform adopted demanded the maintenance of the gold standard and the extension of civil service reform, and condemned the colonial policy of the Administration, and also "the granting of corrupting special privileges, whether under the guise of subsidies, bounties, undeserved pensions, or trust-breeding tariffs." The candidate nominated for President won his appointment as United States Senator by his service as a leader of the finally successful anti-lottery wing of the Louisiana Democracy. In the Senate he was an uncompromising supporter of President Cleveland. Mr. Howe seems also to have supported President Cleveland, though he has always been classed as an independent. On the same day that these gentlemen were nominated in New York Mr. R. S. Thompson, of Springfield, Ohio, the Chairman of the Executive Committee of the Union Reform party, announced



that the referendum vote of its supporters had resulted in the nomination of the Hon. Seth H. Ellis, of Ohio, for President, and S. T. Nicholson, of Pennsylvania, for Vice-President. Thirty States and Territories participated in the balloting, and Mr. Ellis received 1,612 votes out of 1,894 cast. The vote at this post-office primary is not believed by the leaders to measure the strength of their party, for last year in Ohio it gave Mr. Ellis nearly seven thousand votes for Governor, although Mayor Jones was aggressively championing its cardinal principle of direct legislation, and received the votes of many of its adherents.

#### Mr. Gage's Statements

The most interesting contribution to the political discussion made so far, aside from the speeches of acceptance by the candidates for the Presidency, has been the statement of the Secretary of the Treasury, reported in these columns two weeks ago, that Mr. Bryan, if he were elected, could practically put the country on a silver basis. To this interpretation of the law as it now stands Mr. Carl Schurz made a reply in the form of a public letter, which did not controvert Mr. Gage's statement, but declared that the mischief could be prevented by further action on the part of the Republican majority in the present Congress. He proposes, in other words, to elect Mr. Bryan, and then, before he has taken his seat, by invoking the help of the defeated party, to take from him the power of doing the one thing which he has declared again and again he regards as the first duty of the country. This advocacy is not of a kind to gain voters for Mr. Bryan. It is a curious illustration of that lack of the sense of reality and of humor which has more than once neutralized Mr. Schurz's marked ability and undoubted public spirit. Mr. Gage has not, however, allowed this extraordinary proposition, that the Republicans should tie the hands of the Democrats in order that Mr. Bryan may be elected without disturbing the currency, to pass without answer. He has supplemented his statement by a letter in which he quotes again Mr. Bryan's words spoken on September 16, 1896, at Knoxville, Tenn., "If there is any one who believes

that the gold standard is a good thing, or that it must be maintained, I warn him not to cast his vote for me, because I promise him that it will not be maintained in this country longer than I am able to get rid of it," and deals summarily with Mr. Schurz's remedy in these words:

The proposition that, in case of Bryan's election, the present Congress can tie his hands so that he cannot give effect to his expressed intention, appears to me to be fallacious. It would require new legislation by a party whose policy would have been rejected by the people through their last expression at the polls. Further than this, the next session will expire by operation of law on the 4th of March, 1901. The free-silver minority would be justified by their constituents in using all the resources of dilatory procedure to prevent such legislation, and against such tactics affirmative legislation such as you suggest would be probably impossible. Can any one doubt that Mr. Bryan would urge action by his friends in Congress to prevent the further strengthening of the policy which he denounces as criminal? Your remarks upon this point seem to indicate that you rely upon the exercise of the power already conferred upon the Republican party to prevent the country from experiencing disasters which Mr. Bryan will, if he can, bring upon us. May I not suggest that the way to secure safety is not to take power from those upon whom you rely for protection and confer it upon those whose action you may have good occasion to dread?

#### The New York Convention

The Republican State Convention in New York was an apathetic gathering because its work had all been predetermined by the party leaders and there was no chance of a successful protest. Ex-Congressman Benjamin B. Odell was named as Governor Roosevelt's successor, and the Governor warmly eulogized him as one of his own most trusted advisers during the last two years. Lieutenant-Governor Woodruff was renominated, as were also the other State officers elected in 1898. The platform adopted declared the prosperity of the country to be the paramount issue, criticised the Democracy for demanding that the government of the Philippines should rest on the consent of the governed while at the same time disfranchising negroes in the South, called attention to the lowering of the State tax rate by means of the twelve millions a year collected through the Raines liquor tax law, and reviewed the labor and franchise legislation secured under Governor Roosevelt's administration. As to the franchise

tax law, the platform said that "its results cannot yet be stated," but that the party would continue to favor "the taxation of corporations enjoying the use of public property." On the question of canal improvement the platform recognized the opposition of the farmers to the programme favored by Governor Roosevelt, and promised that no costly changes would be made without first submitting them to the approval of the voters. On the Ramapo issue the plank adopted read as follows:

We believe that, in the interest of the health and comfort of citizens, the people of the municipalities should own and operate their water supplies, and the Republican party will favor legislation to enable every municipality, the just rights of all being conserved, to enter upon and take under the condemnation laws the watersheds necessary to secure for their inhabitants an adequate water supply.

If the carrying of this plank into effect were intrusted to the unflinching opponents of the Ramapo steal, its wording would perhaps be satisfactory, but unless Mr. Odell defines his position more clearly than he has yet done, the voters of the State will attach but little weight to so spiritless a declaration. Mr. Odell is a man of force and business capacity, but is at the same time an ardent and expert practitioner of machine politics, and has long been Mr. Platt's right-hand man. He has never shown any aptitude for public affairs, which, it is hardly necessary to say, are in no sense identical with machine politics. Republicans who care for honest and competent administration and for the strength of their own party, and Independents who support the National Administration, may, however, take comfort in the fact that the platform definitely commits the party in New York on two vital points: thorough discussion and exact and detailed information with regard to the cost of all improvements proposed to be made in the canals, and the maintenance of the principle of franchise taxation, which has behind it the convictions of the people of the State, and which no party boss, either Democratic or Republican, can permanently annul. As to the Ramapo issue, the chances are that the Democratic Convention will reject the one candidate who could make this issue paramount. The two machines are in control in this State, and, so far as aims and methods are concerned, there is nothing

to choose between them. Mr. Platt and Mr. Croker belong to what will one day be regarded as the barbarous age in American politics: the age of the political machine, organized, not to deal with public affairs, but to trade in franchises, privileges, and offices. There is, however, much more to be hoped for in this State from the rank and file of the Republican party than from the rank and file of the Democratic party.

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**The Galveston Disaster** As we write, details are lacking as to the full effect of the terrible destruction wrought in Galveston, Houston, and other Texas towns by the hurricane of last Saturday. It seems, however, to be quite certain that the loss of life in Galveston has been unprecedented in the history of Texas. One estimate made by a citizen of Galveston, who barely escaped, is that four thousand houses, most of them residences, have been destroyed, and that not less than a thousand persons have been killed or injured; other estimates place the number of those injured in Galveston alone at from two to five thousand, while hundreds and perhaps thousands in other Texas towns are dead, and the money loss will reach many millions. All such estimates, however, are little more than guesswork; and at present it seems possible only to say that the injury done both to life and property is enormous and widespread. National aid is asked for, and doubtless committees to receive contributions will be formed at once to aid the destitute and homeless. The city of Galveston, standing as it does upon an island, is greatly exposed to a storm coming from the Gulf, and its streets lie upon such a low level that they are very easily flooded by an overflow from the harbor. The storm which wrought all this ruin was one which originated, as do many storms of this character, in the neighborhood of the Lesser Antilles; thence it rushed westward, and by the Weather Bureau authorities was expected to turn northward and then again eastward. This is the usual course of such hurricanes, and as a rule their greatest force is dispersed in the ocean. In this case, however, the storm met with a low-pressure resistance and continued its westward course with unabated fury.

### The Threatened Anthracite Coal Strike

The anthracite coal strike which the National Board of the United Mine Workers was expected to order on Saturday last is still threatening, and may involve 140,000 miners—nearly all in Pennsylvania. The statement of the miners' grievances has been unusually well made by their officials and unusually well reported in the press despatches. In the days when the anthracite coal mines of Pennsylvania were generally in the hands of small operators, wages were relatively high and labor organizations relatively strong; when the bulk of the mines passed into the hands of the great coal corporations, wages were lowered and the power of the unions seriously crippled. Probably one of the reasons why the United Mine Workers have been so anxious to secure arbitration of the present differences is because they are conscious of the weakness and instability of the local unions now gaining recruits throughout the anthracite districts. The men demand a twenty per cent. increase in wages, a reduction in the price of powder, and the doing away with several abuses connected with the company stores and the manner in which the weight of their coal and the amount of slack is measured. The demand respecting the price of powder calls attention to the most glaring imposition which they now suffer. For several years past manufacturers have been willing to furnish powder for but little more than \$1 a keg, but the companies have continued to demand the \$2.75 which had come to be the ruling price long years ago. The company store system is reported to be less general than a few years ago, but the effort to suppress it by law failed; and wherever it exists the miners who demand their pay in money and make their purchases at other stores are believed thereby to invite their own dismissal. The grievances connected with the weighing of the coal would not be serious if the same system were everywhere in force; but the fact that the men have no representative at the weighing, while the master's representative can treat every miner as he pleases, leads to constant irritation and often to downright tyranny. If a uniform system could be introduced, the men could make a collective bargain and each be surer of fair

treatment. The statement made by the men has produced an unusually favorable impression upon the disinterested public; and the willingness of the men to arbitrate all the questions involved seems to throw upon the companies the responsibility for the strike, if one occurs.



### The Powers and China

The single topic of diplomatic discussion between the Powers continues to be Russia's proposition to withdraw from Peking. The reply of the United States was fully stated in *The Outlook* last week; it distinctly expressed a preference for the continued joint occupation of Peking, but added that the Powers should act together and that if one Power withdrew its forces a general withdrawal was expedient. The position of the other Powers is now fully or partly known. France would willingly accept the proposal of its ally, Russia, but would also accept a compromise that the main bodies of troops should be withdrawn to Tientsin and an international guard be left in possession of Peking. Germany is distinctly opposed to withdrawal, and is moving her troops to Peking as fast as they arrive, while her generals in China are reported to be attempting to secure co-operation from the allies for an active campaign in the Province of Chili, to include the seizure of Paotingfu, where atrocious massacres of missionaries and Chinese converts have occurred. Japan urges only that the Powers act in harmony, but announces that if a division should take place she will expect to be left to act for her own interests in the Amoy region. Italy and Austria stand with Germany. England has not definitely announced a policy as to withdrawal from Peking, but will probably use her influence against such a measure at present. Nothing could possibly better illustrate the difficulties of joint international action than the complications and doubts which have followed Russia's proposal. The more perplexing and more important question as to who or what shall be recognized as the Chinese Government is as yet untouched. A copy of an edict signed by the Emperor has been received at Washington through the Chinese Minister, Mr. Wu; this gives Li-Hung-Chang full and extraordinary

powers for settling the difficulties between China and the Powers. It names no fellow-commissioners to act with Earl Li, although a report has been current that an edict had been issued at Taiyuen, the capital of Shansi, where the Emperor and Empress Dowager are now alleged to be, appointing as Chinese peace commissioners Li-Hung-Chang, Prince Ching (who is probably now in Peking), Yung-Lu (who, it is rumored later, has committed suicide), and Hsu-Tung (an intensely anti-foreign official). It seems impossible for the Powers to deal intelligently with the situation until they can be put in direct communication with the *de facto* Government of China. The question of indemnities is, or should be, quite subordinate to that of placing a firm and just government in power, from which security for the future can be obtained. To some students of Chinese affairs the most satisfactory course would seem to be the establishing of the present Emperor on the throne, the banishing of the Empress Dowager and all the members of the Tsungli-Yamen guilty of complicity in the recent encouragement and aid to the Boxers, and the forming of a Chinese advisory council which could be trusted to act wisely and justly. Under such a government, it is said, the future of China's history might come to resemble closely the recent past history of Japan. But it is not even known yet whether the Empress Dowager is willing to accept the capture of Peking as a decisive military defeat; large forces of Chinese troops are reported to be moving northward from the provinces of Hunan and Hupei, and there is before the allies at least the possibility of further fighting. On the other hand, despatches from Minister Conger and General Chaffee say that no more American soldiers will be needed, and General Chaffee has received instructions to be ready to withdraw at short notice, while Mr. Conger will probably go to Shanghai, General Chaffee has cabled as follows:

Evidence accumulates that diplomatic relations will not be resumed here for a long time. Russian legation leave very soon for Tientsin. Appears to me certain Chinese Government will not return here while foreign army remains, and if this is true our legation can transact no business. My opinion Peking to be merely camp foreign army pending settlement by Powers on other points.

**The War in South Africa** With the capture of Lydenburg by General Buller's division, and the subsequent apparent scattering of General Botha's Boer forces north and east, another and apparently almost a concluding chapter of the war in the Transvaal is to be recorded. Since the battle before Machadodorp, the resistance made by the Boers, although strenuous, has been in the nature of a rear action; and from a military point of view there seems little probability of any battles of consequence taking place in the future. The Boers have for almost the first time abandoned large guns, and if they are to continue the struggle must, it seems, make it a semi-guerrilla warfare. Nevertheless, it is true that General De Wet is maintaining his extraordinary activity to the east and south of Pretoria, and as late as last Saturday he was reported to be not far from Johannesburg itself, with a force of fifteen hundred or two thousand men. Lord Roberts's next objective point to the north would appear to be Koomati-poort. It is probable, however, that he will leave the further pushing of the campaign against General Botha to General Buller; and reports are repeated that Lord Roberts himself will soon return to England, where it is quite possible that he may be placed at the head of England's entire military organization. The manifesto annexing the Transvaal and declaring it to be British territory was dated on September 1; it was, of course, expected, and has been received in Africa with little excitement. It is possible that the assertion of complete sovereignty by Great Britain may make a difference in the attitude of the Portuguese authorities with reference to the further selling of supplies to the Boers, and also with reference to the possibility of President Kruger and President Steyn securing a refuge in Portuguese territory. Up to the issuing of the manifesto, the Portuguese officials properly regarded the Transvaal and Great Britain as entitled equally to the rights of combatants and to require the preservation by Portugal of entire neutrality. Now they may, if they choose, consider the Boers as rebels and not entitled to the ordinary rights of recognized military combatants. The relief by the British of Ladybrand was reported early last week. It had been surrounded by a considerable

body of the Boers, but General Hunter arrived in time to raise the siege; the Boers who attacked Ladybrand are estimated at two thousand men, while the garrison consisted of only a hundred and fifty British troops. The effect of the apparent end of the war in South Africa upon the approaching election is now being discussed vigorously in English papers; it is thought probable that the elections will take place in November, and that one main issue made by the Liberal-Unionists will be the necessity of a thorough reorganization of the British army.



**A New  
"Farthest North"**

It will be remembered by readers of Nansen's thrilling record of his Polar expedition that the point nearest to the North Pole reached by him and his single companion in their over-ice journey after leaving the ice-bound Fram was latitude  $86^{\circ} 14'$ . Now an Italian expedition has slightly overpassed this mark on the way to the Pole. There is only a difference of about twenty miles between the two records, as the point reached by the Abruzzi explorers was  $86^{\circ} 33'$ ; but, for the present at least, Italy holds the honor of having penetrated farthest into the great rough ice-pack which occupies the space years ago allotted by geographers to a mythical "open Polar sea." The head of this expedition, which left Christiania in June, 1899, was the Duke of Abruzzi, son of the Duke of Aosta and nephew of the late King Humbert. His ship was called the *Stella Polaris*; she seems not to have been as stout as the *Fram*, which was built on Nansen's own plans and theories and amply justified them, for one side of the *Stella* was crushed by the ice, and she was saved with difficulty from sinking. The vessel was driven upon the land, and thence a party under Captain Cagni undertook a sledge journey north, reached the point named above, and returned to the ship after one hundred and four days' absence. Three deaths are reported, and some suffering from scarcity of food, but, on the whole, the crew seems to have stood the privations of the far north cheerfully. The Duke of Abruzzi's plan did not include Nansen's idea of drifting in his ship with a supposed regular current northward; the

Italians hoped rather to conquer the difficulties of ice-travel by the superiority of their equipment with newly devised and very light sledges. In point of fact, the *Stella Polaris* drifted as far north as  $82^{\circ}$ , so that the Italian ice journey was about one hundred and thirty-five miles longer than Nansen's. The Duke himself was severely frostbitten, and was unable to accompany the sledge expedition. In view of this Italian achievement Americans will await with keen interest the reports from Lieutenant Peary's expedition, which may soon be here.



**Missionary Martyrs**

There is little if any ground for doubt that a heavy blow has fallen upon the missions of the American Board in northern China. The fact that the report comes through the State Department from so careful an informant as our Consul-General at Shanghai, Mr. Goodnow, a post in whose office is occupied by Dr. Hykes, the Superintendent of the American Bible Society in China, gives it an authority which some highly colored and untrustworthy accounts of atrocities have lacked. The statement is that four missionaries and their three children, while traveling to the coast under a Chinese escort from their station at Fenchofu, two weeks' journey southwest from Peking, were murdered, about the last of July; also that six missionaries stationed at Taiku, in the same province of Shansi, were slain there about the same time. To this sad list must be added three other victims at Paotingfu, eighty miles southwest from Peking, hope for whose escape has now been given up. At Paotingfu the Presbyterian Board now accounts five missionaries and three children as having also perished. The names thus added to the roll of Christian martyrs are the following: From Fenchofu, the Rev. E. R. Atwater (sent out in 1892), Mrs. Atwater (1898), and two children; the Rev. C. W. Price and Mrs. Price (1899), with one child; in their company were Mr. and Mrs. Lundgren, Danes, and Miss Eldredge, British, who perished likewise. From Taiku, the Rev. D. H. Clapp and Mrs. Clapp (1884), the Rev. F. W. Davis (1889), the Rev. G. L. Williams (1891), Miss Rowena Bird and Miss Mary L. Partridge (1893). From

Paotingfu, the Rev. H. T. Pitkin (1896), Miss Annie A. Gould (1893), Miss Mary S. Merrill. All these were under the direction of the American Board, representing the Congregational churches. The death-list of the Presbyterian Board includes the following at Paotingfu: Dr. G. Y. Taylor (1882), the Rev. F. E. Simcox and Mrs. Simcox (1893), with their three children, and, according to an authentic cablegram last Saturday, "probably" Dr. C. V. Hodge and Mrs. Hodge (1889). These last were till recently supposed to be at Peking. The wives of two of the slain are in this country—Mrs. Davis and Mrs. Pitkin. The missions of American Baptists, Episcopalians, Methodists, not being in the storm-center, seem thus far to have escaped. An official statement of the Church Missionary Society (England), quoted in a cable letter to the New York "Evening Post," reckons the total loss of the Protestant missionary force in China at from fifty to sixty men, women, and children, together with "a terrible list of murdered native Christians." The heaviest part of this loss is said to have fallen on the China Inland Mission and the old Society for the Propagation of the Gospel. It is not unlikely, and it would be altogether fitting, that some general commemoration of this costly sacrifice for the evangelization of China should be made by the American churches who have suffered in the loss of these eighteen missionaries and six children the saddest bereavement in their history.

#### Mr. Moody's Work Going on

A fitting sequel to the Bible Conference at Northfield in August, which so signally evinced the staying and growing power of Mr. Moody's work, will be the "Christian Workers' Convention" in September, at the Moody Bible Institute, Chicago. Eight days, September 19-26, are to be given to prayer, Bible study, and conference, for a kindling of energy and a shaping of plans for revival work during the year. Evangelists, pastors, church officers, Sunday-school teachers, and others, disregarding denominational differences, are invited to join in these meetings for the promotion of true fellowship and co-operation in the conversion of men. The larger meetings of the

week will be in the Chicago Avenue Church (Mr. Moody's). Many special addresses are announced. The Rev. R. A. Torrey will preside. Further information will be furnished by the Rev. H. W. Pope, Secretary, 80 Institute Place, Chicago. Simultaneously with this we have the announcement of a six months' Bible course for men and women, September 27 to March 28, at the Northfield Training-School, the new President of which is the Rev. C. I. Scofield, D.D. In line with Mr. Moody's cherished purpose, this School endeavors to work out the practical problem of communicating the best Christian influences to those rural communities whose ability to sustain Christian institutions has been impaired. With the training given to students in the school course is combined the practical discipline of field service in holding meetings and making visits throughout the districts adjacent to Northfield. "Every opportunity is grasped to show these isolated people that the power of God is in the commandment, 'Thou shalt love thy neighbor as thyself.'" Besides courses more or less advanced in Bible study, the School offers various courses in music, child-study, hygiene, and domestic science, preparatory to effective service in Sunday-school work and parish visiting. For further information address Miss L. S. Halsey, East Northfield, Mass.

**A Conference** The annual Conference between the International Committee of the Young Men's Christian Association and its Secretaries was held last week at Sea Girt, N. J. The attendance was about seventy-five. The reports and discussions covered the work of the world, and proved unusually interesting and encouraging. The most remote point having a personal representative was Nanking, China, whence came Secretary Hwang, a member of the Faculty of the University of that city, and one of the corresponding secretaries of the Committee. The most interesting information was that in every European country the American type of Association work and methods has been accepted as the most desirable and most effective. In most of these countries American secretaries have been and still are in constant

conference with men of influence, both in civil and public life, as to plans and purposes. This seems especially true of the work of the Association with and for students, railway men, and the army and navy. It appears that the American army methods were closely and successfully followed by English workers in the Transvaal campaign, largely because the first work was done by and in connection with the Canadian contingent, under the direction of the International Committee, and following the plans which were so successful in the Spanish-American war. Very interesting reports were made of the work now in hand with our own troops in China. The development of Association work, both at home and abroad, has been far greater than most people understand. In this country the greatest advance seems to have been made along the line of railroad work. Nearly every important railway corporation in the United States is now making systematic inspection of its terminal points, and is making liberal grants for the erection and equipment of buildings and for the maintenance of Association work. Among the students the special advance has been in Bible study. Thousands of college and university students are now engaged in this work, under systematic and competent guidance and instruction, with specially prepared textbooks and with regular examinations at the close of each course. This work has come into existence practically within four years. The building movement is keeping pace with the development of the work in other directions. The whole tone of the Conference was excellent, marked by sanity, wholesomeness, and good sense.



#### First Porto Rican Orphanage

The town council of Bayamon, Porto Rico, offered to the Christian Woman's Board of Missions (Disciples) the use of the old Municipal Building for orphanage purposes. This they have accepted upon the recommendation of the Rev. B. L. Smith, Secretary of the American Christian Missionary Society, whom they sent to Porto Rico as a special commissioner to investigate the conditions of the proposition. Mr. Smith called upon the Mayor, Governor Allen, and other influential citizens, all of whom he found

favorable to the proposed charity. The Woman's Board has appropriated a sum of money to repair the buildings, appointed Mrs. S. P. Fullen as matron, and is planning to cultivate the seven-acre garden plot belonging to the property. In accepting the property, the Christian Woman's Board of Missions agrees to maintain at least twenty-five orphans, and the management is to be left entirely in their hands. It is its purpose to ask that individuals and auxiliary mission boards adopt orphans and support them in the orphanage. One child can be supported and educated in the institution for \$30 per year. Bayamon Orphanage is the first to be opened on Porto Rican soil. A boys' charity school exists at San Juan, and an orphanage is talked of at Areciabo, but it has not been established as yet.



**Single-Tax Nonconformists** Whatever may be said of the single-taxers, they certainly have a faith and are willing to suffer for it. Recently one of their leaders in St. Louis, a real estate agent named John J. McGann, accepted imprisonment for six months rather than pay a tax of twenty-five dollars levied upon him for the privilege of carrying on his business. Mr. McGann took the ground that the right to labor was antecedent to the formation of the State, and that the State had no moral right to tax its exercise. Inasmuch as the business of a real estate dealer is not one requiring to be restricted for purposes of public policy, the injustice of the Missouri "occupation" tax imposed upon Mr. McGann is conceded by thousands of people who do not admit the single-tax premises. In fact, many of our Northern State Constitutions practically forbid such taxes by stipulating that all citizens shall be taxed in proportion to their property. Perhaps because of the obvious injustice of the "occupation" tax, Mr. McGann's protest against its payment awakened a vast amount of popular sympathy in St. Louis, and since his imprisonment he has been able to agitate against the tax far more effectively than ever before. The St. Louis "Post-Dispatch," which has opened its columns to the protests of Mr. McGann's champions, gives Mr. McGann a large part of

the credit for the recent agitation to require the street railway companies of St. Louis to pay taxes upon the market value of their franchises. This agitation has already added several million dollars to the property on the city's tax duplicate, and may perhaps add millions more before the property of the railroads is as heavily taxed as the homes of most of its citizens. Because of this conspicuous service which Mr. McGann has rendered to the city, many citizens are in favor of releasing him from his imprisonment, but Mr. McGann himself is apparently making no effort to secure his release.

## America in the World

The emergence of China from her old seclusion into the general movement of the modern world has been advanced so rapidly by recent events that it has deeply impressed the imagination of men of every race, who are not slow to recognize that it is a pivotal event in history, and marks the opening of a new era in the development of humanity. There is another event, however, not yet so clearly recognized but even more significant of movement and change: the emergence of the United States from its seclusion into the world-wide movement of modern life. For, in a certain sense, this country has been as much detached and isolated as China. There has been no material wall about our territory; the country has been open to the whole world; there has been the freest exchange of books, ideas, knowledge; Europe has influenced us deeply and we have influenced Europe deeply; and yet we have gathered our skirts about us, and, sharing the profits of world-wide civilization, have refused to bear its burdens or accept its responsibilities. We have preached the brotherhood of nations and gotten gain out of it, but we have declined to pay for it. We have sent our commerce into the most remote oceans and carried on traffic with the farthest East, but we let other countries bear the burden of establishing and maintaining the order of which we have freely taken advantage. We have treated Europe as if it were consumed with greed of territory and lusting for power, and at the same time we have made the most of the

opportunities which Europe has created for travel and trade.

This seclusion was necessary for our growth as a Nation; for we have not been a Nation until within the last two decades. It was necessary for the settlement of a new continent, the organization of a new society, and the clear and definite realization, by the people at large, of the principles for which we stand and the deep and vital tendencies which, in a true sense, are making our destiny. For destiny is not, as some critics of recent movements have tried to make us believe, a passive acceptance of external conditions as the determining elements in national life; it is the shaping of events and the setting in motion of tidal influences by the working out of racial character. The only "manifest destiny" for the American people is to be found in the energy, the inventiveness, the faith in man, and the confidence in his ability to better his condition, which lie deep in the character of the American people. We have passed into an era of expansion, not because we have been driven on by blind fate, but because we have been driven on by an inward force—the force which has made men of our race discoverers, explorers, settlers, organizers, leaders, administrators, reformers, and artists for many centuries. The victory at Manila was not a cause; it was an occasion. It did not abruptly and blindly open a new chapter in our history; it threw a sudden light on a situation for which we had been long preparing, but which we had not clearly recognized. Nations, like men, depend on events for opportunities of showing what is in them; but events are of importance, not for what they create, but for what they reveal.

Our seclusion on this side the globe and our long absorption in our own affairs furnished the conditions which our education as a nation required; but that process has now ended; we shall not cease to learn, but we have entered a higher school. Our period of apprenticeship is over; we are now called upon to show of what stuff we are made, and how far we have mastered the science of government, of social order, and of national development. It matters not that we have a hundred problems of our own still unsolved; a man does not keep out of public affairs



because he has private and personal matters which perplex and oppress him. Public and private duties are not only indissolubly bound together, so that no brave and conscientious man can separate them, but, where they are met seriously and intelligently, they disclose unsuspected points of contact; and the doing of one set of duties equips a man for the doing of another set. If we waited until our work was done and our lives brought into final harmony before assuming new responsibilities, we should not only turn cowards, but we should miss the best education which life offers us.

There is now a clear alternative before us: either we must take up our share of the responsibilities of keeping the modern world in order, or we must cease to profit by what other nations are doing in this direction. We cannot honorably any longer take the profits and refuse to pay our share of the expenses. We cannot share in the gain of a great partnership and evade its risks. We must either call our ships home, refuse to permit American capital and American energy to assist in the development of undeveloped countries, send for our missionaries and close our churches and schools in semi-civilized or barbarous countries, refuse to allow our books to be translated into Chinese, and rigidly limit ourselves to our own territory in trade, religion, science, art, education, and philanthropy; or we must accept our share of the responsibility of living in the world and dealing freely with the race in the great fellowship of humanity.

To take our share of the work of the world and bear our share of its burdens will involve dangers and entail expense; but when did a decent man or a respectable people ever settle a question of duty by a nice calculation of expense, or decide the question of accepting a new responsibility by a consideration of the risks involved? Brave men do not barter with duty nor trade with responsibilities. This country has a work to do in the modern world which it cannot escape, and ought to rejoice in accepting as its service to humanity. The perils which may face it through greater intimacy with the older nations are small compared with the perils of detachment and isolation which have been steadily growing during the last two decades. Nothing could be more disas-

trous for the higher civilization in this country in the long run than the feeling that we have no common cause with the older nations; that we are committed to permanent antagonism to the other peoples who make up our race; that the history of the past has no lessons in government or finance for us to learn; that we are powerful enough to set the laws of trade at defiance; that we can, at our will, make all things new. This provincial feeling, this fostering of old antagonisms which can survive only in a soil of ignorance, this self-sufficient exploitation of our achievements and character, this rank growth of a feeling of superiority to other peoples, this continual declamation about liberty while the country is stained from end to end with lawlessness—these are signs of the partial development, the unhealthy egotism, the indifference to larger relationships, which grow readily in isolation and detachment.

We are members of the great family of nations, to all of which we are deeply indebted for knowledge, truth, political experience, and service of many kinds; we have been more fortunate in our conditions than many of these older peoples, but we are not a whit better; and we have still much to do before we can claim equality with them in magnitude and quality of service to the spiritual development of the race. We need their help and they need ours. We are commanded by our opportunities—which are the voice of God—to take up new burdens and enter upon a newer and a greater life. Those who hold back and cry out that the "ways of the fathers" are being forsaken see neither their own time nor the times of the fathers. The fathers saw the open door in their own day and passed through it, breaking with the past as they did so and facing all manner of peril and incurring every kind of cost. They were accused by good and well-meaning contemporaries of being revolutionists and demagogues: "popular demagogues," wrote one of the critics of the men in Massachusetts who urged independence on the American colonies, "always call themselves 'the people;' . . . he that would excite a rebellion, whatever professions of philanthropy he may make when he is insinuating and worming himself into the good graces of the people,

is at heart as great a tyrant as ever wielded the iron rod of oppression." The fathers who gave the American State a chance to be did not stop because of perils and costs, and their children cannot afford to be less brave. The fathers were not seeking for power and self-aggrandizement; their children are not "imperialists" bent on conquest and slaughter. They recognize that a new age has dawned, and, in the American spirit and in absolute loyalty to American principles, they propose to meet its duties and responsibilities with the courage of those who believe that America ought to live with the world and not remain shut up in her own private grounds, however spacious; that she has before her a great opportunity for which she has been preparing herself, and that her supreme sin now would be the "unlit lamp and the ungit loin."



## The Only Refuge

The opportunities for action are so many in these days, and the calls for service so pressing, that the most devout and devoted men are sometimes drained of their spiritual fervor, and are in danger of becoming mere mechanical doers of good deeds rather than deep and rich springs of spiritual power. In mediæval times too great emphasis was laid on meditation and prayer, on solitude and silence; in modern times the tendency in the opposite direction has been so excessive that the fountains of spiritual life sometimes seem to be perceptibly lowered by the incessant endeavor to cover the entire surface of modern life with a network of religious activities.

These activities are of immense importance, and the great emphasis which modern men put upon works as an evidence of faith is wholesome; but in the religious life, as in every other department of life, there must be balance and proportion. An institutional church needs a very deep and rich life of the spirit behind it if it is to be kept fresh in feeling, creative in method, and sound in aim. The greater and more complicated the machinery, the greater the need of an increase of motive power. It is one of the inspiring signs of our times that the circumstances of the less fortunate in society rest so heavily

on the hearts of those who are blessed with abundance, and that so many men and women of the best sort are giving themselves up body and soul in an eager endeavor to create better and happier conditions for the poor in great cities, to secure justice and fairness to labor under the law, and to bring a society which calls itself Christian nearer the model of a Christian society.

It is almost impossible to overestimate the importance of this noble movement in the Church and out of it which is making to-day for the betterment of the world. But it must not be forgotten that, when reformers have carried through all reforms, the help of God will still be supremely necessary; for the issues of life are not in conditions, but in men; and if the time ever comes in which all men shall be physically comfortable, the final questions will still remain to be solved by every man. Just laws, wholesome homes, free education, and universal helpfulness will help mightily to bring in the kingdom of God; but human nature will still be what it always has been, and the grace of God will be as necessary for the man in the model tenement, with the model school at the corner, as it is to-day for the man in the slums. We are helped by conditions, but we are not saved by them; after all our devices, laws, remedies, and reforms, God must still be our refuge; for in Him, not in conditions, we live and move and have our being.

The saints and teachers of the mediæval ages have much to teach us in this busy modern age, with its vast activities and its faith in works. They missed many things which we possess, and their view of life was partial and distorted; but they knew where the springs of strength were. They found peace in quiet communion with the Spirit of the Lord; for they were convinced that man's only real refuge and peace are in God.

"Happy is the soul which, being afflicted in this world, is comforted of God," wrote good Thomas à Kempis; "which, being unknown to men, is known to the holy angels; neglected by the wicked, but sought after by the good; despised by the proud, but loved by the humble; separated from the children of the world, but united to the servants of God; scorned by the great, but honored

by the little one; dead to the world, but alive unto God; afflicted in the flesh, but rejoicing in spirit; weak in health, but strong in mind; downcast in countenance, but upright in conscience; burthened by toil, but strengthened in prayer; bent under the weight of infirmities, but raised up again by interior consolations; and prisoned in this world by the bonds of the flesh, but in spirit rapt to heaven, and joined with Christ."

## The Spectator

The Spectator is not unduly timorous, but he confesses that in these days of haste he often gets a little nervous in the city streets lest something may happen to somebody. And of a truth something is always happening, though the Spectator does not personally see many of the serious accidents incident to the effort to have rapid transit in the metropolis without adequate means. Indeed, there is no way to learn how many street accidents there are in New York in any given time, for only those that prove fatal are permanently recorded. A sprained ankle, a crushed hand, a blackened eye—any of these is serious enough to the victim, but no records are kept of such happenings. The Spectator read in a magazine the other day the statement that the decreased death-rate in New York was due in large measure to the decrease in the deaths by accidents incident to street traffic since we introduced the cable-cars and the buzzing electrics. That writer had not taken the trouble to investigate the records. The number of deaths from street accidents is too small seriously to affect the death-rate in a great city. And, besides, not only are there more deaths than formerly from street accidents, but the number has increased in ten years fifty-one per cent., while the population has increased only twenty-eight per cent. Our magazine writer did not know very exactly what he was talking about. It is not impossible that his article was not less interesting on account of his picturesque inaccuracy. There be many who shy at exact statements, who will swallow a glittering generality, true or false, with great relish. That is one reason for the popularity of that journalism which we call yellow.

Eleven years ago, that is, in 1889, the population of New York was, in round numbers, 1,515,000. That year there were 155 deaths from street accidents. Last year the population was estimated at 1,953,569, and the street accidents caused 235 deaths. It is curious to compare one year with another, because in 1889 we had in New York none of the modern methods of street traction, no automobiles, and comparatively few bicycles. Pray look at this little tabulation:

	1889.	1899.
Killed by wagons and trucks.....	105	60
“ elevated road.....	9	3
“ horse-cars.....	20	24
“ steam-cars.....	26	68
“ automobile.....	1	
“ bicycle.....	7	
“ cable-cars.....	19	
“ electric cars.....	48	
Totals.....	235	155

A glance at this tabulation shows that the new and quicker method is not safer. At the earlier period we had ten times as much street-car mileage, but the accidents were only twenty per cent. more than last year. The fewer accidents from steam-cars is due to the sinking and walling in of tracks and the abandonment of some lines.

Once a New York Congressman was charged by a member from Texas with belonging to a delegation which did not fairly represent the intelligence of the metropolis. The New Yorker made reply: "There may be something in what the honorable gentleman from Texas says. We may not be as smart as some others at home, for let me tell the gentleman from Texas that it takes more sense to go across the street safely in New York than successfully to run for Congress in Texas." And the Spectator does not believe that the streets are any safer now than they were ten and twenty years ago. There is no way in the world to get at the minor accidents. Even the cases that go to the hospital for treatment are not reported unless they are serious. To be sure, records are kept in each hospital, but the statistics are not assembled. The young surgeons and the hospital staff members know about these things, however, and you cannot get any of these to speak slightly of the dangers of the New

York streets. He jests at scars who never dressed a wound. The railroad company officials could tell more than any others, but on such subjects these officials preserve a reticence that is really amazing. They have even been known to deny that there are many accidents, and to charge that the seriousness of every accident is exaggerated a hundredfold. But the officials are tremendously ready to settle for any damage that is done, provided the settlement can be made quickly and without going to court.

A friend of the Spectator was not long ago tumbled off a cable-car, rolled in the mud, and very considerably bruised. The car stopped, and the conductor picked him up. In the car the now tramplike-looking passenger took the conductor's number and gave his card in exchange, saying that he should secure satisfaction. It was two days before he could get out to his business. Meantime he took stock of damages. His hat and overcoat both were ruined, his trousers were torn, and his umbrella broken. Besides this he had abrasions, contusions, and bruises from head to foot. He wrote a good-humored letter to the President of the company, saying that he would charge nothing for the hurts to his body, as they would get well, but he would trouble him to pay for the ruined clothes, which would never improve. He valued them as follows: hat, \$8; overcoat, \$75; trousers, \$10; umbrella, \$7. Total, \$100. A few days afterwards the Spectator's friend was visited by an agent of the company, who said that he had been sent to offer \$25 in full settlement. "Not a cent less than \$100," said the Spectator's friend. Three days later the one hundred dollars was paid, and the railroad got off cheaply. And so did the Spectator's friend, for he had not lost his life, he had not hired a lawyer, and he had not got into the courts.

These crowded cars in New York are fine fields in which to study the genus *humanus porcus*. When a man hustles for a car which promises to be crowded, he appears to throw away all his stock of gentility and decency before he starts; and when he achieves a seat, he more frequently than not becomes a very hog. All the

cars are very much alike to him, but when he happens to be all hog and also very fat, the open cars, with seats crossways, afford him his most cherished opportunity for the exhibition of his porcine capacities. He always manages to get the seat next the step, so that every one entering and every one leaving must climb over him. If he had an intelligent appreciation of comfort, he would move to the other side of the car, where no one would disturb him; but it takes the reasoning faculty to think of that. It is not possible that he thinks at all; he merely acts without consideration of others, or even of himself.

There is one class to which the Spectator would like to pay tribute—the conductors. Theirs is certainly a very hard job. The Spectator is very sure that he could not hold such a place successfully for a week. The strain seems to be incessant, and, besides, these conductors are in contact pretty nearly all day with men and women not in the best of humor, some of them downright angry. It is a cheerful soul indeed who preserves good nature when physically uncomfortable. That is what the majority of those who use the New York cars are all the time that they are in them. But the conductors must keep their tempers and be civil. That is required of them by their superiors. And it must be said that they do this pretty well. To be sure, they are not Chesterfields in grace and urbanity; but they do not try to be offensive. They mean no offense when they shout, "Step lively, lady, step lively!" Not a bit of it. They are merely trying to contribute something to the rapidity of movement which the modern urban demands as a right. It seems to the Spectator that a conductor, say on Broadway or Madison Avenue, has his hands and his head full all the time. He must collect fares with reasonable accuracy and give transfer tickets; he must notice when a passenger wishes to alight and when also that passenger is safely on terra firma; he must signal for each start when the incoming passengers get aboard; he must answer the questions of strangers and others; he must take care of the maimed, the halt, and the blind, and he must be watchful lest those who have drunk unwisely deep come to harm.

# Religious Aspects of the Paris Exposition<sup>\*</sup>

By Charles Wagner

Author of "Jeunesse," "Justice," etc., etc.

**I**NTELLIGENT readers sometimes try to decipher in handwriting the traits of human character; and nothing is more natural than thus to seek information about our individuality in an operation into which pass the least vibrations of our being, in which our lightest emotions make their mark. Nevertheless, handwriting is not the only action in which our inmost nature appears; a great number of other manifestations combine to reveal, if not to betray, us. In fact, every form of activity is a revelation. A man's work is the image of his soul, whatever care he may take to conceal it. This general conclusion has struck me in my thoughtful strolls through the Exposition of 1900. Therein our age shows forth its soul in its works, as I will try to make clear.

First of all, it is hardly necessary to say, no one could suspect that so colossal a manifestation was designedly combined to produce a particular impression. Despite all the care and effort that each concerned has put into his part, the total result differs from that which was expected. From all the elements of detail minutely calculated in advance come forth results totally unforeseen. Looked at from one point of view, this exposition in which the intention to shine and to show one's self in a favorable light animates the entire body of the expositors, collective or individual, is not the less a work of truth. Despite themselves, all these collaborators, who try, each on his own account, to throw dust in our eyes, still in the mass bring out a truthful likeness: thus from the fluttering of the leaves and from the twisted mass of branches and trees is brought out on the horizon the peaceful outline of the forest.

<sup>\*</sup> The first article in this series was published in *The Outlook* for September 8. It dealt with the Industrial Side of the Exposition, and was written by Robert Donald, editor of the London "Municipal Journal." Other articles will be: *The Social Economics Exhibition* (illustrated), by Dr. W. H. Tolman, Secretary of the League for Social Service; *Educational Aspects*, by Howard J. Rogers, Director of Education for the Commissioner-General of the United States to the Exposition; *The Historical Element*, by the Rev. W. E. Griffiths, D.D., author of "The Mikado's Empire," etc., etc.; *Woman's Part in the Exposition*, by Madame Blanc (Th. Bentzon); and *The Pictorial Side of the Exposition*, by Mr. F. Hopkinson Smith, illustrated by the author.

In the moral outline-portrait of our time, looked at from this point of view, that which is most striking is the mutual contradiction of the single features—the sad contrast between the several chief characteristics. The first of these contrasts is that between the serious and the frivolous elements.

At certain hours and in certain parts of the Exposition one might think one's self at a fair, with this sole difference—that the booths bear the names of nations instead of bearing the names of showmen. Every part of the world has sent here samples of its amusements. I cannot say whether the choice has been a happy one, but, judged by the total effect, these attractions are rather frivolous than gay. They furnish by their very variety, by the attitude and actions of those who look at them, proof that there is no place on earth where joy can be purchased for money, that there exists no artificial means of producing it. The things conventionally entitled "amusements" have in all the countries of the world a certain stamp of essential emptiness and sadness upon them. In them men joylessly make grimaces; they wish to be thought gay, try to appear happy, and attempt to communicate to the lookers-on that which they do not possess themselves. Priests and priestesses without faith, divinities dead for themselves, these unfortunates, with their enticements of dress, their efforts to call forth laughter, remind me of religious shrines where words without life are poured forth in order to galvanize souls without spirit. One broken cistern recalls another, and one might well say, "Sad as a priest; profane as a sacristan." The people engaged in these amusements, moreover, have other reasons than those inherent in their slave's task for not being gay. The amusements are not prospering; many of them have already failed financially; they are called commonly palaces of disillusion. And as each of those connected with these enterprises, down to the last singer or acrobat who exhibits himself, has for pretext the amuse-

ment of the public, but, in truth, is seeking to make money, the distressed expression of the paint-laden faces is really but the reflection of the empty cash-box. Poor fellows! why should I complain of them so much, since the failure of their undertakings seems to me a good omen?

But I will not pause longer before this very evident frivolous element, whose manifestations, gross and generally devoid of taste, disfigure a noble work. Surprised as I may be that so beautiful a robe should have upon it such ugly parasites, I prefer to turn my eyes from a frivolity which I wish I might regard as superficial to a serious side which has all the evidences of real depth.

This serious element I find more or less everywhere among the light and graceful edifices, though ephemeral, of which a multitude cover the vast plains of the Invalides and the Champ des Mars. In the first place, whoever has lived these past few years in Paris, and has shared in its emotions, passions, and frenzies, can but be surprised at seeing so many undertakings brought to completion successfully in the midst of the perpetual agitation of mind. To create a work in which each worker does his share, aided by mutual experience, sympathy, and with opportunity for silence and reflection, is relatively easy, despite all the obstacles which human activity incessantly encounters. But to create in full publicity, face to face with the strife of opposing opinions and of general indifference—that is hard indeed. For that there is needed, not only genius and enthusiasm, but a tenacious will which nothing defeats, an invincible determination. Because of this serious purpose, that of a worker fixed in his object, allowing himself to be distracted for no purpose, however important, the Exposition of 1900 is to me a precious monument. I use the word precious because everything in life is a symbol, and at the same time a reality. And if, for the people of this country, this determined toil which persists and reaches success through all obstacles is an encouraging proof of national vitality and of the power of self-recovery, it is also, for humanity at large, an image or figure of the great human labors of the future, pushing forward despite the sorrows of the present. Thus considered, this whole

Exposition, with all its frivolous or merely ephemeral points of view, puts on, to my eyes, a religious aspect.

But the serious tendency of our time strikes me through other signs, numerous and difficult to misunderstand.

I recognize it in the conscientiousness revealed in countless details—true witnesses of that fidelity in little things in return for which Christ has promised one day to bestow great things. Pass through these galleries of industry, these sample-cases, as it were, of commerce. Here there are marvels of careful toil. The gigantic mass of the whole and the limits of the human power of observation prevent us from doing justice to the ingenuity and minuteness; but how worthy of respect it all is! What serious purpose it demonstrates! And, if we pass from the realm of industry to that of science, how the purpose becomes increasingly evident! Man here gives his whole self absolutely to his toil and is absorbed in it, consecrating to it his best vigor, just as the plant sends its most precious sap to the seed by which it is to be perpetuated. What scrupulous exactness, what solicitude for the truth, what system! I know very well that it is always possible to criticise, and that the creations richest in value are also those in which there remains the most to desire. But I love my age for its serious intention, for the difficulty it finds in satisfying itself in its work, for that tenacious purpose to do well what it does, to leave nothing to chance, and to accept nothing incomplete or imperfect. And these qualities of high rank console me for the apparent superficiality and frivolity.

That this age is serious appears, moreover, in its forethought for the future in all the problems it has taken up. Social questions, international questions, educational questions, questions of hygiene, all spring up before us as we pass through the aisles of the Exposition. And with each of these questions, enough in itself to require and employ the patience of a generation, efforts at solution have accumulated. Before each of these mountains barring the road a crowd of laborers is at work cutting and opening up roads. I have often admired the patience of ants busy in reconstructing their ant-hill and repairing the damage made even before

the foot of a cruel passer-by which has broken it down has been removed. But the ant acts without knowledge. It is absorbed in the toil of the present; the weariness of past generations does not burden it, nor do future ages trouble it. Man, for his part, not alone struggles with present suffering, but drags the past like a chain and ball behind him, and often the future terrifies him. Despite all this, he marches forward, strives, organizes. His courage fills me with admiration; his invincible hope, his living faith, with enthusiasm. No! nothing is finer than to see a being, weak, laden with burdens, weary, surrounded with enemies, but who never gives up. So I leave it to the students of petty things to put up their glasses and look with a shocked air at the *danse du ventre* and other follies of this great Exposition. For my part I prefer to pass, hat in hand, before the works where the element of serious purpose manifests itself, and to salute them with highest respect in token of filial veneration.

Another contrast in the physiognomy of this age brought out by the Exposition is that between competition and collaboration. An exposition is a kind of vast arena where similar industries and products of the same class enter into rivalry one with the other. Side by side in the aisles of the Exposition we see arrayed competing commercial houses which have acquired in their specialties a kind of glory with which they seek to outshine one another and to attract the attention of the public. They challenge one another with their masterpieces, with their ingenious discoveries, while in their shadows struggle competitors of lesser force. The proportions and the ardor of the combat grow, for it is no longer isolated industrial competitors, but nations, who measure their powers. We see them vigorously straining every effort, disputing the ground with one another foot by foot. In the immobility of these machines, in the great masses of tools, and in all these manufactured products, we see disclosed a fever of combat. As two great players lay down in succession cards of more and more importance until one triumphs over his antagonist by the repeated playing of kings and aces, so the peoples of the earth play with one another a close,

passionately contested game; everywhere there is struggling rivalry, unbridled rushing for superiority. But one need only to reflect a little in calmness to see all these phases of hostility, all these preparations for war without truce, put on an unexpected character; these individual works belonging to opposed interests can really be added together into one great sum. The total result of these rivalries is combination; without knowing it or desiring it, these combats end by exercising concentric force. An interest superior to the individual works itself out through selfish conflicts; and in the creation of this independent well-being acquired for the good of humanity all have their part. That harmony should come even from combat, and that, while putting into operation that which divides them and makes them enemies, men should in the end work for their own higher unity—this is a good conclusion to be reached by a man of religious spirit, a passionate believer in fraternity, one who is sadly impressed by all that divides men. There are certain times when our eyes are opened to see other intentions than those directly visible to every ordinary passer-by. Then these enormous assemblages of the products of the earth and of the works of man are no longer to us signs of rival industries and of nations in battle for the markets of the world; rather I see in them an enormous love-feast, to which each has brought the best to make all common property. Then the cost-price, patent rights, desire for monopoly—all the traits of the old savage cupidity which lie dormant in man—become effaced, and I see man's nobler self emerge like a clear and pure diamond from its matrix. And is there not something symbolical in all these marvelous transformations of an industry which draws out from formless and black carbon and the miry water of a stream a brilliant light; which makes beautiful new paper from old rags or from the coarse fiber of trees? Is it not thus that from our quarrels God establishes union, and that from our poor passions, fixed on objects of ephemeral worth, he draws out the elements of the kingdom of justice?

I come now to a more disagreeable contrast, and one as to which I cannot as yet see progress toward the higher harmony;

it impresses all visitors to the colonial side of the Exposition. There we see the colonial products exposed to view. We may ask what they are worth and what they cost, but this kind of calculation does not exhaust the list of questions. There may have been excellent reasons for colonizing a country the products of which do not pay for our trouble. What is called useless labor, after all, is not, perhaps, as unreasonable as we may suppose; but I fear lest the commercial spirit, pushed to its extreme limit, may make us lose our reason, just as exaggerated philosophical speculation and extreme psychological analysis can never supply humanity with a debit and credit account from which it shall see clearly that life is worth the trouble of being lived. One of the noble qualities of man is in letting himself be pushed into enterprises not remunerative; so we should not be deterred from colonizing on account of the objection that the colonies cost more than they bring in. Humanity is something else than a merchant's shop; unfortunate would we be if everything was taken from us which has not an established right in the realm of utility; for the things which save the soul and of which we are most in need cannot be estimated in figures, neither can they be bought or sold.

But what troubles me as I pass through the exhibits of the colonies is not to know what they cost and what they bring in; it is the human question. Which is there of all these countries that can congratulate itself on having known us; which is happier and better than before? The harsh, armed contact of civilized nations with one another can be shown in the long run to have been productive; is it the same with the relations between the peoples of the colonies and ourselves? Is it not rather to their physical and moral degradation that they have known us? From that unequal struggle, which must end by their submission, what higher good has resulted to themselves? The way in which all civilized peoples have been induced to treat the inhabitants of their colonies is morally repugnant, and the adoption of our customs kills them more surely even than the balls of our rifles. Here, on the dark background of colonial history, civilization takes on an odious aspect. The true name of civilized man in his relations with primitive

peoples is "Cain." As we see here their representatives occupied in their customary toils, their sons with ebony skin and muscles like oak muffled up in our uniforms, I think of all that has passed between them and ourselves, and a voice calls to me, "What have you done with your brother?"

The only future that I perceive for most of the colonized countries is the annihilation of the natives—whether they resist us or whether they are fused with us. The religious and brotherly elements within me feel horror at such a view, while my social being understands very well that our relations with the colonies are too often the negation of our social faith. Here, in civilized countries, despite the ardent competition of classes, despite international conflicts, justice in the end gains a hearing; a little true humanity throws its light upon that brutal conflict. But there, far away in the colonies, in our relations with the inhabitants, a fatality seems to drive us into tyranny, into contemptuous treatment of women and children, into the oppression of the feeble, and into destruction which would be regarded among civilized people as contrary to the law of nations, and would bring upon its authors universal execration. I should be very glad to perceive a glimmer of light in this darkness; but so far I cannot perceive, as the poet says, "the side of night which seems transparent." This is why one of the contrasts which trouble me here in the midst of this fête of civilization is the dark figures of conquered peoples, wandering in the evening in the midst of the dazzling light of the fountains and the splendors of these transparent palaces.

In section number 112 are brought together those things which relate to public assistance, and in general to all the organization of aid. Here is where we see multitudes of plans of hospitals, homes for old people, refuges for the night, day nurseries, and orphan asylums. Here intelligent sympathy shows itself in its works. Everywhere are found only attempts to repair evil, to heal wounds, supply wants, to solace the wretched, to render life possible for the feeble. Here the blind work and sell the product of their labor. There is shown the method



employed to teach the deaf-mutes to speak. This part of the Exposition occupies an immense balcony on the first floor near the department of machines. Now, in certain places, when one approaches the front of the balcony, he has beneath his eyes a portion of the ground floor, the vast dimensions of which give it the aspect of a plain. In this plain rise spires, towers, castle-like buildings with battlements, pyramids, columns, a whole legion of constructions built up out of one kind of material, "The Bottle," that Pandora's box of the new age. These are the temples of alcohol: absinthes, apéritifs, brandies, whiskies, bitters, liquors of every kind, in flasks of every shape, plump, thin, twisted—such are the divinities these temples shelter. And among these divinities some of those best lodged claim an origin which makes one think: Chartreuse, Trappistine, Bénédictine, Eau des Carmes, Elixir des R. R. P. P.—are not these monastic names which remind one of the convent, its chapels, and its prayers? There are, then, monks who are distillers; and on their flasks, artistically presented, what is the trade-mark? It is the Cross of Calvary! Who would have thought the emblem of salvation would be destined one day to serve as a trade-mark to recommend alcohol?

From the gallery where I stand, surrounded by suffering and charity, between the statues of Valentin Haüy and Abbé de l'Épée, I look over that alcohol-plain where clerical and lay distillers enter into rivalry, and a heartbreaking contrast takes possession of me. The same epoch that displays such care in solacing that which is wretched in life has exercised its ingenuity in distilling all these poisons, in opening the worst fountains of evil; and, through some curious unpremeditated coincidence, the two elements are brought close together, and the devil's stills are placed side by side with the laboratories where steep and simmer the salutary drugs which destroy microbes and restore strength. It would be impossible in this age to declare in a more tragic manner that there are two men, two natures, in each of us. These two men may be found everywhere—in the mad competition existing at the same time, and despite itself, with combination; in the conjunction of the serious and the frivolous, of liberty and

oppression, of antiseptics and intoxicants. If the reader permits, I will show him these two men in still other forms. Here, at the head of the bridge of the Trocadéro, there is a heavy red, cupola-like structure, in shape a gigantic soup-tureen cover. From holes pierced in the side come out long stems, but not of spoons; these are cannon of all calibers. The firm of Schneider, of Creusot, among others, exhibits these enormous guns. A little further on are found the land and sea artillery of all nations—a collection of engines of destruction such as the world has never before seen. As we leave the place, our imaginations picture scenes of naval battles, bombardments, villages on fire, fleets thundering and wrapped in smoke. Mankind seems to us mere food for cannon. Age of iron and of fire, of violence and blood! But while you are thus reflecting, there emerges to view from the pleasant shade close by a pretty little house in Louis XVI. style, as attractive and pleasing as the Schneider tower is threatening and repellent. On the entrance you read, Nursery for Infants. You enter: here are white cradles, nurses busy in tending the babies, glass boxes built with extreme care to shelter in cotton the delicate bodies of those born too soon; the heat and amount of air are measured; in watching an almost fearful tenderness is used, as with precious treasures with which no risks must be taken. A moment ago we saw how to destroy at a blow hundreds of lives of strong men in the flower of their age; now we are invited to see what may be done to cherish the least hope of life, the least germ of human existence. What does this mean? What a mad contradiction! And how well might this age, if it understood itself, sum up all the anguish of its divided and tormented self in that sad cry of St. Paul, "O wretched man that I am, who will deliver me?"

As we pass through the section where are assembled the means of transportation, and posts, telegraphs, and telephones, a new occasion presents itself to observe this eternal antagonism in a high degree. For here is the whole collection of means of locomotion on land and by sea. Each one of these engines is meant to abolish distance; even more than the express trains and the steamships which plow the

immensity of the deep, the cables and the marvelous apparatus of wireless telegraphy tell us that between the most distant nations of the globe there is now a practical bond, and that the cohesion and unity of the human family has found organs whereby it may assert itself.

Before the constantly increasing intimacy which such means of correspondence make possible, a vast horizon opens before the gaze, quite different from that which Louis XIV. greeted when he said, "There are no longer any Pyrenees." Now, recollect that the epoch in which these marvels spring forth is the same which is everywhere strengthening frontiers, multiplying armies, exciting nationalism, and which may in the end again give its old barbaric sense to the word foreigner (*étranger*). To speak by telephone from one end of the world to the other, and to become finally "nationalist" in the narrow and painful sense of the word, this is certainly a combination of directly opposed tendencies. This is not all. The same men who keep up constant commercial relations with those at a distance are not acquainted with their own fellow-countrymen; their districts, their streets, their very houses, contain regions unexplored by them. They live and die within a few steps of one another, contemporaries, children of the same age, exposed to the same sufferings, companions in hope, moreover, and they do not even speak one to the other. The cities show us this spectacle of men who elbow one another without speaking to one another, of existences more isolated in overpopulated places than they are in the midst of virgin forests.

We obtain a mingled impression of this age as we regard its vast and very laborious manifestation in this Exposition, the last great work in which it depicts itself; but this must not be disappointing. In the final estimate, here is seen thrown out into strong relief and in gigantic proportions the old contest between the inferior and superior sides of our being. Here is seen the key of the mystery of this age, at once frivolous and serious, devoted to rivalry and co-operation, of this age which builds and destroys, which wounds and cures, which is at the same time tender and brutal, peaceful and combative. There

is a singular grandeur in this passionate struggle between the worst and the best elements of our nature.

The man of religious tendency finds here ample material for reflection. If he is a sectarian and a formalist, he may regret the absence of religious manifestations, properly so called. There was no solemn function of inauguration, there was no official benediction. It might have been believed that God was absent, that Christ took no part in this festival; but such a judgment would be hasty, superficial, and unjust. I hold that the trace of the Son of man is profoundly visible through this toilsome undertaking; I would even say that he is evident in many places. All that is seen here that is good, humane, and brotherly has its direct root in the Gospel. Moreover, I believe we may see in spirit Christ stop here, glance about, and say, "What instruments for justice are here; what an open way for good will; what recruits for the kingdom of heaven!" Innumerable are the institutions and enterprises in which far-seeing good will, eagerness in loving, desire to aid and to save, have found admirable expression. All these things are stepping-stones toward the Temple of the Future. "If ye believe in God, believe also in me," said Jesus—that is to say, believe in man, in holy humanity, in the certain victory of good over evil. There are two men in us; if you trust in God, you must do him the honor of believing that the better will conquer.

For my part, I recollect with joy the words of peace, of cordial welcome, and of sincere and brotherly hospitality pronounced by the President of the Republic and the Ministers on the day of the opening of the Exposition of 1900. In the social and international realms they tried to emphasize that which unites mankind; and, with spirit full of echoes from the old prophets and the Sermon on the Mount, I listened to these things, good to hear at all times, but particularly important when they are contrasted with the clash of arms now sounding almost everywhere over the globe. The old man still forges arms of destruction, but let us trust in God and in higher humanity; a day will come, despite us, when the more swords there shall be, the more pruning-hooks shall be forged.

# Christian Missionaries in Asia

By the Rev. Percy S. Grant

**T**HE incidental criticisms that the missionaries have received during the recent mysterious imbroglio in China are far from just. When the Western world is finally enabled to get at the bottom of the present trouble, I am confident it will be discovered that the Christian missionary is not the cause. On the contrary, the causes of the unrest in China to-day can readily be traced to harsh economic conditions; to Chinese hatred of the present dynasty, easily effervescent under a loose and corrupt government, and to Russian diplomacy. Perhaps there is no country in the world where the right of rebellion is so clearly taught by tradition, and by sages whose words have received a religious sanction, as in China. From the fourth to the sixteenth century there were a dozen revolutions of government in China, and countless insurrections.

The missionaries have been charged with: (1) Interference with the religion of the country; (2) interference with the administration of justice; (3) insolent disregard of native customs; (4) luxurious and indolent lives; (5) small intellectual cultivation; (6) confusing heathen by the controversies of Christian sects. I will consider these criticisms briefly and in order.

(1) The Christian religion is permitted in China by treaty, and therefore officially cannot be looked upon as an aggressive or antagonistic religious faith. It would not have been granted standing room in the country if the Government had considered it to be hurtful to itself or to its subjects. On the contrary, the essential doctrine of Christianity in the eyes of the Chinese is the Golden Rule, and this rule, in a negative form, as we all know, is found among the sayings of Confucius—was the sum of his teaching; accordingly, the Chinese complacently view the Christian religion as the embodiment of one side of the morality of their great sage.

Besides this, it is attributing altogether too much importance to Christian missionaries to suppose that so small a band of them as now exists in China could influ-

ence such an immense population, even if the influence resulted in hostility to themselves. I doubt if there are two thousand Christian missionaries in China, including the Chinese Inland Mission; which would make one missionary to each two hundred thousand of the population. It is asserting the impossible to suppose that so small a proportion of the population of China could produce in ill will results adequate to the present disturbances.

It must be remembered that the prevailing religion in China, as we use the term religion, is Buddhism; that this is an imported faith, which came as a missionary teaching, and that it was not produced in China itself. There are only seven million Buddhists in the home of Buddhism—India—and these are mostly in Burma and Ceylon. But there are over four hundred million Buddhists in China and Japan. Confucianism originated in the attempt of Confucius, who had the political welfare of the people of his province at heart, to devise a moral system that would engender nobler citizenship. Confucianism to-day is more a political faith than it is a religion. A Chinaman, for instance, can be both a follower of Confucius and a follower of Buddha without comment or reproach. It happens, therefore, that the Chinese have no objections to a religious faith which does not interfere with their political institutions—that is to say, with their form of government. The political complexion of the native religion of China is like that found in Japan, where Shintoism has become little more than a political creed incentive to loyalty. Shintoism is a form of nature-worship, without dogma or morality. Indeed, within two hundred years Shintoism has been upheld by its chief advocate because it was not a moral system. Morals, this Japanese sage, Moto-ori, claims, were invented by the Chinese as a discipline for an immoral people; this discipline the Japanese did not need. Shintoism is only a political formula. A Japanese can be at once a believer in Shinto and a Buddhist. To-day, while the Japanese Government is giving

especial honor to Shintoism as a pledge of loyalty, yet it no more fears the political results of Christianity than Victoria fears the revolutionary force of Methodism, a faith which does not recognize her as its religious head.

There is a sense in which Christian missionaries may be considered to have been hostile to existing forms of governments in the East. (a) In Japan, for instance, the Emperor is a fabled descendant of the Sun Goddess, the greatest of Shinto divinities. Any attack upon Shintoism used to be construed as, and was unwittingly, an attack upon the throne, because, theoretically at least, if the subjects of the Mikado changed their religion they had no longer their strongest incentive to loyalty. The persecution of Christians in Japan in the sixteenth and seventeenth centuries was caused after this manner by fear for that form of government in Japan which was so essentially bound up with the religion of the country. (b) In China, in the sixteenth and seventeenth centuries, the Roman Catholic missions became political agents. The missionary field was contested by the Jesuits, the Dominicans, and the Franciscans. But this war of monastic orders was supported by great European powers. Portugal was the champion of the Jesuits, and France and Italy of the Franciscans and Dominicans. Politics intruded to such an extent that the great and friendly Emperor K'anghsi complained to the missionaries that their dissensions ruined the cause they had at heart. In fact, contrary to a recent statement of an "Ex-Attaché" in the New York "Tribune," the Christian missions of the sixteenth and seventeenth centuries in China were so political that they went to pieces with the fall of the power of Portugal, and had come into the greatest discredit with the Chinese even before that time. (c) To-day the political pretensions of the Papacy have placed Catholic missions on a more political basis than are the missions of any other Church. The Protestant missions are non-political, except as the accidents of their life may be taken advantage of by ambitious governments in Europe, as was recently seen in the action of the German Emperor. (a) The education of the humblest members of society and the inculcation of the conception of their moral worth and inde-

pendence must always threaten the power of an absolute ruler. Christianity is, therefore, uncongenial to an Oriental despotism, as upon analysis it will be found uncongenial in its true definition to any despotism. In the East, Christianity's largest triumph has been won among the poor and despised. In China the lame, halt, and blind, the very abject, have been most benefited by missionary labor. In India the outcasts, the very pariahs, neglected by the other castes, have even received the Gospel of Jesus as the word of an earthly Saviour and Liberator. In the sixteenth century the Catholic missionaries to Japan sought out and converted the slaves and lowest orders of a feudal State. Such enlightenment of the most abused of his subjects alarmed the Emperor, who saw in the extension of Christianity the subversion of the government of which he was the head.

(2) The great body of missionaries do not interfere with Chinese courts of justice. Such action is a matter of policy with them. With the Catholic clergy this is not the case. As a Protestant myself, I am willing to ask the question, Why should not a missionary try to protect a Christian convert accused of crime, or in litigation? In the first place, it cannot be true that the criminal classes seek membership in the Christian Church in order to secure protection against laws which they have broken. A most interesting phase of the Christian Church in the East is its similarity to the primitive Church in the early Christian centuries. A member is not admitted easily or hastily. He becomes a catechumen, and is under constant instruction extending over months and sometimes over years. The number of new converts at each mission station is small, and consequently a missionary has minute and prolonged observation of any native seeking membership in the Christian Church. He cannot easily be deceived. Certainly there can be no wholesale deception.

On the other hand, if we ask what sort of justice it is that the Christian convert receives in case he is accused of crime, we discover that Chinese justice does not deserve the name. The criminal must prove his innocence, and the court tries to secure a confession of guilt by means of torture. The judge in small towns is

often a person who comprises in himself the function of chief of police and of prosecuting attorney. From such a judge, it can be easily supposed, there is slight escape after arrest has once been made. It is needless to say that Chinese punishments are barbarously cruel. The day I visited Canton seven executions took place, with no stir or comment among the people of the city. A book I picked up there contained rice-paper pictures of Chinese punishments, all of them of a disgustingly cruel nature. Has not a Christian missionary, in the name of humanity, a right to interfere, if he decently can, with such farcical justice? More than this, it is well known that the court is in such collusion with the jailers that accused persons are often condemned and sent to prison merely in order that the jailer may release them or mitigate their punishment for a money consideration which he shares with the judge. Chinese justice is so topsy-turvy and impossible that European and American merchants will have nothing to do with it. They are guaranteed the right of ex-territorial courts, where all cases of dispute between themselves and Chinamen can be decided by the laws and by the procedure of their own country.

(3) There is not an insolent disregard of native customs shown by Christian missionaries. On the contrary, many of the missionaries have adopted the queue, the costume and manners, of the Chinese. Some Protestants have gone so far as to marry Chinese wives in order to identify themselves with the people among whom they labor. Neither is there much chance of ignorant violation of Chinese customs. The missionaries who would be capable of that, the younger and less experienced men and women, are in all cases under the direction of older and more experienced missionaries, whose constant solicitude it is to be on good terms with the people among whom they live. The American Minister in Tokio told me he had never had a complaint against a native by a missionary or against a missionary by a native. Complaints lodged by natives and American merchants against each other were daily occurrences. Men who have pluck and resolution enough to exile themselves for life in a perpetual "yellow day" are not without the saving grace of common sense. The missionaries share

with all pioneers in the possession of practical wisdom. At St. John's College, Shanghai, at a beautiful chapel service, I saw the older girls of the Girls' School screened so that they could not be seen by the other worshipers, who were the college students, professors, visitors, etc. Upon asking why they were screened, I was told that it was to conform to the Chinese custom, which made it indecorous for them to be seen by young men in a public place. I noticed a middle-aged Chinese woman in constant attendance at the side of the lady principal of the Girls' School. I asked who this fine-faced Chinese woman was, and was told that she was an attendant, employed because the Chinese do not regard it proper for a woman to appear alone in public. The American lady principal was protected from comment by her presence. In fact, wherever you turn in a missionary compound, you discover some recognition in the usages of the missionaries of the peculiar customs of the country. Indeed, what would be gained by failing to fall in with the peculiarities of a foreign land? Nothing. On the contrary, unfriendly feeling would be incited against those objects for which the missionaries are giving their lives. Can we suppose them so obtuse or obstinate as senselessly to endanger their work? There is more sympathy between natives and missionaries than between natives and any other class of foreigners. In Japan missionaries have urged treaty revision by which the Japanese are allowed jurisdiction over foreigners in the courts. Their prophecies of the success of revision have proved true. In China missionaries have been chosen by the Government to distribute relief in time of flood in preference to Chinese officials.

(4) A missionary cannot live luxuriously or indolently on a thousand or fifteen hundred dollars a year, especially if he has a wife and children. The Chinese are a very poor people. Agriculture, as at present practiced there, will not adequately support the population. There is potential wealth in mines; there is cheap labor for industrial development; but to-day the Chinese are exceedingly poor. Their houses are unsubstantial and mean. It is only by way of comparison with the poor Chinese and their flimsy dwellings that a missionary can be

considered to dwell at ease. With their usual egotism, the Chinese have always regarded Europeans as representatives of poor races, because foreigners came to China to make money. Consequently, the Chinese considered themselves superior in wealth to the rest of the world. It would be wise, then, if all diplomatic, mercantile, and even Christian institutions of the East could be substantially housed to teach the Chinese an object-lesson. The missionary would gain nothing, and very likely would lose his life, by trying to live under the squalid and unsanitary conditions to which the great mass of Chinese are accustomed. Even to live in a native quarter is dangerous to health.

There are two ways in which a missionary's money accomplishes more for him than if he were at home. For instance, American gold is worth double its face value in Chinese silver. The banks in Asia keep their accounts in silver. If you deposit gold, you are credited with silver in China, at about double the amount of your gold deposit. If the next day you wanted gold, you would have to draw silver and buy gold. A missionary's salary there, if he keeps a bank account, stands in his name for about twice what it would in America. Then, again, labor is very cheap. As the missionary's house is usually provided for him, it can be seen that he is able to live, in terms of food and service, better in China than he could in America. But this is true of European bank clerks and other business agents in the East, and is the result of the same causes. At best he is an exile.

It is needless to say that the missionary is not indolent in Japan and China. To master the language requires the young missionary to study five or six hours a day for as many years. Most of this study is done with a teacher, and therefore is not of a wool-gathering sort, but is intense application. These studies are so arduous that young missionaries often break down. In Japan this mental collapse is called "head." An eminent American physician in Yokohama, of thirty years' residence, told me that these breakdowns were frequent, and among the saddest things in his experience. Besides his study, the young missionary is given his share of duties, which extend through the rest of his day, and generally through-

out the evening. I should say the missionaries give more hours to their work than the foreign mercantile agents, who, while hard-working, do not ordinarily have to learn the language, whose business is confined to definite hours, and who have the recreation of excellent clubs, with plenty of English sports, even including racing.

(5) The statement that the missionaries are deficient in mental cultivation is certainly untrue. Naturally, among a body of persons made up of different nationalities, from different social classes, and representing different religious bodies, there must be a difference in training and cultivation. The service performed at the mission stations is not all learned disputation. There is much nursing, Bible-reading, primary teaching, and there are services of a humbler sort, requiring devotion, character, and health. On the other hand, the missionary field has produced too many distinguished scholars to need defense. Personally, I was surprised at the high character of the different missionaries I encountered, either on steamers or at their stations, representing several Protestant denominations.

(6) It is a mistake to suppose that the Orientals are perplexed by the sectarian cut of the Christianity the missionaries bring to them. Denominationalism is a gentler thing in the missionary field than at home. Basil H. Chamberlain particularly commends the Protestant missionaries in Japan for their freedom from sectarian strife. Modern Protestant missions in the East have caused no scandal by bickerings and jealousies. On the other hand, sectarianism itself (the assertion by antagonistic sides of a religion that each is the only true faith) has not been a source of confusion. The Asiatics are used to sectarianism. Hinduism and Buddhism are riddled with sects, and even Mohammedanism has sectaries. Sir Ernest Sartow told me that the Christian sects were no bar to the propagation of Christianity in Japan. Even in the early days of Christian missions in Japan, toward the end of the sixteenth century, Hideyoshi, the great usurper, is said to have tolerated Christianity for a time, because among so many religions as then existed in Japan one more or less could, in his opinion, make no difference.

This would seem to be a sufficient answer to any writer who declares that the Japanese are confused by Christian sects.

I may be allowed, perhaps, a reference to a recent criticism of Christian missions by a writer upon Japan. Mr. Stafford Ransome claims that in Japan the Christian missions were at first welcomed, then opposed, and are now treated with indifference. This statement is very misleading, because it implies that the resulting indifference has been caused by the action of the Christian converts, who have tried Christianity, have found it wanting, and are now neglecting it. There has been among Japanese converts to Christianity no disappointment and failure after a season of enthusiastic hope. The present status of Christian missions in Japan is the result, not of spiritual experiences, but of political development in the Japanese government. It cannot be said that Christian missions in this century were welcomed in Japan. They got a footing with difficulty. But the result of their labors was to awaken a thirst for European civilization. After the revolution of 1868, Christian missionaries were popular because they helped to Europeanize Japan. An American missionary, at the invitation of the Emperor, remodeled the whole educational system of the country. Everywhere the missionary was in evidence as representative, not only of the Christian religion, but of the learning and institutions of Europe. As the new spirit grew, however, while it continued to be imitative, it nevertheless developed an insular and patriotic attitude toward its Occidental teachers. Europe and America treated Japan like a child. They would not give the native government jurisdiction over foreigners. The child in turn grew surly, and threw away some of the gifts it had received from Western civilization, and undertook to return to a more strictly Japanese manner of life by putting on once more the national costumes, by using once again old customs, and by worshipping at the shrines of Shinto and Buddha. An intense race-consciousness, self-confidence, and pride superseded the former willing tutelage. While Western civilization was in fashion in Japan, from 1878 to 1888, Christianity was much sought after by the Japanese. For the last ten years or

so it has received the indifferent attention that all things coming from "abroad" have been vouchsafed. The Japanese are rationalistic and utilitarian, consequently Christianity does not easily appeal to them. But the work of Christian missions is progressing. It produces most excellent results on Japanese character, and the social and domestic weaknesses of Japanese life are peculiarly susceptible to the influences of Christianity. The phrase "Christian home" denotes relationships so pure and delightful and new to the Japanese that it has been adopted into the language as practically descriptive of something which the Japanese had neither known nor been able to express.

The European and American merchants whom I met in the East spoke well of missionaries. The United States Minister to Japan went to Tokio hostile to missionaries; now he is an enthusiastic defender of them, as a result of his observation.

There is, however, one condition of foreign residence in China that rather separates the merchant from the missionary. The merchant relies to such an extent upon the consular courts, and consequently feels so independent of the natives, that a somewhat supercilious attitude is easily developed in the foreign business population toward the people in whose country they reside. The final result of this spirit is mutual suspicion and some ill will. This antagonism between the foreign business community and the natives existed in Japan until a year ago, when treaty revision abolished ex-territorial courts. In India a very serious outbreak took place against the then Viceroy when it was proposed to try Europeans before a native court. The missionaries, on the contrary, trust the natives and are trusted by them.

To tell the truth, as far as I can see, the missionaries are contributing more to the advancement and enlightenment of the Far East than all other agencies combined. The diplomats are so much concerned with national rivalries that they have no especial gift to the people or to the government except the letting of light into China through the opening of the treaty ports, and the example of splendid and honorable service seen in such personalities as Sir Robert Hart. The Western merchants do not like protracted residence in the

East, and while there come as little as possible into contact with the native life. The missionary is the only man who professes not to be homesick, but who throws his lot in with the people and tries to sympathize with their needs and to understand them. The schools, the hospitals, the examples of unselfish devotion which the missionary field affords, have larger gifts for the native races of the East, and especially for China, than ever proceeded from any other source.

The most promising agency for reform in China is the native press. But this audacious and progressive experiment in journalism would have been impossible had not the missionaries first supplied

fonts of type in Chinese character. The most beneficent institution in China is the Christian hospital, established and maintained by missionaries. St. Luke's Hospital, Shanghai, is so much appreciated that for nineteen years it has been self-supporting. The most saintly deed in China is the rescue of troops of the blind, especially young girls dedicated to infamous lives, who are instructed by the missionaries in useful knowledge by the aid of a raised-letter system invented by a Christian teacher. The most far-reaching influence in China is that which proceeds to-day from Christian schools and is the result of Western education and the example of Christian character.

## A Visit to the Visayas<sup>1</sup>

By Phelps Whitmarsh

Special Commissioner for The Outlook in the Philippines

**D**AYBREAK on the morning of May 1, 1900, found the Indiana cautiously picking her way into the wooded harbor of Palanog, which lies on the east coast of the island of Masbate. Ahead of her ran the shallow-draught Helena and the launch Baltimore, sheering to right and left as they went and crying the soundings. They were finding a safe road for the big white transport. Two days before, while entering Santa Cruz harbor, she had poked her nose up on a sand-bank, thanks to Spanish charts, and it took the whole fleet tailing on to her stern to pull her off again. After rounding the point of the little peninsula which forms a natural breakwater, we swung into a deep, land-locked basin and anchored within three hundred yards of the shore. The information gathered by the military authorities concerning Masbate as a whole was exceedingly hazy. Beyond its latitude and longitude nothing was certain. It was reported, however, as being an island twice the size of Marinduque, sparsely inhabited by Visayans of bad character and the rendezvous of a large number of Tagalog insurgents who had been driven from the south of Luzon. As the latter were supposed to have plenty of arms and ammunition, a strong resistance was expected; but, after the "resistance" offered

by the people of Marinduque, we were cynical. Certainly there was no appearance of opposition on shore. The nipa lookout on the point, which was raised on bamboo stilts some fifty feet from the ground, had been empty since we sighted it, the beach and houses scattered along it showed no life, the harbor was without a boat, and the whole place seemed deserted.

Before the landing party were in the boats, however, the Helena signaled that armed men could be seen from her tops among the trees to the right of a low seawall which was evidently the usual landing-place. This rather altered the look of things. As the enemy were undoubtedly expecting the troops to disembark at that point, it was considered advisable to disappoint them, so the steam launches were ordered to tow the boats back to the end of the peninsula and land under the walls of a fort-like ruin which stood there. At the word of command away we went, first swinging in a circle to clear the vessels, then stringing out in a long line, with flags flying and bayonets glistening, towards the harbor entrance. Suddenly, as we turned sharp in to the coral beach, Boo-o-o-m! went one of the Helena's big guns. A cloud of white dust rose from the ruins in front of us, and with it an excited cheer from our men. A moment

<sup>1</sup> Copyright, 1900, the Outlook Company, New York.



later the *Helena* turned loose everything. From her deck the insurgents could be seen running toward the point to oppose our landing, and she was making the road hot for them and the ruin untenable. Amid the chirruping of the Maxims from her fighting-tops, the boo-o-o-m of her six-inch guns, and the thunder of her nine-pounders, we leaped into the shallow water, rushed up the little rise, and scaled the ruins. But already the enemy were in full flight. The *Helena's* thunderous shower of lead had served to good purpose. A long chase up the grass-grown street ensued, and a running fight among the mangroves, in which one insurgent was killed and two were wounded. Gradually the popping rifles died away; the foot-race which has been run with such regularity in all parts of the Philippines ended, as usual, in favor of the Filipinos, and the "battle" was over.

At the white-walled cemetery the halt was sounded, and, after an outpost had been stationed there, we returned to the gray, dilapidated pueblo to establish quarters for the three companies of the Twenty-ninth Infantry which were to remain and pacify the island. While this was being done, the surrounding country was carefully reconnoitered and the enemy located, about three hundred strong, in the town of Mobo, seven miles to the southward. Two Filipinos who had given themselves up were sent with a letter to the local chief inviting a conference; but before any definite answer had been received, the *Indiana*, her expeditionary work being finished, was ready to sail, and I left without knowing whether the post encountered further resistance or not. Masbate is practically a virgin island, inhabited by a poor class of Visayans and renegade Tagalogs, whose numbers are variously estimated from ten to thirty thousand. Cattle and timber are its only products.

From Masbate we steamed along the steep, rocky shores of Ticao, a long strip of an isle almost uninhabited; and, turning sharp round the northern end of it, we headed for Sorsogon, the most southerly point of Luzon. Late in the afternoon we entered the great indent in the coast known as the Bay (it would better have been called the Gulf) of Sorsogon, with the naked, red-brown cone of Bulusan

rising out of the hills of foliage to our right, and the majestic Mayon lifting its smoking peak eight thousand feet above us to the left. A month or so earlier this volcano had been in a state of eruption, had sent streams of molten lava down its sides, lighted the country with its giant beacon, and then darkened it with smoke and ashes. Steamers passing along the coast came to an anchor, and the natives fled in all directions. As we saw it that evening it was a purple pyramid outlined sharp against a golden sunset. From the new crevice at its apex rose a funnel-shaped pillar of steam, which, after ascending a few hundred feet, was caught by an upper current and carried in a tapering, pink-tinted cloud far into the west. A more perfectly shaped mountain than Mayon cannot be imagined.

Sorsogon Province is the greatest hemp-producing district in the Philippines. The volcanic soil seems to be particularly favorable to the growth of the plant, and although its quality is by no means as fine as much grown elsewhere, its quantity makes it the basis for market prices. The Philippines, indeed, as a whole, are extraordinarily rich in vegetable fibers. In no matter what part, one can find a shoot, a palm, a climber, a bark of a tree, to mend one's broken cart or strengthen one's shaky carriage. There are plants which creep, like the powerful bejuco; others herbaceous, like the piña, with its silky filaments; and there are great luxuriant trees like the balibago, whose shoots carry large quantities of ordinary dark fiber, but of such strength and undoubted utility that they will surely be used industrially some time not far distant. The shrub called anabo resembles, both in its appearance and its fiber, the well-known China grass. It grows so marvelously in this country that wherever it has been planted it has, without cultivation, defeated even the persistent Philippine grass, and in a few years has invaded great tracts of land. The anabo gives fully four crops a year, and its fiber is silk-like in its fineness and softness. In the years to come some enterprising manufacturer will doubtless send to one of the great expositions a tapestry woven from the fibers of five trees that grow in wild luxuriance on the margins of the river—fibers prepared only

by a simple steeping. Cotton, too, has been a product of the Philippines since the days of the Compañía de Filipinas. During recent years the superior qualities, such as Sea Island, Carolina, Jumel, Peru, and others, have been introduced, and all have given splendid results. When a stable government is assured, and the United States wakes up to the value of these islands, they cannot but become a great center for the manufacture of textile fabrics and paper.

But the queen of the Philippine fibers, indestructible and without a substitute, is *abacá* or hemp, the *Musa textilis* of the botanists. Abacá is of the same family as the plantain and the banana, and to the ordinary observer's eye is indistinguishable from either. In southern Luzon and the Visayas it is planted up from the valleys and plains on the mountain slopes, or on flat, low hills where the soil is fertile and humid. It may be grown from the seed of the fruit, raised in a nursery, but the common method is to use strong young shoots taken from the roots of the matured plants. The ground needs no more preparation than that of clearing away the underbrush and cutting down enough trees to let in light and ventilation. The remaining trees give the amount of shade the young *abacá* requires. Planting is simple and extremely primitive. As open stretches are made, holes are dug in the virgin soil and the young shoots are placed in them, by guesswork, about ten feet apart. Likewise the care of a new plantation is easy. A gradual reducing of tree-roots, and, once or twice a year, a cutting of the weeds and rank grass with a bolo, is all the work that is necessary. At the end of the third year from planting, or six months earlier if the soil be unusually rich, the first crop may be cut from the matured stalks. As these are cut down, others spring up in their place, and the roots spread, so that an old plant may have twenty or thirty stalks in all stages of growth. Thus, when once the plants have attained their full growth, the plantation is a continual producer—an all-the-year-round crop. And so it continues for six or seven years, when it is advisable to replant. After cutting, the stalks are stripped one by one of the leaves of which they are formed, and then comes the work of producing the valuable fiber.

Upon a fixed frame or a movable wooden horse a scissor-like mechanism is set up. The lower part of the scissors is a strong, toothed knife, which is kept close against the upper part by means of a weight hanging from what I may call the handle. The upper part is merely a rigid piece of hardwood. The pressure, that is to say, the tightness of these two surfaces, is regulated by a pedal attached to the weight. Between the steel and the wood the long strips of leaf are entered and quickly drawn through. By this means the fleshy parts of the leaf are scraped off, and the fiber remains in the hands of the drawer. As it is pulled, the fiber is thrown over a hook or bar, and, when dried in the sun, is ready for baling and shipping. Such is the most difficult and most characteristic agricultural work in the Philippines.

In going through various hemp plantations I have often asked myself if, under these primitive conditions, with such a want of cultivation, abacá is the best-paying crop in the islands, which is saying a good deal, what will the results be when it is highly cultivated and fertilized? For since Georges Ville, the noted agriculturist, demonstrated the chemical substances which nourish plants, the benefit of suitable fertilizers is not to be doubted. It is possible, moreover, that such a measure might shorten the long term of three years between planting and the first crop. In the work of extracting the fiber, too, there is room for radical improvement. Under the present system the labor is expensive, difficult to obtain, and wasteful. One-half of the fiber which the laborer draws he takes in payment for his work. This fat recompense, which originated with the early Spanish planters of small capital, and which is out of proportion to the work done, has become a custom—a custom, however, which united action should abolish; for such high wages, instead of stimulating the workmen and making them steady laborers, rather encourages them to idleness, since in a few days they can make enough to keep themselves, fight their cocks, and gamble for a month. It must be remembered that the average Filipino neither works for the love of it nor yet for the sake of laying up riches—necessity is his only spur; and this, by nature's kindness, he feels comparatively seldom. Labor is the grand, I

may say the only, difficulty in the way of the abacá planter. In the operation of drawing, moreover, enormous quantities of the product are lost by careless handling and the coarse knife, which breaks and cuts the fibers. At every knife great piles of this valuable refuse are allowed to lie and rot. But these things will hardly be remedied until human muscles are replaced by steam, and a machine is invented to separate the fiber. Then the fifty per cent. of the product which now goes to the laborer will be saved, and the waste of this primitive system done away with. Even as things are now, however, abacá is probably the most profitable crop known. The last obtainable statistics regarding its production are those of 1897. That year the exports alone, not including the large quantity used in the islands, were as follows:

United States.....	835,926 piculs
England.....	807,044 "
Japan, Australia, etc.....	161,786 "

Total..... 1,804,756 "

This, at the average price of the year (\$14 Mexican), amounts to the goodly sum of \$25,266,584 Mexican.

While at Sorsogon (May 5, 1900) we heard rumors of the disastrous fight on the island of Samar, in which twenty-one of our men lost their lives. The province and indeed the whole of the South Camarines were overrun with guerrillas, and neither life nor property was safe in any part save where American troops were stationed. "The peaceful southerners" seemed to have been infected with the same disease as their brothers, the Tagalogs, and were fighting, if anything, rather harder than their brothers. This southern end of Luzon is a beautiful, mountainous region, cultivated more, perhaps, than any part of the Camarines, and dotted with pretty little towns along the coast; and yet so little has nature been disturbed that one has to search for a patch of cleared land.

From Sorsogon I took boat to Iloilo, a charming trip of about thirty-six hours through the Visayan group. Leaving behind us Mayon, now a sunlit cone, still shrouded at the summit with a nightcap of its own making, we again passed Ticao and

Masbate at their northern extremities, and rounded Romblon, with Marinduque on our starboard beam and the highlands of the mysterious Mindoro blue in the west. Later we ran close along the western shore of Tablas, and, toward nightfall, Panay hove in sight. All day I sat, glass in hand, scanning the shores of these "gardens of the sun"—isles, all of them, fair to the eye, fertile beyond comparison, and full of promise. Strange it seemed in these enterprising times to find such timber and such mines of agricultural wealth lying undiscovered—mapped, to be sure, but to all commercial purposes unknown.

Picturesque Guimaras, with its mushroom islets, its caves and coral cliffs, its tiny coves and waves of varied green, was beside us at noon next day, and two hours later we dropped anchor off the old fort at Iloilo. This town, which is one of the five clearance ports of the Philippines, is next in importance to Manila. Though its exports include hemp, tobacco, sibucao, pearl-shell, and piña and jusi cloths, its main commerce is sugar. As the collecting and shipping point for the sugar of Negros as well as its own product, Iloilo handles probably eighty per cent. of the archipelago's output. Previous to the wanton firing of the place by the insurrectionists, it was doubtless a finely built town, but at present its aspect is far from imposing. It is built, moreover, upon an unsightly flat, is without a water supply, and, until considerable dredging is done, it can have no harbor worthy of commendation. The retail business of the town is almost wholly in the grasp of the Chinese, though most of the exporting and importing is done by Scotch and English merchants, of whom there are a small colony. Every large house in Manila has a branch at Iloilo. Notwithstanding its size and importance, Iloilo, like every other Philippine town save Manila, is destitute of hotels, restaurants, or any accommodations for the traveler. The proverbial island hospitality, however, more than atoned for this loss. Through the kindness of Mr. Fife, the British Vice-Consul and manager for Smith, Bell & Co., I was entertained in true English fashion; and it must be said that, while I remained in Panay, all my comfort and pleasure were due to Mr. Fife and his associates. The colony had its club, its

\* A Philippine pico is 1.37 lbs.

tennis, its five o'clock tea, and was in many respects quite the most homelike and friendly little company I had found in the islands. A tennis tournament was in progress when I left, and I am still speculating as to the outcome, and hoping, for the sake of the "house," that Sheward was the winner.

During my stay at Iloilo I made several short trips into the neighboring country, visiting Santa Barbara, Molo, Jaro, and other towns. Jaro, especially, has a famous market for native cloth. The silky and expensive piña, the less fine jusi, gauzy hemp fabrics, embroidered pañuelos, bright-colored cotton sarongs, all woven on hand-loom in the houses of the people, were laid out under low nipa booths, while the vendors sat cross-legged upon the ground. Two or three thousand people swarmed in and out among the lines of booths, haggling and jewing and asking exorbitant prices after the fashion of the Asiatic, but buying, it seemed, comparatively nothing. Such a crush as it was! Such high words and betel-spitting, and such an overpowering smell of cocoanut oil! In another part, an odorous locality, dried meat and fish were for sale, and Visayan pottery, mats, rope, and baskets. The sound of a loud voice chanting some unintelligible words drew us to the stand of a seller of shrimp-paste, who was dispensing great lumps of the stuff out of a mat container on strips of plantain leaves. Near by were women offering flat baskets full of fried grasshoppers, which I found by no means unpalatable. Tuba, not free from ants and other insects, was placed in the sun in brimming glasses to tempt purchasers; and mangoes, great luscious ovals as large as my two fists, were for sale everywhere for a shade more than half a cent apiece.

One day Mr. Miller and I hired a baroto and had a spinning sail over to Guimaras and back. The Panay baroto, like all native boats, has a dugout canoe for its foundation, though its sides are built up six or eight inches with stiff mat-work, curving outward slightly and plastered with a pitchy substance to make it watertight. Across the boat, at the bow, stern, and waist, three hardwood poles are lashed, extending on both sides from six to ten feet, and carrying at their extremities one or two large bamboos, known as

batangas. The latter serve to keep the cranky craft from turning over, and permit the use of an immense spread of sail. In a strong wind the crew perch themselves far out on the weather batangas in numbers sufficient to keep the baroto on an even keel; and this has given rise to the expression "a one-man-breeze," signifying a light air, or a two, three, or four man breeze, denoting winds of increasing force. As most Filipinos prefer to sit cross-legged or upon their heels rather than upon chairs, their boats are without seats. Passengers are supposed either to squat on the narrow deck, in no place more than two feet wide, or to stand out on the batangas. The most curious part of the boat, however, is the rudder, which, instead of being square astern, is placed on the side, with the tiller pointing aft. Crude as the baroto is, with its hollow-log body and its mat sails, it is an excellent sea boat, and has marvelous sailing qualities. Guimaras is a delightful little island, almost wholly uncultivated and without a road to its name. It boasts an abundance of good water, a temperature several degrees lower than Iloilo, and several remarkable caves, one of which, though it has been entered for a mile or more, is still of unknown extent.

Panay is an island of more than average wealth, and, comparatively speaking, is fairly well developed in an agricultural way. A few Negritos are said to exist in the mountains of the northwest, but, with this exception and a few hundred Chinese, it is peopled wholly by Visayans, who—although they wear the Malay sarong in place of the saya and tapis, speak a different language, and are generally, perhaps, of a milder character—cannot otherwise be distinguished from the inhabitants of Luzon. This lack of novelty, together with the unsafe condition of the whole country except within a few miles of Iloilo—and rather determined fighting was in progress throughout the western province of Antique—decided me to give up the idea of riding over the island, and hurried me on to Cebu. This long mountain chain of an island occupies the same position in regard to hemp that Iloilo does to sugar. All of the products of the eastern Visayas—Samar, Leyte, Bohol, and other islands—are shipped from its

capital town of the same name. Cebu, one of the first Spanish settlements in the Philippines, is, historically, an interesting old place. It claims to have the oldest church in the islands, and to be the landing-place of Magellan. The latter claim, however, is unfounded. I believe it is fairly well established that the famous discoverer first landed near Surigao on the island of Mindanao, though there is no doubt that he met his death on Mactan Island, which lies opposite the town of Cebu. At the Church of Santa Niñon the statue of the child saint which, after being sent to Rome, was so "miraculously" changed from a golden statue to one of wood on the return journey, is still to be seen; and at the convento, now the hospital, there is a collection of portraits of former Cebuan bishops and several saints—a villainous crew, if the artist is to be believed. Facing the Pacific as it does, Cebu has a cooler, drier, and healthier

climate than the islands further west. It is famous for its mangoes and its sea-shells, and is reported rich in coal, iron, lead, and gold. The Cebuan bolo, a short, curved, heavy blade with a curious handle and a carved wooden scabbard, is the most characteristic of its manufactures. In most respects, however, in people, customs, manners, architecture, and landscape, I found Cebu similar to Luzon. The island was pacified only to the extent of the principal town and its immediate neighborhood; and, indeed, that not wholly, for one of the barracks inside the town was fired upon by insurgents a few nights previous to my arrival. Hoping for newer and better conditions further south, I again embarked, tossed my remaining coppers to the diving boys and girls who surrounded the vessel, and, passing round the western arm of Mindanao, entered the peaceful Sulu Sea.

Mati, Mindinao, P. I.

## The Life and Literature of the Ancient Hebrews

### XIV.—The Hebrew Lyrics

By Lyman Abbott

**T**HE Hebrew Book of Psalms contains all the extant lyric poetry of the ancient Hebrews. The word lyric is derived from the word lyre; in its original significance a lyric poem is one intended to be sung with accompaniment on the lyre. Substantially all the Hebrew poetry intended to serve thus as a vehicle for song is included in the Book of Psalms.

The most notable characteristic of the Psalms is that they are all—with possibly two or three exceptions—religious. This will at first, perhaps, seem to the casual reader a truism, since this collection of Psalms is in the Bible; but it is in fact very significant that all the lyrics of the Hebrew people which have been preserved are of one spirit. Imagine that all the extant lyrics of an ancient people were amatory, or all were martial, should we not draw some conclusions respecting the people from this fact? In saying that all the lyrics of the ancient Hebrews are religious, I mean that they all are expressions

of some phase of the divine life. Is there sorrow? it is because of separation from God; joy? it is because of the presence of God; confession? it is of sin against God; praise? it is praise of God. No songs of lovers to their mistresses, or of praise to victors in war or athletic contests; no dirges over the bodies of the dead; no marriage songs; no glorification of nature; all is sacred, all divine. And if we may believe that these collections are simply relics selected from a much greater mass of Hebrew lyrical poetry which has now perished, then we must either suppose that substantially all the lyrics of the Hebrew people were religious in their character, or else that only those which were religious found such a place in popular esteem that they were preserved from oblivion. The former is probably the case. The Hebrew people were permeated by the spirit of religion. Their laws, their customs, their festivals, their dramas, their fiction, their folk-lore, their

proverbs, their popular songs—all were pervaded by their faith in Jehovah as the God, the King, the Father, of their nation. This is the first and most notable fact which confronts us at every turn in our study of Hebrew literature.

Poetry is difficult, perhaps impossible, to define. It may be said, however, to have two characteristics—one an artificial beauty in form, the other a vital beauty in spirit. The most exquisite figures of imagination, the greatest intensity of emotion, unaccompanied by the peculiar beauty of form which belongs to poetry, may constitute poetical prose, but not poetry; it is prose, though it may be poetical prose; the most perfect beauty of form, if it clothes unpoetical ideas, is not poetry. In English literature the form consists of one of two elements—rhyme and rhythm. Hebrew poetry contained neither. The formal characteristic of Hebrew poetry consisted in certain artificial arrangements of the lines, either in parallelism, or in antitheses, or in the repetition of a refrain at the end of each verse or paragraph, or in a dramatic interplay of characters, as between the soul, the prophet, and Jehovah. These forms are illustrated by Psalm xxiv., as sung by a procession of priests and people on some great festal day. The reader must imagine Jerusalem full of pilgrims gathered from all parts of Palestine; a great procession formed in the city; priests leading the way; a band of music composed of lyres, viols, reeds, cymbals, castanets, drums, trumpets, accompanying it. The procession reaches the Temple gates, which are closed; and the following musical colloquy takes place:

*Chorus in procession:*

The earth is the Lord's, and the fullness thereof;  
The world, and they that dwell therein.  
For he hath founded it upon the seas,  
And established it upon the floods.

*Priest; a solo:*

Who shall ascend into the hill of the Lord?  
And who shall stand in his holy place?

*Another priest, responding:*

He that hath clean hands, and a pure heart;  
Who hath not lifted up his soul unto vanity,  
And hath not sworn deceitfully.  
He shall receive a blessing from the Lord,  
And righteousness from the God of his salvation.

*Chorus, in procession:*

This is the generation of them that seek after him,

That seek thy face, O God of Jacob.

(Selah.)

*Chorus, at Temple gate:*

Lift up your heads, O ye gates;  
And be ye lift up, ye everlasting doors:  
And the King of glory shall come in.

*Response from within:*

Who is the King of glory?

*Chorus, without:*

The Lord strong and mighty,  
The Lord mighty in battle.  
Lift up your heads, O ye gates;  
Yea, lift them up, ye everlasting doors:  
And the King of glory shall come in.

Then the gates are thrown open, and the procession enters while the priestly doorkeeper repeats the question:

Who is this King of glory?

and the procession chants the reply:

The Lord of hosts,  
He is the King of glory.

The spirit of poetry is much more difficult to define than the form. Without attempting anything so ambitious, I will venture to assume that the spirit of true poetry includes at least two elements: truth and beauty. There are two worlds, an outer and an inner: a world of sense and a world supersensuous; a world which we enter through the eye and the ear, and a world which we enter through the emotion and the imagination. To see clearly this inner, this invisible, this real and eternal world, and so to translate it into outward form that men with less power of vision can see it also, this is the function of the artist, the musician, and the poet. Their end is the same, their instruments are different. No man is a true poet unless he first of all sees what other men of less poetic genius have failed to see, and then through literary forms interprets this vision to others. What we have to ask ourselves about the Hebrew lyric poets is, What did they see, or think they saw, respecting the essential nature of God and his relation to nature and to men? We are not to ask, What is their theology? Strictly speaking, the poet has no theology. He is an observer, not a philosopher—but an observer of the invisible world; he tells us what he has seen, and leaves us to co-relate the visions with one another, with the visions of other poets, and with the facts of the outer world, and out of all this material to construct a philosophy. The poet precedes the philosopher, as the observer precedes the scientist. Our question is not, What was the theology of

the Hebrew poets? (though out of their poems we can construct a *quasi* theology;) but, How did they see God? how did he seem to them in his essential character and in his relations to nature and to men?

For this much is evident concerning these Hebrew lyrics, that they are expressions of experience. They are not works of art—that is, they were not written for artistic effect; they are not dramatic—that is, they are not the imagined experiences of others. They have sprung out of the heart of the poets—that is, out of the heart of the nation—and are expressions of the experiences of their authors. In them, therefore, are varied experiences: love and hate, joy and sorrow, faith and doubt, hope and despair; experiences in victory and in defeat, in temptation, in repentance, and in restoration; at home and in exile; surrounded by friends and environed by enemies. They include, therefore, songs of praise and songs of penitence; songs national and songs individual; songs ecclesiastical and songs for the household; songs of ebullient joy and songs that are one long plaint of sorrow; songs of triumphant victory and songs of spiritual struggle. It is hardly too much to say that every phase of religious experience which has ever found voice in sacred poetry is to be found expressed in some form in this collection of Hebrew lyrics. They are not all expressions of saintly faith and hope and love; sometimes the weakness of the soul is fully recognized and frankly confessed: Will the Lord cast off forever?  
And will he be favorable no more?  
Is his mercy clean gone forever?  
Doth his promise fail forevermore?  
Hath God forgotten to be gracious?  
Hath he in anger shut up his tender mercies?  
And I said, This is my infirmity;  
But I will remember the years of the right hand of the Most High.  
I will make mention of the deeds of the Lord;  
For I will remember thy wonders of old.<sup>1</sup>  
Sometimes impassioned emotions, natural but not saintly, find expression in them. This is the case in the so-called imprecatory Psalms, which have been in all times a source of great ethical perplexity to Bible students. Imagine the people of Israel prisoners in Babylon; their holy city destroyed; the sacred Temple razed to the ground; many of their fellows put

to the sword; their children killed, their women ravished, before their eyes. Their captors deride their religion, taunting them with the question, Where is now thy God? and derisively calling on them to sing their Temple songs to Him who has abandoned them to desolation; and this is the answer of one of their poets:

By the rivers of Babylon,  
There we sat down, yea, we wept,  
When we remembered Zion.  
Upon the willows in the midst thereof  
We hanged up our harps.  
For there they that led us captive required of  
us songs,  
And they that wasted us required of us mirth,  
saying,  
Sing us one of the songs of Zion.  
How shall we sing the Lord's song in a strange  
land?

O daughter of Babylon, that art to be destroyed;  
Happy shall he be that rewardeth thee  
As thou hast served us.  
Happy shall he be that taketh and dasheth thy  
little ones  
Against the rock.<sup>1</sup>

How, it is asked, can such a Psalm be reconciled with Christ's command, "Love your enemies, and pray for them that persecute you"? It cannot be reconciled with that command. It is not a divinely inspired example to be imitated; it is a very human experience to be shunned. It indicates the meaning of Christ's command, and illustrates his example by setting in contrast with it the natural feeling of a truly devout soul under persecution. And yet in one respect the Psalm is inspiring and worthy of imitation. Devout people need to be inspired with hatred of cant—the spirit which incites us to say to God, not what we think, but what we think he thinks we ought to think. To be sincere, simple, genuine, transparent with God, to dare to show him our worst as well as our best, to dare to ask him to search us and see if there be any evil way in us, to treat him as we treat the physician, pointing out to him everything in us that he may teach us what is evil and what is good, and how to abhor the evil and to cleave to the good, to treat him as our best and most intimate friend from whom we wish to conceal nothing—this is one of the lessons which the unreserved candor of these ancient lyrics teaches, and which the Church still has need to learn.

<sup>1</sup> Psalm cxxvii., 7-11.

<sup>1</sup> Psalm cxxxvii., 1-4, 8, 9.

We are not, then, to regard the Book of Psalms as a collection of artistic lyrics; nor as dramatic interpretations of experiences imagined by the writer to be acceptable to God; nor as embodying a system of divine truth, or even the contents of such a system; nor as inspired revelations of experiences which, being divinely created, are to be blindly imitated. We are to regard it as the actual expression of the experiences of a devout people, to be studied that we may escape their doubts, their despair, their hate, their tumultuous trouble, and may secure their faith, their hope, their love, their peace; the better guides for us in our times of doubt and fear, because written by those who had like experiences and out of them were conducted, as Israel out of the Red Sea, by their God. The experience of these writers is not always congruous; but there are certain fundamental elements common to their experiences; and from them we may deduce, not indeed a coherent system of theology, but a united testimony respecting certain aspects of the divine life.

Conceiving, then, this book as an anthology of sacred lyrics respecting the deeper religious experiences of this Hebrew people during eight centuries of their national life, we ask ourselves what are the distinguishing characteristics of the experiences which it interprets.

The most fundamental fact is that God is throughout these lyrics felt as a universal Presence. Long before the doctrine of divine immanence was thought out in theology, long before Herbert Spencer had formulated the result of philosophy in the phrase, "Amid all the mysteries by which we are surrounded, nothing is more certain than that we are ever in the presence of an Infinite and Eternal Energy from which all things proceed," these ancient poets had realized this fact as an experience. It is sometimes said that the Hebrew conception of the deity was anthropomorphic. If by this is meant that the ancient Hebrews conceived of God as having experiences interpreted to us by human experiences—joy and sorrow, hope and regret, love and wrath—it is true; if by it is meant that they conceived of God as embodied, it certainly is not true of these Hebrew singers. They neither localized him on a throne in

the distance, nor in a temple upon the earth. I know not where in literature, ancient or modern, can be found a sublimer expression of the faith in God as a Spirit who transcends all space-relations than in the One Hundred and Thirty-ninth Psalm:

Whither shall I go from thy spirit?  
Or whither shall I flee from thy presence?  
If I ascend up into heaven, thou art there;  
If I make my bed in Sheol, behold, thou art there.

If I take the wings of the morning,  
And dwell in the uttermost parts of the sea;  
Even there shall thy hand lead me,  
And thy right hand shall hold me.

If I say, Surely the darkness shall overwhelm me,  
And the light about me shall be night;  
Even the darkness hideth not from thee,  
But the night shineth as the day;  
The darkness and the light are both alike to thee.

Yet the reader will observe that this is not a theory of divine immanence; it is not, like Herbert Spencer's formula, a deduction from an examination of the mysteries by which we are surrounded. The Presence is felt, realized, experienced; the Psalm is a testimony; wheresoever the writer goes, he finds his God. No other Psalm states this as clearly, as definitely, as the one hundred and thirty-ninth, but this experience of God as a universal presence underlies, pervades, characterizes, all these lyrics. They are illuminated by this God-consciousness.

It is this realization of a divine presence which gives peculiar sublimity to the Nature Psalms. These are not praises of nature; they are not glowing nor picturesque nor awe-inspiring portrayals of natural phenomena. They have no resemblance to Lord Byron's description of the thunder-storm in the Alps. They do not personify these phenomena and represent them as in themselves living entities. There is in them no hint of local deities or sprites or fairies or dragons, malicious, mischievous, or beneficent. Nature is alive, but the life is that of Jahveh, and what inspires the poet is not the phenomenon, but the God who is behind the phenomenon. In the thunder-storm Jahveh bows the heavens and comes down; the darkness is his hiding-place; the clouds are his pavilion; the lightnings are his arrows.<sup>1</sup> He is no less in the milder phases of nature's life. "He sends forth the springs

<sup>1</sup> Psalm xviii.



into the valleys;" "he causeth grass to grow for cattle, and herbs for the service of man;" he makes the darkness, and it is night, when all the beasts of the forest do creep forth; the young lions seek their meat from him; all living things wait on him; what they gather he gives; when he hides his face, they are troubled.<sup>1</sup> Everything, therefore, in nature gives praise to Jahveh. All phenomena constitute a great orchestra ranged together and in harmony; at the command of the leader they glorify him. "The heavens rejoice; the earth is glad; the sea roars; the fields are joyful; the trees of the wood rejoice."<sup>2</sup> The whole world is one vast cathedral, and all things in it a great chorus choir; "and in his temple every thing saith, Glory."<sup>3</sup> The poet recognizes no difference in this respect between different phenomena. The terrible things in nature also declare Jahveh's praise. There is reverence for Jahveh, awe in his presence, but no dread of him. That he is king and reigneth; that he is to be feared above all gods; that he is a righteous judge and is coming to judge the people with his truth, are causes, not for fear, but for rejoicing.<sup>4</sup> Plutarch, in an eloquent passage, has described the impression produced on the pagan mind by belief in the universal presence of the deity: "He fears not the sea who never goes to sea; nor a battle who follows not the camp; nor robbers that stirs not abroad; nor malicious informers that is a poor man; nor earthquakes that dwells in Gaul; nor thunderbolts that dwells in Ethiopia; but he that dreads the divine powers dreads everything: the land, the sea, the air, the sky, the dark, the light, a sound, a silence, a dream."<sup>5</sup> Of this dread of the universal presence of God there is no hint in these lyrics. That presence inspires to joy, a joy that often breaks out in exultant hal-lujahs, in spirit not unlike our huzzahs. In this joy, not in what Jahveh has done or given, but in Jahveh himself, in his mere presence, everything is called on to unite. Like a healthy boy whose spirits must find vent, the poet calls for noise, "a joyful noise," unto Jahveh. All instruments are called into play to express this rejoicing: the harp, the timbrel, the psal-

tery, the trumpet, the cornet, the pipe, the stringed instruments, the loud-sounding cymbals.<sup>1</sup> Nor is this enough. Like the lover, he calls on nature to join in his rejoicing, the high and the low, the awful and the beautiful, the old and the young:

Praise the Lord from the earth,  
Ye dragons, and all deeps;  
Fire and hail, snow and vapor;  
Stormy wind, fulfilling his word:  
Mountains and all hills;  
Fruitful trees and all cedars:  
Beasts and all cattle;  
Creeping things and flying fowl:  
Kings of the earth and all peoples;  
Princes and all judges of the earth:  
Both young men and maidens;  
Old men and children:  
Let them praise the name of the Lord;  
For his name alone is exalted:  
His glory is above the earth and heaven.\*

This presence of Jahveh is seen not alone in nature; it is the secret of the nation's greatness. These lyrics contain no praises to the nation's great men; no odes to Moses or Joshua or David or Solomon;<sup>2</sup> none to the great prophets or leaders of Israel: these are all forgotten in the absorbing brilliance of Jahveh's glory. It is not Moses who delivered Israel from Egypt, it is Jahveh; Jahveh who "brought them forth with silver and gold;" Jahveh who rebuked the Red Sea, and "led his people through the depths as through a pasture-land;" Jahveh who "spread a cloud for a covering, and a fire to give light in the night." It was not Joshua who conquered Canaan; it was Jahveh who "smote many nations and slew mighty kings," and gave their land for a heritage to Israel his servant.<sup>3</sup> Let the reader compare with these Hebrew national hymns our own "America." In ours the voice is one of praise to the land where our fathers died, land of the noble free, land of the woods and templed hills, land vocal with freedmen's song, and only in the last verse is there any recognition of God as the "author of liberty;" in these Hebrew lyrics every stanza, every verse, is a vehicle of the one theme, praise to Jahveh who made the fruitful land and gave it to his people, whom he delivered, counseled, guided, ruled, for-

<sup>1</sup> Psalm civ.

<sup>2</sup> Psalm xcvi.

<sup>3</sup> Psalm xcix.

<sup>4</sup> Psalms cxv., cxvi.

<sup>5</sup> Plutarch's *Morals*, I., 169.

<sup>1</sup> Psalms lxxxi., 1, 2; xc., 1, 2; xciii., 4, 6; c., 1; cxlix., 3; cl., 3, 5.

<sup>2</sup> Psalm cxlviii., 7-13.

<sup>3</sup> Unless Psalm lxxii. is an exception.

<sup>4</sup> Psalms cv., cvi., cxix., cxxxv., cxxxvi.

gave, redeemed, with a mercy which endureth forever.

But, in the experience of these Hebrew lyrical poets, Jahveh is not only the God of nature and the God of the nation; he is not only present in nature and in national history; he is a personal friend, and present in the individual life. He is the poet's companion: a shepherd who causes him to lie down in green pastures, leads him beside still waters, restores him when wandering, leads him in right paths, is his fellow-traveler in the valley of the shadow of death, and spreads for him a table while his enemies look on amazed and unable to disturb his meal. Jahveh knew the poet before he was born; was at his birth, and brought him forth into the light of life; taught him the right way in which to walk; in the time of danger protected him as the mother bird protects her young from the hawk; is a very present help to him in trouble; is ever at his right hand so that he has no fear; in times of great anxiety puts him to sleep as a nurse a wearied, worried child; is his rock and his fortress, delivering him from his enemies; and when he transgresses, accepts his confession and forgives his sin.<sup>1</sup> It is impossible to conceive these poets as considering it a question whether there is a God. To his thinking it is only a fool who saith, There is no God.<sup>2</sup> To the poet Jahveh is personally known; he is *my* king, *my* refuge, *my* God; an ownership of love and loyalty like the ownership of the citizen in his king, the child in his father, the wife in her husband, is established, recognized, maintained. God is in the poet's experience. To be separated from his God is the sorest evil in his captivity; to hear his God insulted with the cry, Where is now thy God? is of all taunts the hardest to bear; to realize that he has sinned against his God brings on him a remorse which for the time obliterates all sense of sin against himself and against his neighbor: "Against thee, thee only, have I sinned," he cries.

Jahveh is with him in all the commonplace experiences of life; makes his feet nimble to run through the troop of his enemies, to leap the wall and escape when

they pursue him; makes his footing sure as he climbs the dangerous cliffs; makes his arm strong to bend the bow of brass.<sup>1</sup> Sorrow only drives him to God as his refuge; through doubts and despair he struggles on toward hope in Jahveh, his God; the gentleness of Jahveh makes him great; the loving-kindness of Jahveh fills his cup to overflowing; the mercy of Jahveh forgives his sins and restores his soul. For not even the poet's sins can separate him from his God; his God is a healer, a redeemer, a physician of souls. This is the final, the transcendent fact in the experience of the Hebrew singer.

Bless the Lord, O my soul;  
And all that is within me, bless his holy name.  
Bless the Lord, O my soul,  
And forget not all his benefits:  
Who forgiveth all thine iniquities;  
Who healeth all thy diseases;  
Who redeemeth thy life from destruction;  
Who crowneth thee with loving-kindness and  
tender mercies:  
Who satisfieth thine age with good;  
So that thy youth is renewed like the eagle.<sup>2</sup>

It would be strange if one man had wrought all this out in his own experience; but it is not less strange, looking back across the intervening centuries into a barbaric age and upon a barbaric nation, to find in eight centuries and a half of song all the ripened fruit of Christian experience suggested, except only the assurance of immortality. A God who is a universal presence; a God who is in all nature and with the nations of the earth; a God who cares for the children of men; a God who cares for the beasts of the forest; a God who is gentle, patient, pitying, rendering an unbought mercy out of his own free love, forgiving iniquities because they are great and man cannot deliver himself from them; a God who saves men even from their own self-willed destruction, and who crowns them with a kindness that is full of love and a mercy that is full of nursing; a God who gives promise of One who shall come in time, to make clearer revelations of his judgment, of his deliverance, of his power, and of his grace—something such as this seems to me to be the religious teaching of eight centuries and a half of the unparalleled lyric song contained in the Hebrew psalter.

<sup>1</sup> Psalms cxxxix, 15, 16; xxii., 9; xrv., 8; xxvii., 11; lvii., 1; xvi., 18; iii., 5; xxxi., 3; ii., 32.

<sup>2</sup> Psalm xiv., 1.

<sup>1</sup> Psalm xviii., 28-35.

<sup>2</sup> Psalm ciii., 1-5.

# A Griselda of the Cabins

By Annie Steger Winston

**T**HE dusky congregation of Persimmon Ridge Church groaned and swayed, ejaculated and assented, in decorous answer to the eloquence of the lank and impassioned preacher.

"An' yet, my bred'ren," he chanted, "d'is some so blin', d'is some so foolish, d'is some so h'isted in dee own conceit—"

Unc' Adam rocked in his seat in the Amen corner, and groaned response.

"Um-huh! um-huh! Dat so! Dat my ol' 'oman to de ve'y life!"

"D'is some so boun' in de chains o' wickedness; d'is some so satisfi' wid a fyar outside—"

"U-u-ur yas! So she are!" fervently from Unc' Adam.

"D'is some so wrop up in sin an' selfishness; d'is some so guv up to de debble an' all his wuks—"

"Ya-a-as, my brudder! Mahaly Ann!"

The preacher stretched his long arm pointedly toward Unc' Adam.

"D'is some so soak' in spite an' meanness; d'is some so chock full o' gall an' bitterness—"

"Amen!" "Amen!" came in full-voiced chorus, and the heads of the mobile congregation turned as one toward the left-side pew. But through it all not a ribbon quivered upon the neat bonnet of Mahaly Ann, sitting in sober dignity in the middle aisle.

"Hit sho is scan'lous de way Unc' Adam 'have hisse'f," had been for years a commonplace of Persimmon Ridge society, and "What mek he do so?" a perennial speculation. Certainly it seemed a strange perversity that prompted his "meanness" to Mahaly Ann—a woman so patently in every way the superior of her spouse that it was hard to imagine why she had ever entered into the unequal partnership; though there was a dim tradition that in his youth Unc' Adam had been "likely" to look upon. Now whatever comeliness belonged to the pair appertained solely to Mahaly Ann—erect still for all her threescore and odd years, light brown in color, and of a matronly massiveness of figure; while Unc' Adam had shrunk and shriveled with age until

his black little puckered face suggested a frost-ripened persimmon; albeit his speech and manner, it must be confessed, partook rather of the nature of this indigenous fruit in its crass earlier stage. And yet there was a vague memory in the minds of some of the hoary elders of an early mildness and inoffensiveness on the part of Adam that had almost atoned for his insignificance; of a sort of amiability in his most evident weaknesses even, which were simply harmless vanity and excessive desire to propitiate and please. "But Adam nuvver were good 'nough for Mahaly Ann," they did not fail to add; "an' des see how he do 'er!"

The unaccountable acrimony into which he had gradually fallen seemed, indeed, to concentrate itself upon his wife, and upon the pride of her heart, "Jawn," her son and his, now for years settled and married in far California; from whence came regular supplies, and, every now and then, a dutiful letter. The "meanness" of Unc' Adam toward his long-suffering spouse was never more glaring than on those red-letter days on which news came to her from "Jawn." While Clarindy James's "little gal," who had been to school, painfully spelled out the precious epistle to the hungry ear of Mahaly Ann, Unc' Adam would tramp around the cabin, under pretense of "lookin' for sump'n'," jerk open drawers, rattle pans, and interject sarcasm.

"U-u-ur yas!" he would say. "U-u-ur ya-a-as! You happy now, I reckon! Nutt'n' like Jawn! Ob cose! Dat what I say. Ain' nobody fitt'n' to hol' can'le to Jawn—ev'ybody know dat. What de use o' bodderin' wid no-count critters like dem in dese parts? You ain' got no time to study 'bout trash—you ain'. Don' mek no diffunce 'bout nutt'n' dee says. Aw naw. Don' mek no diffunce 'bout nutt'n' but Jawn! I 'spec' he done set de las' one of de ribbers in Californy on fire by now!"

But perhaps, after all, the common opinion of Persimmon Ridge that "he des 'buse Jawn to spite Sis' Cunnigum" was not far wrong. For outside of Mahaly

Ann's presence the subject drew forth no remarks of especial tartness. He even acquiesced gruntingly in the praises evoked by his son's success in life and dutiful conduct, and from time to time announced the advent of his successive grandchildren with something like grandparental pride.

Indeed, in all matters unconnected with Mahaly Ann he could still upon occasion show distinct good nature; sometimes—towards children especially—even exceptional forbearance and kindness. The most important avocation remaining to Unc' Adam in his old age was the cultivation and care of a little garden; the devastation of which on three separate and several occasions by the hens of lame little Wash'n'ton Jefferson over in the next cabin he yet took with the most exemplary patience. Unc' Adam was also a skillful brewer of persimmon beer. And on this delectable beverage the heart of Unc' Adam was most fondly set. Yet once, after all the labor of gathering the fruit, making into cakes, baking over the fire, breaking up into the carefully prepared barrel, piling on of fresh persimmons, apple-parings, and honey-shucks, and pouring in of water; after the seemingly interminable period of waiting for it to "wuk" was almost over, and Unc' Adam's mouth was already watering for the first "simmon beer" of the season—Clarindy James's "little gal," in a wild game of "hi-spy" with her young companions, had fallen against the barrel as it stood under the sloping eaves of the cabin and knocked it over, to the bursting of its venerable staves and the pouring out of its stored up sweetness. "An' Unc' Adam," the child reported with almost adoring gratitude, "Unc' Adam he des say, 'Shet up dat hollerin' an' go 'long, chile. You ain' meant to done it.'"

Facts like these rendered still more inexplicable his unwearying persecution of his high-minded and irreproachable wife. Towards Mahaly Ann there was a really amazing energy of bitterness in the dim and decrepit old man, and an ingenuity in finding out ways of expressing it which wrung a sort of admiration even from those who most condemned his atrocious domestic conduct.

"Ain' he de out-breakin'es' man? But he sho is got de gif' o' de gabl'" one

would say to another, not without gusto, after a neighborly visit to Mahaly Ann; upon which occasions he not unfrequently sat by and maintained a running commentary of startling frankness upon the personal appearance, mental endowments, and general characteristics of his wife, with all of which the erstwhile visitor never failed to regale Persimmon Ridge. And it was the part of some recipient of the recital to ask, "An' what Sis' Cunnigum say to dat?" to lead up to the never-varying climax—

"Sis' Cunnigum? Sis' Cunnigum nuvver open 'er mouf'."

Unc' Adam shook his woolly white head and muttered to himself, on one side of the neatly swept red brick hearth; while upon the other, sat the decent partner of his joys and sorrows, placidly knitting a gray yarn sock by the light of the fire; though one would not have thought the soliloquy which Unc' Adam took no pains to render inaudible would have been conducive to tranquillity in the breast of his spouse.

"I gwine 'way fum yere 'fo' long, I sholy is. I done ben sayin' it long 'nough; now I gwine up an' do it. I done stan' dat 'oman des 'bout long's I gwi' stan' 'er, I is. Dat what I gwi' do. Yas, I is. I des 'bleege' to git shet o' dat ar 'oman. I des 'bleege' to git shet o' 'er—d'ain' no use talkin'. One dese mornin's I gwi' up an' lef' 'er, an' she ain' gwi' see me no mo'. I gwi' light out, sho!"

He feebly rubbed his head with his small shriveled hands, and groaned heavily.

"Dat 'oman! Ugh! I dunno to save my life huccome I uvver come 'cross de fool notium o' ma'in' 'oman like dat—I sut'ny don't. I reckon I out o' my min' when I done dat—spang out o' my min'. I des 'bleege' to been. 'Case she allis was ugly as sin, an' she nuvver did had a bit o' sense."

He nodded sleepily forward, and weakly recovered himself.

"Tek keer o' de fire, Adam!" warned his wife.

"'Tek keer o' de fire'? 'Tek keer o' de fire'?" he echoed, angrily. "Ain't I got sense 'nough to keep out o' de fire? U-u-ur yas! 'Tek keer o' de fire'! Hummany times is I bu'n up, I like to know? I des ax you dat. Hummany times is I bu'n up?"

She measured the foot of the sock

which she was knitting by its finished fellow, and obviously engaged in some mental calculation regarding it.

"I dunno, Adam," she answered, absently, seeing that he waited a reply.

He glared at her with his dim yellow eyes, and brought his clenched hand down upon the calico-covered arm of his comfortable padded chair.

"Dere 'tis!" he said. "Dere 'tis! Dat what I say! des well talk to de side o' de house. Des 'ear'er: 'I dunno, Adam!' 'I dunno, Adam!' An' she dunno what 'tis she dunno. I tell you what 'tis she dunno—she dunno nutt'n'. Dat what 'tis she dunno. She mighty right, she dunno! Ain' got no mo' sense 'n a bee-martin, she ain'. Ain' got a grain o' sense. Dat what de mahter wid'er, des like I say. Dat what mek'er think ain' nobody else got no sense. 'Tis des 'cause she ain' got none 'erse'f. Dat de way you allis fin' it. She ain' got sense 'nough to know she ain' got none. An' dat whar de trouble come in."

He nodded again, and hastily drew back.

"Go 'long to bed, Adam," his wife advised.

He straightened himself up.

"U-u-ur yas! Po' ol' man! too ol' to set up wid young folks like you, is I? But I gwine when I want, an' I ain' gwine befo'! You hear dat, does you?"

"Dey sutn'y oughter tu'n Unc' Adam outer de chu'ch," Clarindy James announced, returning one evening from a friendly dropping in on Mahaly Ann. "Seem like he got a debble dese days, it sholy do. D' wa' nutt'n' 'pon top de yearth he didn' name Sis' Cunnigum des now. He des sot dar 'bukin' 'er an' he sot dar 'busin' 'er de whole blessed time. I ain' nuvver 'ear 'im so scan'lous befo'. 'An' what she say?' She ain' 'spon' one word, Sis' Cunnigum ain'. She ain' 'spon' one word!"

Unc' Adam fidgeted in his chair, watching Mahaly Ann, as she began silently to prepare supper, after her visitor had gone.

"Say sump'n', 'oman," he suddenly commanded her.

She started at his voice. After all, even Mahaly Ann's nerves were not made of steel. To-night her face looked very lined and old, and there was a curious tenseness of lip and nostril.

"Say sump'n'!" he thundered, weakly. "I done stan' dis thing long 'nough, an' I ain' gwi' stan' it no longer. You gotter say sump'n' when I talks to you, you hear dat? I ain' gwi' hab you treatin' me dis-away—lettin' me set up an' call you out o' yo' name ev'y which-a-way—an' you des as calm as ef 'twas fly buzzin' on de wall. I done call you dis, an' I done call you dat; I done 'buse you to de neighbors, and I done hel' you up in meetin'. An' it ain' done no manner o' good. What you gotter say, hey? What you gotter say? You ain' got nutt'n'? Dar den! See what you kin say to dat!"

It was a puny blow, but the buttermilk pitcher slipped from Mahaly Ann's grasp and crashed upon the floor. She dropped upon a stool, covered her face with her apron, and rocked to and fro in a sudden tempest of deep-drawn sobs.

"Adam," she said, "huccome you 'spise me so?"

"Huc—huccome I 'spise you so?" he stammered. His teeth were chattering as from an ague, and he shook from head to foot. "Huc—huccome I 'spise you so? Huccome *you* 'spise *me* so hit don' mek no diffunce what I says nor what I does? Dat what I wa' know? Dat what I been axin' myse'f for thutty year, an' I ain' foun' out yet. I done been layin' myse'f out to see ef d' wa' no word o' mine could tetch you; I done wo' myse'f out, an' I done 'zaust de lanwige—an' d' ain' none. You done cook my vittles an' you done mek my clo'es, an' you done 'low dat 'nough to do for no-count critter like me; d' wa' no call in de worl' to 'spec' me. An' you ain' 'spec' me no mo'n de blowin' o' de win'. You cyar' say I ain' guv you good chance. I done riz up, an' I done riz up, an' I done riz up. I done 'front you dis way, an' I done 'front you dat way; an' *you* dunkeer. Dar you been, des as cool as a cucumber, hol'in' you'se'f way off yander, an' d' wa' no mortal way o' tetchin' you. An' hit des come to dis: I 'low to myse'f, 'Ef I cyar' mek you feel my tongue, I is gwi' mek you feel my fis', des once befo' I dies.' An' I done done it."

He stood watching her swaying abandonment to unwonted tears with a strange exaltation of countenance, over which began gradually to steal a shadow of awe. The pool of buttermilk slowly widened

upon the floor, the rasher fried acridly against the bottom of the pan, the blackening pone smoked upon the hearth; and Mahaly Ann, a veiled image of despair, showed in her convulsive weeping no sign of surcease. A childlike wonder dawned and deepened upon his face.

"Mahaly Ann," he said, "what you crying 'bout?" For a moment she fought for her voice.

"I done stood, an' I done stood, an' I done stood," she wailed, "till I des cyar' stan' no mo'. I done been min'in' it all de time I ain' thought I'm in' it! An' den, 'pon top o' all, for you to up an' hit me!"

The bacon burnt into extinction, the bread turned to a cinder, the buttermilk

slowly soaked into the floor, and still the veiled form of Mahaly Ann swung to and fro, Unc' Adam looking on with a face in which compunction struggled with an unaccustomed peace. He feebly cleared his throat at last and shifted in his seat. He scratched his head and gazed at her thoughtfully. He rubbed his face and neck. And then he lifted himself rheumatically from his chair and limped toward her. He drew the apron from before her face with a quaint touch of masterful gentleness.

"Don' cry no mo'," he said, "ef you cryin' 'bout dat ar lick I gin you. 'Tis cur'us thing 'bout dat ar lick. Seem to me now dat moughter been des a kin o' love-lick, honey!"

## Clark's "Distribution of Wealth"

PROFESSOR CLARK'S new volume on "The Distribution of Wealth" deserves more attention from general readers than they are accustomed to bestow upon works on abstract economics. It is, indeed, a book written by an economist for economists, but its style is clear, and its basic thought illuminates a subject which the thinking public continually discusses.

The germinal thought out of which Professor Clark's philosophy of the distribution of wealth has grown is the contention of Henry George that wages are regulated by the amount of wealth that labor can produce on rentless land. Professor Clark recognizes that this is true in agricultural districts near the margin of cultivation, since no laborer there will work for less than he can produce on land to be had rent free; but he also recognizes that this factor in the regulation of wages has a very remote bearing upon wages in city factories. Recognizing its inadequacy, and recognizing, also, the similarity between the rent paid for the use of land and the rent paid for the use of capital, Professor Clark proceeds to show that in other industries besides agriculture there is work which a laborer may do without paying rent for the use of capital; and that what the laborer can produce at such work governs the wages paid in these

industries as much as the product of labor on rentless land governs wages in agriculture.

In support of his generalization, Professor Clark cites many examples of the employment of capital without the payment of rent for its use. "There are," he points out, "mills and furnaces so antiquated, so nearly worn out, or so badly located, that their owners get nothing from them; and yet they run so long as superintendents can earn their salaries and ordinary workers their natural wages. There are machines that have outlived their usefulness to their owners, but still do their work, and give the entire product that they help to create to the men who operate them. There are railroads and steamship lines that pay operating expenses only. There are stocks of merchandise so full of remnants and unstylish goods that it barely pays salesmen to handle them. Everywhere, in infinite variety and extent, are no-rent instruments; and if labor uses them, it gets the entire product of the operation." Furthermore, even beyond these distinctively no-rent instruments, there are in nearly all dividend-paying or rent-paying plants certain branches of work at which more men or fewer men may be engaged without perceptibly affecting the income of the owners of the plant. Here, too, therefore, is what Professor Clark calls "a zone of indifference in the field of em-

<sup>1</sup> *The Distribution of Wealth. A Theory of Wages, Interest, and Profits.* By John Bates Clark, Professor of Political Economy in Columbia University. The Macmillan Company, New York. \$3.

ployment," within which the entire product of labor goes to those who perform it. What laborers can produce in these zones governs the wages of other laborers in these fields as much as the product of agricultural labor on rentless lands governs the wages paid in agriculture.

Thus far the thought of the volume is clear and strong, and it has a moral value, inasmuch as it enforces the truth that the supreme factor in determining wages is not chance, or the standard of living, nor yet bargaining, but the amount which labor produces. Whatever exceptions there may be for individuals or even groups, the level of wages is mainly determined by the value of the work. It is the result of this law, we may observe, that wages in Germany and the United States, differing though they do in amount, absorb in each country approximately the same share of the product of industry. Everywhere it is the productiveness of labor, and not chance or legislation or bargaining, that determines whether wages are high or low.

This is the central thought in Professor Clark's philosophy. It is essentially true, and shows the general rationality of the industrial system under which society has thus far advanced. When, however, Professor Clark develops his thought and makes the product of the least productive laborers (those using no-rent instruments)

absolutely determine the wages of all laborers, and not merely the minimum below which the others cannot be reduced; and, still further, when he makes the product of the least productive capital absolutely limit the earnings of all other capital, he makes generalizations from which more of falsehood than of truth is likely to be deduced. The truth of his central thought that the value of the service performed by labor is the supreme factor in determining its reward, and the truth of his subsidiary thought that the value of the service performed by capital is the supreme factor in determining its reward, ought not to obscure from view the fact that there is a considerable field for bargaining in determining how the more productively employed labor and the more productively employed capital shall divide their product. In other words, the bargain theory of wages is not without its important truth. Even the standard of living theory points out a minor factor in determining the minimum of wages. But the paramount law governing the whole subject of the division of the product of industry is the one which Professor Clark has laid down. The wages of labor and the earnings of capital under completely free competition are in the main determined by the service which each renders to society. The industrial world is not topsy-turvydom.

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Anatomy, Physiology, and Hygiene.** By Jerome Walker, M.D. Allyn & Bacon, Boston. 7¼x5½ in. 490 pages. \$1.20.

This is a new edition of a book which is already in use in many high schools. It has been extensively revised, and many new illustrations and notes have been added. There has been so much discussion lately about the physiological effect of alcohol that one turns with special interest to this subject. The treatment on this point seems to us sensible, moderate, and scientifically correct. The dangers of alcohol are plainly stated, including the dangers of moderate drinking; while the latest conclusions of science in regard to the physiological effects of alcohol are impartially set forth.

**Book of Legends Told Over Again.** By Horace E. Scudder. Houghton, Mifflin & Co., Boston. (Riverside Literature Series.) 7x4½ in. 82 pages. 25c.

**Child of Light, A; or, Hereditary and Pre-Natal Culture, Considered in the Light of the New Psychology.** By Newton M. Riddell. Child of Light Publishing Co., Chicago. 9x6½ in. 351 pages. \$2.

This book is written in the conviction that "it is during the pre-natal period of a life that education, home influences, and the grace of God do their most effectual work in the formation of character." It points in the direction in which Dr. Bushnell, half a century ago, looked forward to a time when the work of divine regeneration would operate through

the root and stock from which the life of the individual springs. The author's conclusions are drawn from a wide range of facts coming under his own observation both of well-born and ill-born children, and his counsels for a judicious "tokology" square with Dr. Holmes's saying that "the training of a child should begin two hundred years before its birth." While the general effect of the book is thus wholesome, and its practical lessons mostly valuable, one finds in its occasional dogmatic and rhetorical strain departures from the truly scientific line. Some large exceptions must be taken to it in this point of view. Its "new psychology" is a composite affair, and its reckoning of "planetary influences" among the many forces that mold character and destiny raises doubts of the value of the author's judgment in less questionable points. Nevertheless, the book is a strong contribution to a department of ethics thus far generally neglected—the duty of the married to the unborn.

**China's Open Door.** By Rounseville Wildman. Introduction by Charles Denby. Lothrop Publishing Co., Boston. Illustrated. 8x5¼ in. 318 pages. \$1.50.

Mr. Wildman was United States Consul-General at Hongkong when the war with Spain broke out. He has spent much time in China, and has acquired an intimate knowledge of Chinese affairs and particularly of the commercial aspects of China. One would take up the book with more disposition to admire if it had not been prefaced by an excessively laudatory introduction from the pen of Mr. Charles Denby, ex-Minister to China. In this Mr. Denby declares the book "a fit and needed successor to Dr. Williams's 'Middle Kingdom,'" calls it "a splendid production," and with many other such expressions overpraises the book, which is good enough not to need such an introductory beating of drums and sounding of trumpets. Certainly as regards picturesque and vivacious description it may truly be said that the book is a thoroughly readable one, and that it touches many points of fundamental importance to those who wish to understand Chinese character, the apparent contradictions of Chinese diplomacy, and the Chinese attitude toward foreigners. The book is suitably illustrated from photographs, and the publishers have given it an attractive form typographically.

**Elements of Algebra.** By James M. Taylor, A.M., LL.D. Allyn & Bacon, Boston. 7x5½ in. 461 pages. \$1.12.

A text-book for the pupil who is just finishing the ordinary course in arithmetic and is ready to take up algebra. The author, however, carries the subject from the rudiments of algebra up to the higher developments, such as indeterminate equations and the binomial theory, treating the more abstruse subjects plainly, but only in outline.

**Industrial Betterment.** By W. H. Tolman, Ph.D. (Monographs on American Social Economics, XVI.) The League for Social Service, New York. 10x7 in. 82 pages.

This essay, presenting compactly what different American employers are doing to better

the conditions in which their employees work and live, was contributed to the United States Social Economy Exhibit at the Paris Exposition, by the League of Social Service of New York. It should compel European sociologists to recognize that American employers are nearer to their employees in social sympathy than those of any other country. The chief value of the essay, however, is its suggestiveness to other employers who wish to help those who work for them in such ways as will increase their pride in their work and the spirit with which they perform it. The wide circulation of this well-written and attractively illustrated essay will be a most valuable social service of the kind which the New York League was organized to perform.

**Odd Tales.** By Walter B. Crane. M. Witmark & Sons, New York. 8x6¼ in. 106 pages.

Slight and decidedly trivial short stories, in which the attempt to be facetious and sprightly does not give results worth the while.

**Pair of Knaves and a Few Trumps, A.** By M. Douglas Flattery. The Abbey Press, New York. 8x5¼ in. 310 pages. \$1.

**Pioneer School, The: A History of Shurtleff College.** By Austen Kennedy de Blois, Ph.D. The Fleming H. Revell Co., New York. 8x5¼ in. 360 pages.

Whatever fortune awaits the small denominational college, it has thus far fulfilled an indispensable function. Shurtleff College in Illinois, named for its first great benefactor, an eminent physician of Boston, is a type of many such. Its sixty-five years' record is a commemoration of the noble self-sacrifice by which, in spite of early hardship, long privations, frequent local and sectarian jealousies, and a perennial deficit, it has been sustained as "a center for Christian activities, a local rallying-point for educational forces and ideals, and a resort for students of slender means and limited opportunities." It has been pre-eminently a Christian college, graduating five times as many preachers and teachers as lawyers and legislators, among them such men as Professor Steenstra, of Cambridge, and Dr. Moxom, of Springfield. Though now more prosperous than ever, its funds amount to barely \$130,000; and its students to ninety. President De Blois's narrative is photographic in its delineation alike of what is noble and what is ignoble, the heroic and the ridiculous. As a sketch of a typical institution it is a desirable contribution to educational literature.

**Pre-Historic Implements.** By Warren K. Moorehead, assisted by G. H. Perkins and Others. The Robert Clarke Co., Cincinnati. Illustrated. 10x7 in. 431 pages. \$3.

This richly illustrated catalogue is not for professional experts, but for students and beginners in American archæology, to inform and stimulate to collection and study. The relics it describes are classified according to the geographical sections where they occur—a dozen in all. Frequent comments, explanatory and suggestive, accompany the figures, and, together with the directions given for work and for the avoidance of imposture by relic-makers, adapt the volume well to its laudable purpose.



**South America: Social, Industrial, and Political.** By Frank G. Carpenter. Saalfeld Publishing Co., Akron, O. Illustrated.  $10\frac{1}{2} \times 7\frac{1}{2}$  in. 626 pages.

The author traveled in almost every part of South America, and he tells in an interesting way what he saw and heard. Occasionally he has been led into serious error, as where he speaks of Buenos Ayres as "the largest Catholic city in the world," or where he declares that "the inhabitants of the Argentines are of almost pure European extraction;" but these errors are generally due either to defective scholarship or to the fact that in trying to cover so wide a field he has been compelled to rely upon what others have told him, and been unable to see things for himself. Where he has seen things for himself his impressions are

trustworthy, and are vividly conveyed to the reader both by what he writes and by the photographs with which his volume is profusely illustrated.

**World Crisis in China: 1900.** By Allen S. Will. John Murphy Co., Baltimore.  $7\frac{1}{2} \times 5$  in. 198 pages. \$1.

This is, we think, the first attempt in book form to tell the story of the beginning of the war with the Boxers and the ensuing complications. It has its value as a book of reference, although it is perfectly obvious that the time has not come for anything like an adequate and comprehensive treatment of this subject in book form. The author is a capable newspaper man, and writes tersely and intelligently. A large map is furnished.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any books named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

How do the followers of the new school of theology account for such occurrences in New Testament history as the miracles and resurrection of Christ? If we regard Old Testament history as epic and not factual; if we consider the remarkable incidents in the Old Testament, such as the plagues inflicted upon the Egyptians, as mythical, are we not also compelled to doubt the incarnation, resurrection, and divine authority of Christ? L. J. F. D.

It is on the doctrinal statements of the sixteenth and seventeenth century creeds that the new theology divides from the old. No hard and fast line divides them on the interpretation of the miraculous events in the Bible, though their tendencies diverge toward an elastic and a rigorous construction. Events are recorded as rarely occurring in Egypt similar to the so-called "plagues," so that these cannot be termed merely "mythical." But were they so, yet the miraculous element in the Gospels is sustained by much more abundant and cogent testimony than the Old Testament miracles. Miracle is the natural product of a life exceptionally gifted. Nowadays, when preternatural powers appear in some rare case, we call the result a "prodigy." Jesus evidently possessed an intense life of the highest power. The mighty works which were preternatural to other men—his miracles of healing, for instance—were natural to him. There are plain indications in the Gospels that the miraculous narratives of him are not wholly free from legendary accretions. On the other hand, high critical scholarship affirms in general, with Keim, that his wonder-working powers are historical, and "no invention." But no one begins to study the subject aright who does not see at the outset that the authority of Christ for the conscience is wholly independent of the question whether he did this or that miracle—much more, of the Old Testament miracles, such as Elijah's destroying a hundred of his countrymen with fire from heaven. The monumental testimony to his resurrection has been many times repeated in this column.

I have read with much interest the Romanist and Evangelical Protestant interpretations of Matthew xvi., 18, 19, given in the last number of The Outlook. Will you kindly add the interpretation given by the Liberal Protestant Church, e.g., that of the Unitarians? Is the genuineness of these two verses as well assured as that of the Sermon on the Mount? It appears to a layman that Peter's faith was very different from that which is the foundation of the Church to-day; that there is not sufficient unanimity in declaring the mind of Christ among

Evangelicals to justify their interpretation; that human authority to prove sin cannot extend farther than an appeal to the conscience; and that "assurance of forgiveness to the repentant" is only the conclusion that follows from a major premise (God's character) and a minor premise (the genuineness and completeness of the repentance). So that "divine authority" to advance to this conclusion appears to imply infallibility in establishing the minor premise. B. F. S.

We see no cause to doubt the genuineness of the text, or to regard "authority" in moral matters, i. e., the judgment of right reason in moral sympathy with Christ, as less divine for being also human. So far as based on discernment of God's character, why is not moral assurance to be deemed divine? The lack of omniscience certainly does not deliver one over to moral skepticism, impotent to obtain peace of conscience.

May I suggest, in answering inquiries for sources of information concerning the Ritschlian theology, that it seems to me that Garvie's book on the Ritschlian theology, published by T. & T. Clark, is a far fairer setting forth of that view than Orr's book, which is practically certain to give a reader a decidedly erroneous impression; and that Herrmann's "Communion of the Christian with God," published by Williams & Norgate, London, gives a broader representation of the entire Ritschlian view than Kaftan's "The Truth of the Christian Religion," which deals rather with the apologetic side. I venture to make this suggestion because, largely on account of Orr's presentation, there seems to me to be much misconception as to the real position of the Ritschlians. H. C. K.

Please inform me why the word "blood" should be omitted in Acts xvii., 26, Revised Version, and what it means as it reads.

The preponderating authority of ancient manuscripts that were not available by the translators of earlier versions required its omission. Paul regarded all mankind as descended from Adam. In saying that all men had been made "of one" he must have thought of Adam as that one.

Kindly inform me what is the attitude of the Catholic Church towards the higher criticism.

A. E. S.  
That it is unfriendly appears in the case of Professor Mivart, whom Cardinal Vaughan excluded from the sacraments last winter for his refusal to subscribe to traditional views, including the divine inspiration of the Old Testament Apocrypha.

Can you suggest a good inexpensive edition of the Greek Testament, preferably one bound with a lexicon? B.

Westcott and Hort's, new edition, with new lexicon, in strong leather binding, can be had of the Macmillan Company, New York, for \$1.90.

Kindly give me a list of the best books on the modern or literary study of the Bible. D. C.

Moulton's "Literary Study of the Bible" (D. C. Heath & Co., Boston) and "The Modern Reader's Bible" (The Macmillan Company, New York).

What books would you recommend to be read as a preparation for a course of sermons on "The Social Teachings of Jesus" in their relation to modern problems? A. R. H.

We consider the best book on the subject to be Professor S. Matthews's "Social Teaching of Jesus" (The Macmillan Company, New York, \$1.50).

Can any one tell me in what volume of M. Ernest Renan I can find his essay on the poetry of the Celtic races? F. J. H.

Referred to our readers.

"M. A. H." asks if it is true that our armies in China and the Philippines are still without chaplains. We have referred the question to the Secretary of War, who informs us that there are now eighteen chaplains serving with the troops in the Philippine Islands, and one with the troops in China. The law authorizes the appointment of only thirty-four chaplains to the entire army, the effort of the War Department to have Congress provide

chaplains for the volunteer regiments having failed. This would seem to be one of the subjects to which Congress should give immediate attention at its next session.

The following lines are copied from an old tombstone in a country graveyard in central Pennsylvania. Can any one tell me who is the author, or where they may be found?

"Calm was his breast; with conscious virtue warm  
He heard unmoved the fury of the storm;  
Taught by the glowing precepts from on high,  
Learned how to live, and, having lived, to die."

M.

In your Notes and Queries of August 25 you say, in reply to Inquirer, "Your statement that the 'Song of Songs' as well as the Book of Esther does not contain the name of God appears to be correct. It is true that the ordinary Hebrew word for God, *Elohim*, does not occur, but *Jah*, the shortened form of *Jahweh*, is found in viii. 6, where jealousy is compared to the "flame of *Jah*" (*shakhebekh Jah*, read either as one or two words), i. e., the lightning."

F. L. G.

There is a book called "With the Philosophers," translated from Fénélon. Will some one kindly give the original French title?

M. H. K.

Can you tell me who is the author of the poem beginning—

"We wandered to the pine forest  
That skirts the ocean's foam;  
The lightest wind was in its nest,  
The tempest in its home?"

M. S. R.

## Correspondence

"The Danger of Imperialism"—In Dissent  
To the Editors of *The Outlook*:

The argument from history in your article of August 11 on "The Danger of Imperialism" seems to me so untrue, and the spirit and purpose of the article so pregnant with harm to the political sentiment of our people at the present time, that I ask the privilege, as one constant reader of *The Outlook*, of registering my protest, speaking as I know I do for very many. I have no right to ask space in your crowded columns for such a survey of history as I think demonstrates that the cause of the decay and overthrow of republics has not been that which you assign, but almost without exception the gradual and fatal growth of oligarchies, of political corruption incident to the growing power of privileged classes, and of the injustice and wrongs thereby inflicted upon the common people, which have brought their inevitable results. I shall take occasion to discuss this question in detail elsewhere. I only ask the privilege here of requesting the students of history among your readers to send their glance back and ask what the condition of society and of legislation was which produced the Gracchi, and to ask themselves what it

was, a century later, that Crassus and Pompey stood for, and the army that went down before Cæsar at Pharsalia. Some of your readers may find it easier to read romance than to read sober history. If so, let them simply read the remarkable novel, "A Friend of Cæsar," written by young William Stearns Davis, a Harvard sophomore—a book which upon its political and social sides so well reflects the truth of history—and ask themselves whether the downfall of the Roman republic had the cause which you assign. I shall elsewhere discuss the relation of the Napoleonic Empire to the Red Terror, which was itself not a cause but an effect, and which was thoroughly suppressed by republican power years before Napoleon became Emperor; the true relation of the restoration of the Stuarts to the Commonwealth; the truth concerning the *coup d'état* of Napoleon the Little—and some other things. I here simply ask your readers to ask themselves seriously whether it has indeed been the disorders and excesses of the common people that have caused empires.

Permit me also to express my sense of the injustice which you do the working people of America in the catalogue of

charges which you bring against them in explaining the provocation which they are giving for the "man on horseback." I should like to discuss half a dozen of your illustrations; I will refer simply to Homestead. Is it just and right to refer to Homestead in a manner that implies that the lawlessness and wrong there were all upon the part of the workingmen, and unprovoked, and that the Homestead corporation, under Mr. Frick, was not guilty of equal or greater lawlessness, by organizing as it did a private army to make war upon the strikers? "Manager Frick admitted," you said, discussing the matter at the time (Christian Union, July 23, 1892), "that he arranged for the importation of the Pinkertons before the civil authorities had proved themselves unable to maintain order." In 1892 you were able to do even justice, and, blaming the workingmen as they deserved for their excesses, to say also: "The Carnegie works have disregarded the public welfare, if not the public's rights. If they have not been the aggressors, they have provoked the aggression. They planted an armed stockade in the midst of a perfectly peaceful community, and brought into the community armed mercenaries from abroad. Who fired the first gun is a matter of dispute—the Pinkerton men say the mob fired it; the newspaper reports say the Pinkerton men fired it. It is doubtful whether even a judicial investigation will determine the question. But history will hold primarily responsible for the tragedy which followed, the challenge and threat involved in bringing a paid and private soldiery upon the scene. The laws of many of the States forbid this employment of private troops. The State of Pennsylvania will be accessory after the fact if she does not by her next Legislature forbid it."

I should like to ask further, in this connection, whether the following passage in one of your editorials in 1892, inspired by the facts at Homestead, is any less true in 1900: "The Christian Union believes in democracy—that is, self-government; it disbelieves in aristocracy—that is, government by the best. We believe that the blunders of self-government are worth more to the world than the wisdom of aristocratic government. . . . Democracy, having already gained control of Church

and State, is struggling for the control of industry also. It struggles blindly, as Demos always struggles. It strikes out wildly, injuring others and itself in its ill-directed efforts at control, as it always has done. It acquires wisdom by its own blunders. It is misconceived, misguided, misruled even in its half-conscious efforts to acquire rule. But its real demand is not merely for more wages or less hours, but for a real share in the rulership of the world's industry, as it already shares in the rulership of schools, churches, States. The effort to maintain the labor union is an effort to acquire power. The effort to break up the labor union is an effort to dispossess of power. It is for this reason that the workingmen are more determined to maintain their labor union than their rate of wages. The fight for 'recognition' is not the unmeaning fight it sometimes appears to be. It is Demos struggling to get his hand on the industrial scepter. And this great movement is no more to be measured by the lawless acts of violence which accompany it, and which really retard it, than the uprising of democracy could have been measured by the futile Wat Tyler's rebellion, or the Protestant Reformation by the excesses of the Anabaptists in Germany, the Iconoclasts in Holland, or the anti-popey rioters in London."

It is true, as you say, that there is much lawlessness in this country to-day; but it is not true that the most conspicuous and dangerous lawlessness is among the workingmen and the common people. Mr. Bryan is not the chief representative of individualism in this country; in fact, he stands for a very high measure of State control—although I wish that he was far more of a socialist than he is. To tell the truth—here is where most people make a mistake—he is not a new-fashioned man at all, but a very old-fashioned man, a statesman of precisely the stripe of Thomas Jefferson.

We cannot help remembering that one hundred years ago this present year of grace Thomas Jefferson was elected President of the United States, after a campaign of vilification and abuse compared with which the aspersions on Mr. Bryan are slight indeed. We all know of the horror of the old New England Federalists and the rest—exceedingly reputable

- and proper people—at the thought of the election of Jefferson, whose Presidency they were sure meant the fall of the Republic and the crack of doom; and no arguments which they hurled against him helped so much to elect him as those which depicted him as the prince of anarchy, and the great American democracy as all ready to resolve itself into a mob.

EDWIN D. MEAD.

#### What Is the Point at Issue?

##### *To the Editors of The Outlook:*

I have just read the editorial in the last Outlook on "The Paramount Political Issue," in which you give the position of those who oppose the Philippine policy of the Administration, and I now understand the situation. I can now see clearly why the "antis," so called, are regarded as fogies or pessimists or traitors, for in the *five* attitudes described not one touches the real position of the anti-imperialists. We are not conservatives; we do not doubt the ability of this country to meet every responsibility nobly; we do not doubt the world-power of a republic; we thoroughly indorse all that has been done for Cuba, and many of us grew hoarse pleading for Cuba; and, finally, we believe that *temporarily* America could do better for the Philippines than they could do for themselves, though in the end development, progress, power, civilization, mean self-government.

With us it is not a question of policy or prejudice. It is a question of right or wrong; and we hold that we have no right in the Philippines, outside of Manila; and to usurp the right is to deny other people what we demand—"the consent of the governed"—and to belie the principles and institutions of our own land. Forcible annexation can find no haven in a republic; either that or the Declaration

of Independence must go. Let the people choose.

MRS. H. W. THOMAS.

[I. The Outlook does not believe that governments rest upon the consent of the governed. This parenthetic clause in the Declaration of Independence is often inconsistent with its fundamental principle that governments are for the benefit of the governed. The governed at Santiago consented to the filthy streets which killed hundreds of men, women, and children before their time, but this was not government for their benefit. Majorities do not make right. The majority consented to the crucifixion of Jesus Christ: that did not make the crucifixion righteous. The majority, including both blacks and whites, in many Southern States opposed the maintenance of United States authority; that did not make such maintenance wrong.

II. Mr. Mead illustrates and affirms the proposition which he thinks he is assailing. A strong government in Pennsylvania would have protected persons and property; it did not; it left mill-owners and mill-workers to arm for their own protection: hence the private war. We want a government equally strong to prevent lawless aggressions of corporations and lawless violence of mobs; equally able and equally ready to prohibit and prevent the one from hiring a private army and the other from organizing itself into the semblance of one. All that Mr. Mead quotes from The Christian Union in 1892 The Outlook reaffirms in 1900.

III. Our readers have before them two interpretations of the lessons of history, ours and that of our correspondents. We leave them to weigh for themselves these two interpretations and decide between them.—THE EDITORS.]



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## The Anthracite Coal Miners' Strike

The deferred strike of the anthracite coal miners of Pennsylvania was ordered on Wednesday of last week, the efforts of the men to secure arbitration having proved fruitless. The final order was issued from Indianapolis by the National Executive Board of the United Mine Workers of America, and came in the form of an indorsement of the action taken on August 27 by the representatives of the anthracite miners in their convention at Hazleton, Pennsylvania. By the rule of the organization, it appears, the local unions could not order a strike without the sanction of the National Board. The order to strike took effect on Monday of this week, and was at once accepted by about a hundred thousand men out of the one hundred and forty thousand employed in the anthracite coal fields. The Hungarian, Italian, and other immigrant miners have taken but little part in the strike, but the American miners have supported it almost uniformly. The principal demands of the miners are as follows: The abolition of company stores and company doctors; a reduction in the price of powder from \$2.75 a keg—the price in 1874—to \$1.50; the payment of wages twice a month and in cash; the limitation of a ton to 2,240 pounds; and an advance in wages ranging from ten per cent. for men receiving over \$1.75 a day to twenty per cent. for those receiving less than \$1.50.



## The Opposing Statements

President Olyphant, of the Delaware and Hudson Company, in speaking for the operators on the day the strike was ordered, declared that he would not answer the demand of the President of the United Mine Workers for the arbitration of all

differences, as it was merely "a play for position," and the strike had been ordered without proper notice to the employers. "As to grievances," he said, "we are always ready to receive complaints and entertain them. We will now meet our men at any time. The whole matter rests with them. But we decline to recognize labor unions. As to our miners, I do not believe that they have any real grievance against us. The assertion that they have not shared in the general prosperity of the country may be met with the statement that the operators are in the same position. I do not believe the statement that the miners desire semi-monthly payments. This is the Pennsylvania law, but the miners have never invoked it." As to the last point, the miners state that the Pennsylvania statute simply mocked them by making it essential that they should "demand" to be paid in accordance with its provisions, when such demand would obviously invite the discharge of those making it. As to whether the coal companies, including the coal roads, have shared in the general prosperity of the country, the men are ready to accept the findings of arbitrators; and as to the avowed willingness of the agents of the companies to meet with the workmen, but not with workmen's agents, the men state that their local committees have either been discharged for presenting grievances to their own employers or else have been told that the competition of other employers made it impossible to remedy the evils complained of. The situation, the miners contend, demands that all the anthracite coal miners shall act as a unit through their National organization. The fact that relatively few of the newer immigrants among the miners have heretofore belonged to the miners' organization has made united action difficult.

**The Galveston Disaster** The outpouring from the whole country of aid and sympathy for the sufferers at Galveston has been extraordinary, as might be expected from the broad generosity of the American people. Money in large amounts has been sent to Galveston rapidly and liberally, while trains and steamships filled with supplies have been despatched from many cities; yet so overwhelming and wide-reaching was the devastation that assistance must be continued and extended in even larger proportions. There are many excellent methods of forwarding contributions; we need here give only one address, to which our readers may send money with certainty that everything received will be promptly and economically applied to the needs of the people of Galveston—the Citizens' Relief Committee of the Merchants' Association of New York. Checks should be made to the order of the treasurer, Mr. James Stillman, and sent to him at 52 Wall Street, New York. Thousands of people are homeless and hundreds of families have been broken up by death. It is now estimated that the loss of life is from five to six thousand out of a total population of about forty thousand. Many bodies have been buried at sea, more have been cremated, and it was only after days and nights of arduous labor that the city began to be safe from the danger of plague arising from the number of unburied corpses. Unlike most stories of calamity as told by the press despatches, the record of this one has increased from day to day as the proof of the damage wrought has become more evident; for once the sensational papers were actually unable to exaggerate in their first reports of the calamity. Governor Sayers, of Texas, Mayor Jones, of Galveston, the United States Marshals in the vicinity, and other officials, have combined to organize the work of relief and of search, and all able-bodied citizens, whether lawyers or long-shoremen, bankers or draymen, have been put at the actual labor. Thieves and robbers of the dead were detected in many cases in the act, and dealt with summarily and so effectively that the danger of the evil spreading has been forestalled. Armed guards are preserving order and preventing looting. The entire city will be cleaned and disinfected as rapidly as

possible, and then the question of rebuilding will be taken up seriously. While there are many who think that a sand island exposed to storms from the Gulf will never prove a suitable site for a great city, the prevailing opinion seems to be that solidity in construction and proper sea-walls will make the new Galveston safe, and that its present site is so peculiarly favorable for commerce that there should be no thought of abandoning it.



**China and the Powers** During the past week the diplomatic correspondence between the Powers with regard to China, so far as it is known, appears to have been chiefly in the nature of what may be called maneuvering for position. The one fact of the week which looks toward immediate advance in settling the difficult questions with regard to indemnity and security for the future has been the departure of Li-Hung-Chang from Shanghai for Peking by way of Taku and Tientsin. At Peking he will meet Prince Ching, who, with him, is to represent China in the negotiations. Prince Ching is entirely acceptable to the Powers as a representative of the Emperor, as he has always been favorably disposed to foreigners. He is supposed to lean a little toward English influence, while Li-Hung-Chang is regarded by the English diplomats as having a distinct tendency to favor Russia. It seems to be uncertain whether Yung-Lu is to be joined with Li-Hung-Chang and Ching as a negotiator; one imperial edict appears to desire this, but the Powers, naturally, are greatly disinclined to accept Yung-Lu, because of his hostile attitude toward foreigners and his intimate connection with the outrages at Peking and elsewhere in the Empire. It should be remembered, however, that the Chinese officials with whom the Powers will deal are not in any sense to be arbitrators, but merely, so to speak, counsel for the defense. Various utterances attributed to Li-Hung-Chang, as well as information from other sources, make it increasingly clear that the Empress Dowager was brought by Prince Tuan and other fiercely anti-foreign officials to believe in the power of the Boxers, and to give them something more than her tacit approval. If the Emperor is to be re-estab-

lished on his throne by the Powers, it would seem to be of paramount importance that his advisers and controllers should be other than the Empress Dowager, Prince Tuan, Yung-Lu, and the other officials who brought about the recent terrible condition of affairs in China. Another stipulation which would seem to be desirable for the Powers to make is that acknowledgment of the outrages upon the foreigners and apology therefor should be made in imperial edicts publicly and widely posted, so that the great body of the Chinese might not remain ignorant of the actual defeat of the Imperial Government by the Powers, as has happened more than once heretofore.



**Rumors and Facts** Rumors have been frequent during the week of various combinations between the Powers and as to their ultimate demands. The most important of these rumors is that which credits Germany and Russia with having agreed upon terms to be demanded, and upon mutual action for the future; at present it is impossible to judge of the truth of this rumor. Russia continues to assert her intention of withdrawing her troops and diplomatic force from Peking to Tientsin, but thus far no actual steps to that end have been taken. Reports of the slaughter of native Chinese Christians in the interior continue, and there is little doubt that the story of the massacre of missionaries and of native Christians will, when completely known, be full of horror. An imperial edict has now been issued calling upon the imperial troops to destroy the Boxers wherever they may be found, and Li-Hung-Chang has issued orders to the same effect. The attitude of the United States during the week has been that of waiting for further information about the intentions of the Powers. No orders have as yet been issued for the withdrawal of United States troops from China. Reports of the departure of an expedition of the troops of the allies into the interior were cabled in the early part of last week, but no news from the expedition has since been sent; it was supposed to be aimed at Paotingfu, about ninety miles southwest of Tientsin, where many missionaries have, almost without doubt, met their death. The fuller

reports of the occupation of Tientsin and Peking confirm the statement that both places were sacked, and enormous quantities of private property seized or destroyed. According to the correspondents' stories which have reached this country, and the official reports which have been sent in by our officers, the American forces behaved with commendable moderation; the Japanese also seem to have refrained from general looting; but, according to the statement of correspondents, the Russians and French acted with great cruelty and cupidity, while the British troops were not properly restrained from plundering.



**President Kruger's Flight** The arrival of President Kruger at Lorenzo Marques last week, and the announcement of his intention to proceed thence to Holland before long, form the best evidence of the final collapse of serious resistance to British arms in the Transvaal. It was at first announced that Mr. Kruger had left Vice-President Schalk-burger in executive command of what is left of the Transvaal Republic, and that it was Mr. Kruger's intention to seek European intervention by personal interviews. The improbability of European intervention, however, is so great that this may be taken as a semi-excuse and explanation for the abandoning of political hope by the President of the Transvaal Republic. The statements that the Portuguese officials were holding Mr. Kruger as a prisoner in Lorenzo Marques mean simply that they are exercising such surveillance over him as would prevent his carrying on political or military plans while in neutral territory. It is not at all probable that any attempt will be made to restrain President Kruger's action except such as is required by international law from neutral countries in dealing with the officers of combatant States. Perhaps even a greater blow to the waning cause of the Boers than President Kruger's flight would be the death of General De Wet, whose brilliant and long-continued raids and rapid movements have given him perhaps the greatest military reputation attained by any of the Boer generals. A cable despatch from Johannesburg asserts that General De Wet was

killed on September 7 near Potchefstroom, but this rumor has not, as we write, been fully confirmed. The division generals of the British forces are pushing the remnants of the Boer army back from point to point, and have occupied several places of strategic importance during the week. General French has gained possession of Barberton, and is advancing rapidly beyond that point. There are various rumors about General Botha; one is that he is negotiating for a surrender, another that he has given up his command and has been superseded by General Villjoen.

⑤

**The Cuban Elections** The election for delegates to the forthcoming Constitutional Convention took place in Cuba last Saturday, and, like the recent elections for municipal officers, was entirely free from disorder or violence of any kind. The returns from distant parts of the island are coming in rather slowly, and as we write it is not possible to analyze the party character of the delegates with accuracy. It seems certain, however, that in the city and province of Havana the National party elected six out of the eight delegates, the other two going to the Republican party. In Santa Clara a combination of the Republican and Union-Democratic parties was made which probably elected its nominees without exception, while in Puerto Principe there was no party contest at all, the delegates having been put in nomination by the people without dissent. In the Province of Santiago, where the race question has more importance than elsewhere in the island, it is reported that the parties in which the negroes predominate have been successful in electing their candidates. The experiment of minority representation appears to have worked very successfully. In the Province of Havana the minority party (which is there the Republican party) will probably have two delegates. The three parties in Cuba differ chiefly on local matters and in shades of opinion rather than in fundamentals. All are practically unanimous in the hope that real Cuban independence will be achieved through the new Constitution now to be formulated. It is also true that most of the delegates feel very strongly that the relations between the United States and Cuba which

will follow the adoption of the Constitution should be determined either by a declaration of the United States as to its intention and policy, or by treaties between Cuba and the United States made after independence has been declared, on the ground that such relations should not be permanently determined by the fundamental law of the country, but should be open to revision as are treaty stipulations. The three parties, the National, the Union-Democratic, and the Republican, have fused in different combinations by twos in various parts of the island, and this renders it the more difficult to declare immediately after the election its exact significance and results.

⑥

**Governor Roosevelt's  
Acceptance**

Governor Roosevelt's letter of acceptance gives the securing of good government at home the place of first importance among National problems; affirms that under the present Administration the country has attained the highest prosperity in its history, and declares that this is due to wise legislation on the tariff and finance; that the reversal of the financial policy and the adoption of the policy outlined in the Kansas City platform would change all these existing conditions, disarrange the industrial life of the country, and bring disaster to American finance. A sound and proper system of finance, basing the currency of the country on the gold dollar worth one hundred cents, he declares to be fundamental in our National policy; this issue between the two parties, although overshadowed for the moment by differences on foreign matters, is vital and fundamental. He protests against indiscriminate denunciation of corporations and industrial combinations, and declares that this treatment carries with it an air of demagogism and insincerity. He holds that there are real abuses which can be remedied by intelligent legislation, and among the things to be secured are publicity as to capitalization, profits, and all other matters of importance in the management of these great concerns; taxation must be considered in reference to trusts and corporations, and closer supervision and inspection devised. He reviews the history of expansion, and declares that the history of the Nation has



been in large measure the history of the Nation's expansion; that the greatest expansion took place under Democratic leadership, when Jefferson, by the purchase of the Louisiana territory in 1803, added the territory which is now divided into thirteen different States—as many States as there were originally colonies; that the doctrine of the “consent of the governed” as now preached by the Democrats was not applied to the Indian tribes in the Louisiana territory; that a great majority of the inhabitants, both white and colored, were opposed to the transfer. Mr. Jefferson sent troops into Louisiana exactly as Mr. McKinley sent troops into the Philippines, and for the same purpose. Mr. Jefferson declared that the Louisianians were not fit for self-government, and years elapsed before self-government was granted to them. This expansion was followed in due time by the acquisition of Florida, involving the vexatious and costly Seminole war; and this by the acquisition of Texas, which the Texans had already secured for themselves; and then came the acquisition of California, New Mexico, Arizona, Nevada, and parts of Colorado, and finally the acquisition of Utah. Governor Roosevelt affirms that the words imperialism and militarism have no place as applied to the Administration policy in the Philippines, which is imperialistic only in the sense in which Jefferson's policy in Louisiana was imperialistic. He declares that the only way of making it necessary to enter upon a period of militarism is to abandon the Philippines to their own tribes, and at the same time to guarantee them a stable form of government. Both parties are pledged to establish a stable government in the Philippines; the course taken by the Administration is the only way in which that pledge can be redeemed. “Properly speaking, the question is not now whether we shall expand—for we have already expanded—but whether we shall contract.” To grant self-government to Luzon under Aguinaldo, Governor Roosevelt declares, would be like granting self-government to an Apache Reservation under a local chief. The Philippines cannot be abandoned by the United States without throwing off responsibilities both to the Filipinos and to the world which cannot be so thrown off with honor.

The New York Democratic Convention      The Democratic State Convention in New York went one point further than the Republican in exhibiting the extent to which the political machines have become the masters instead of the servants of their respective parties. There was, it is true, at the Democratic Convention a vigorous protest against the betrayal of party interests, but in the end the Convention betrayed them far more signally than had the Republican Convention. The latter nominated a machine candidate personally popular with the delegates, in the obviously well-grounded assurance that the Democrats would not nominate the one candidate who could command the independent vote and thus seriously endanger Republican success. The Democratic Convention rejected the one candidate whose nomination promised to bring success to his party, although the overwhelming majority of the party, and even of the delegates themselves, desired his nomination. The old creed of the machine, “Party interests above public interests,” was brazenly replaced by the new creed, “Machine interests above party interests.” All this was effectively exposed in the Convention by Senator Hill, whose great abilities were this time exerted against machine rule. Among other things, Mr. Hill pointed out that Mr. Coler had been “fortunate in the enemies he had made,” that the hostility of the dictator of the Democratic party would win him the votes of thousands of electors, and that his nomination was manifestly demanded if the Convention wished to carry the State for Mr. Bryan. The Tammany orator, Mr. O'Grady, who replied on behalf of Mr. Croker, dexterously twitted Mr. Hill upon his new rôle of reformer, and met his charge that Tammany was disloyal to Bryan by the assertion that Mr. Hill himself desired Mr. Bryan's defeat in order to be the logical candidate in 1904. The effectiveness of these thrusts, however, was dissipated by his over-zealous assertion that Mr. Coler was not opposed by New York delegates “because he had offended some one,” and that the candidate supported by Mr. Croker was not the candidate of the machine. These claims were a little too much for the sense of humor of the delegates, and altogether too much for that of the audience. The candidate nominated

by the Greater New York and Buffalo combination is Mr. Stanchfield, of Elmira, a lawyer of ability and formerly a law partner of Mr. Hill. He was, in fact, put forward by the combination in the hope of effecting a compromise with Mr. Hill and preventing the naming of Mr. Coler in the Convention. Mr. Hill, however, wisely preferred to make Tammany solely responsible for the defeat of Mr. Coler and the defeat of the party in New York. The vote stood 154 for Mr. Coler to 294 for Mr. Stanchfield. The platform adopted condemned the Ramapo legislation, and Mr. Stanchfield since his nomination has taken strong grounds for its "immediate and unconditional repeal." Although there is doubt as to the constitutionality of this step, there is no doubt as to its popularity with the voters. Mr. Stanchfield, however, will be handicapped, not only by the fact that he became the tool of Mr. Croker for the defeat of Mr. Coler, but also by the opposition he has incurred within his own party by his alleged opposition to organized labor, to silver, to Philippine independence, and pretty much everything Mr. Bryan and his platform stand for.



#### Another State Adopts Direct Primaries

The Democrats of North Carolina this year introduce the system of nominating their candidate for United States Senator at a direct primary at which all the voters of the party will have an equal voice. In accordance with a resolution adopted at the State Convention, the Democratic State Committee has issued a call for such a primary to be held on the day of the Presidential election, authorizing all white voters to participate who supported the Democratic ticket at the recent State election, or shall support the Democratic ticket at the National election. By holding the primary on the day of the general election the Committee not only consults the convenience of the voters, but stimulates a large vote for the Democratic candidates for President and Congress. The Committee expects that a great many of the Populists of the State will this year be brought back into the Democratic ranks. The opportunity to take part in the election of United States Senator interests

many of the voters more than the opportunity to vote for the President, not only because there is more doubt as to the result so far as North Carolina is concerned, but also because a great many North Carolina Democrats are either lukewarm toward or positively opposed to Mr. Bryan's position respecting the Philippines. All of the disaffected elements wish to take part in the Senatorial primary, and a heavy vote is anticipated. As one of the prominent candidates for the Senate is incomparably richer than any of his opponents, the direct primary gives to all a more even chance of election than they would have were the Legislature to decide the contest.



#### Minor Political News

Except in New York, the recent State Conventions have been lacking in National interest. The most important of them, perhaps, were those in Colorado last week, which finally effected complete fusion for the Democrats, Silver Republicans, and Populists. Had such fusion failed, it was believed that the Republicans stood a good chance of re-electing Mr. Wolcott to the United States Senate. We have already noticed the strength of the list of Republican accessions in Colorado from the men who supported Mr. Bryan in 1896. During the past fortnight a similar list has been published for the State of Utah—the Governor of the State, the editor of the Salt Lake "Tribune," and the General Manager of the Zion's Co-operative Mercantile Institute of Salt Lake City being among the recruits. A close contest in that State also is predicted. East of the Rocky Mountains, however, the recent lists of recruits published by the Democratic Committee have contained more prominent names than those published by the Republicans. Ex-Secretary Olney's letter in support of Mr. Bryan, coming as it did from an ardent advocate of Cuban annexation, and following declarations in favor of Mr. Bryan by ex-Postmasters-General Wilson and Bissell, has created the impression that most of the Gold Democrats will this year support the Democratic ticket. Ex-President Cleveland, however, and ex-Secretary Carlisle have thus far absolutely refused to state whom they will support in the

coming election. Of the former Republicans who have recently announced their intention to vote for Mr. Bryan, the most prominent are Senator Wellington, of Maryland, and Mayor Jones, of Toledo, O. Mayor Jones's announcement was made in a letter declining to accept an independent nomination for Congress by means of petitions which had been signed by several thousand voters. The acceptance of this nomination, Mayor Jones saw, was likely to make him the candidate of the Democrats also, and he preferred not to have his support of Mr. Bryan seem to be influenced by personal considerations. He supports Mr. Bryan, he says, entirely because of his opposition to the war in the Philippines. There is a good deal of unprofitable figuring as to the extent to which Mayor Jones's declaration will influence his supporters at the last State election. These numbered a little over one hundred thousand, of whom nearly thirty thousand voted for the Republican candidates for minor offices, as many more voted for the Democratic candidate, and some forty thousand voted for no one except Mayor Jones. In Delaware the two Republican factions have finally agreed upon a State ticket to be supported by both. The candidate for Governor has hitherto been identified with the "Union" or Addicks faction.



#### The Dispensary in South Carolina

The claim made by the advocates of the dispensary system in South Carolina, that it is now "universally" regarded as an improvement upon the license system, has been practically sustained by the vote at the recent primaries. Of the five Gubernatorial candidates at the first primary not one stood for a return to the old system. Four championed the continuance of the dispensary, and one complete prohibition. The vote that was polled indicated that fifty-seven thousand citizens approved of the dispensary as the best solution of the liquor question, while thirty-four thousand asked that even the dispensaries be closed, and that no liquor whatever should be legally sold within the State. At the second primary, held last week, to determine which of the two leading candidates should be the party nominee (as no one had a majority of

the whole vote at the first primary), the dispensary candidate was again successful. The advocates of the Gothenburg system, who have been led by press despatches to believe its South Carolina analogue a failure, need no longer take the attitude of apology for the American experiment. The verdict given in South Carolina represents the views of practically all the white voters at elections in which partisan considerations in no way affected the result, and it shows what the people of the State think of the dispensary after seven years' experience. In the beginning the dispensary was opposed by the Conservative or aristocratic wing of the Democratic party, and its enforcement was at times almost paralyzed by hostile decisions of district and circuit judges of the United States courts. One of these decisions, it will be recalled, went so far as to declare that pint bottles of liquor, shipped into the State by the carload, could be retailed in the original packages without let or hindrance, because South Carolina did not prohibit the liquor traffic, and therefore was not exercising "a police power" in its attempt to close dram-shops. The United States Supreme Court brushed away all these subtleties by a unanimous decision, and made the thorough enforcement of the dispensary system practicable. With this enforcement the opposition of the Conservative faction disappeared, and the new system came to be universally accepted, save by those who are content with nothing short of complete prohibition.



#### The Dispensary in North Carolina

This verdict in favor of the dispensary in South Carolina gives special timeliness to a letter which we have recently received from the Rev. A. J. McKelway, of Charlotte, N. C., respecting the dispensary system in his State. Over a year ago Mr. McKelway described the North Carolina system in our columns, and his recent letter to us aims to answer collectively the inquiries he keeps receiving from our readers in such number that he cannot answer them individually. The North Carolina system dispensary movement, he points out, has never been embarrassed by the opposition of any political party, and it has never antagonized

prohibition sentiment because the dispensaries have never been advocated in towns or counties where local prohibition was in force. There has never been a general dispensary law for the State, but local laws have been supported by both parties in the State Legislature whenever it has been made clear that a majority of the people in the locality concerned preferred a dispensary system to the existing license system. The chief features of the local dispensaries, as Mr. McKelway sums them up, are: The sale of pure liquors only, in small quantities only, by salaried officers only, to respectable adults only, between the hours of sunrise and sunset only, and the absolute prohibition of drinking on the premises. Thus treating is done away with, loafing is done away with, and the pushing of sales to further the personal interests of dealers is done away with. The dispensary officers have no interest whatever in the amount of the sales. They sell the liquor in quantities, not less than a half-pint nor more than two quarts to a single person in a single day, upon written and signed applications recorded in a public book. No one who signs these applications, however, is required to pretend that he desires the liquors for medicinal purposes. The regulations enforced are merely to prevent sale to disreputable persons, to minors, or to those who might be tempted to retail to others elsewhere. Drug-stores are not allowed to sell liquor except when it is so compounded with other drugs as to be unusable as a beverage. As to the continued success of the dispensary system, Mr. McKelway reports that in Fayetteville, the first large town to adopt it, opposition to the dispensary has practically ceased, the old saloon-keepers have drifted off or are engaged in honorable business, and the stores formerly occupied by saloons are now rented for business by which the public is served instead of injured. The amount of drunkenness and disorder has been reduced by more than two-thirds. The one dispensary, during the year ending March 1, divided equally between the town and county net profits amounting to \$8,400, or four times as much as the local public formerly received in license fees from the twelve saloons which the dispensary has displaced. The experience of Fayetteville has been practically duplicated in Greensboro', and in nearly every

one of the smaller places in which it has been tried.

#### British Sunday-Schools

The compiler of the (English) Free Church Year-Book, the Rev. Howard Evans, calls attention in the "Christian World" (London) to a lamentable decrease in Sunday-school attendance, which has been going on so long that he considers a warning note imperative. The condition seems to be the reverse of our own, for here an increase is reported from Sunday-schools of nearly or quite every name. The latest official returns in Great Britain show in the Sunday-schools of the Established Church a decrease of 7,000 pupils, of the Baptist Churches 7,000, of the Wesleyan Methodists 5,400, of the Calvinistic Methodists 4,200, of the United Methodist Free Churches 3,000, of the English Presbyterians 1,400, of the Free Church of Scotland 3,000. The Irish Presbyterians also, and other bodies, show a decrease of which the figures are not given. This becomes more serious in view of the fact that the population is increasing at the rate of about 300,000 a year. These statistics are evidently completer than those of American schools; *e. g.*, the Wesleyan figures show that about four-fifths of the reported decrease, or 4,300, were pupils above fifteen years of age, and of the decrease in the Free Church of Scotland 1,300 were lost from its Bible classes. While our Sunday-schools gain on the whole, they are often complained of as losing at one end by failure to retain boys and girls at the critical period of adolescence. It would be well to make our statistics as precise in this respect as the British, that facts of such importance might not be left to surmise. The causes of the decline which he demonstrates Mr. Evans does not discuss. In general, it may be said that in the international Sunday-school conventions our British friends have admitted that they have much to learn from American methods. But, on the other hand, the class divisions in British society create obstacles in the working of a church Sunday-school which are comparatively unfelt here. But if the Sunday-schools have waned, the church day-schools, according to Mr. Evans, are at least doing nothing

to better the situation. Their professed object is "to bring up each child as a communicant member of the Church of England." How far short of this they come appears in the fact that these church day-schools have over two and a quarter millions of pupils, while the total number of communicants in the Church is less than two millions.



**The Pope on Protestants** Evangelical Protestants are sometimes accused by Roman Catholics of bigotry in their attitude toward the Roman Church, and of jealousy if that Church shows signs of growth in Protestant countries. Human nature is, however, even among ecclesiastics, much alike, and we are not, therefore, surprised to find not a little polemical bitterness in some recent remarks upon Protestant aggressiveness lately made by Leo XIII. in an open letter to the Vicar of Rome, Cardinal Respighi. The immediate cause is, so at least the "Tablet" says, the proselytism carried on in Rome by American Methodists and Baptists, and by the Waldensians—the last named having a particularly active congregation. Says the Pope: "The design harbored by these heretical sects is to fix the standard of religious discord and rebellion in this Peninsula, and chiefly in this *alma urbe*. . . . Not being able to rely upon the strength of the truth, they avail themselves, for the extinguishing or weakening of the Catholic faith, of the unprotected tenderness of years, of insufficient education, of the privations of indigence, and of the simplicity of many who are exposed to flattery, attractions, and seduction." Moreover, adds the Pope, "As though the torrent of unwholesome teaching and depravity, which daily, and with impunity, comes from books, professors' chairs, theaters, and journals, were not enough, to all these causes of perversion there has been added the insidious activity of heretical men, who, in conflict among themselves, find accord only in traducing the supreme pontifical authority, the Catholic clergy, and the dogmas of our holy religion, the meaning of which, and still more the august beauty, they are unable to understand." We can only hope that Rome will not suffer in intellectual, moral, and

religious ways quite so terribly as the Pope fears from this incursion of non-Roman influence. In many of our American towns and cities Methodists, Baptists, and Roman Catholics work peacefully side by side, and sometimes even in unison, for the good of humanity; why not in Rome also?



**An Indian Camp-Meeting** A picturesque, impressive, and inspiring summer gathering was that of the Indian camp-meeting held at Christian Island, Georgian Bay, September 5-10. Just across on the mainland are the scenes of the Jesuit tragedies where Iroquois and Hurons fought. Both the victors and the remnants of the vanquished tribes have left these regions, but there are many Indians in scattered reservations, the descendants of those who have drifted down south and eastward from the Rainy River district. From a radius of over a hundred miles these Indians gathered to the great camp-meeting. They came in hundreds from some reservations, and over a thousand Indians were said to be in camp. There were a number of white campers, besides a few ministers and missionaries. Among the latter were the Rev. Egerton R. Young, the noted missionary to the Cree Indians of the Northwest; the Chancellor of Victoria University, Dr. Burwash, and the Rev. Allan Salt, the oldest native Indian missionary, perhaps, in America. The last named is a convert of the "Father of Indian Missions in Canada," Elder Case. Mr. Salt is eighty-two years old, but is still in the active work, which he entered in 1853. The meetings were conducted somewhat like old-fashioned revival camp-meetings. There were prayer-meetings from sunrise to midnight and after. There were Bible classes and preaching services. One of the features was the singing by the Indians led by a native choir under a trained Indian organist. The old-fashioned penitent bench had a good substitute in two cedar poles which were raised from the ground on short props. But after the third day even these were discarded and carried away, the Indians, seekers and exhorters, preferring to have nothing before the platform, where they demanded all the available space. From the camp-meeting

held in the same place last year the Indians went home resolved to carry on the work among those who had not attended. In the reports which came in, one Reserve reported forty converts, another sixty-five, and another eighty-seven, while all looked forward to the meeting this year. At the rallies on Sunday there were many testimonials, and the Lord's Supper was partaken of by four hundred people. This was followed by a procession around the camp grounds, which contained one hundred and ten tents, and a general handshake. Sunday night saw an all-night prayer-meeting and Monday the tents were folded and the Indians quietly went away.



**For Better Bible Study** It is seasonable just now to call attention, as we have formerly done, to the widely diffused and useful work which the American Institute of Sacred Literature is doing in many churches to improve study of the Bible. The month of September is its time to form classes, a beginning of which was made on "Bible Study Sunday," September 9, a day observed already in six hundred churches. A bulletin from the office of the Principal, Dr. W. R. Harper, shows that these are distributed among twenty or more denominations, Baptists, Congregationalists, Presbyterians, and Methodists, in the order named, comprising more than two-thirds of the whole number. Geographically, the distribution is as follows: New England 99, Middle States 143, Middle West 206, Far West 64, Southern States 32, Canada 53, foreign countries 3. The Institute, under direction of the Council of Seventy, proposes: "(1) To associate more closely those who desire to promote the study of the Bible from the historical standpoint, and of other sacred literatures as related to it; (2) to induce properly qualified persons to undertake this work either independently or in connection with another calling; (3) to extend a wider acquaintance with the right methods of Bible study and their results." The Council, composed of eminent Biblical scholars, both conservative and liberal, is not bound to any theory, or school, or denominational interest, but simply to the endeavor to promote Biblical knowledge under the best

lights of modern learning. In the belief, however, that "the Bible is a unique revelation from God," a distinctively evangelical position is maintained, with "allowance of large liberty to the individual teacher." The work of the Council includes correspondence courses in Hebrew, the Greek Testament, and the English Bible; reading courses; summer schools; lectures in extension courses; and examinations (1) in Hebrew, New Testament Greek, and the English Bible; (2) upon the International Sunday-School Lessons—the latter open to every one. We learn that the first Sunday in October would not be too late to take up the matter. Those who are desirous of promoting it can obtain material for the purpose by addressing the American Institute of Sacred Literature, Hyde Park, Chicago.



**Manual Training for  
Negroes Only**

General Francis A. Walker, one of the earliest and strongest advocates of industrial education, once remarked that he believed in manual training for all children, but that he condemned the demand for manual training "for the poor" as reactionary and likely to promote the separation of classes. The insight shown by this remark is illustrated by the action just taken by the Board of Education in New Orleans. Accepting the view that manual training is the most useful form of education for working people, the Board has ordered the closing of all the grammar schools for negroes, in order to provide funds for the manual training of that race. "The change," says the New Orleans correspondent of the New York "Sun," "will go into effect at once. There will be no more grammar-school education for the negroes in New Orleans, only a primary education followed by manual training that will fit the boys for industrial work and the girls as cooks, seamstresses, etc." Naturally, the leaders of the negro race are protesting against the new order. Among the protestants, says the "Sun's" correspondent, is the Rev. D. A. Graham, of the St. James's African Methodist Episcopal Church, who heretofore has had the support of the white people of New Orleans, because he has pointed out the responsibility of

his own race for much of the feeling against it, and has urged co-operation with the Southern whites instead of antagonism towards them. Regarding the proposed change, Mr. Graham says:

To limit the education of our children means to give none of them enough education to be of any service to them in earning a living; to deprive them of that mental discipline which renders them obedient to the law and accustomed to order; to deny them such useful information as will cultivate in them a love for good literature, so potent in making character; to degrade them in their own estimation, and thereby render them the easy prey of vice and immorality; to turn hundreds of boys and girls from the discipline of the schools at the most vital period of their lives to roam the streets and school themselves in crime. If New Orleans does this, she will place herself behind every other city in the Union and commit a crime against a helpless, struggling race.

It would be difficult to improve upon this statement of the situation. Manual training is the first necessity of the Southern negro, but it should be the accompaniment of intellectual training. To offer negro children over ten years old manual training alone is to offer them in the schools only what they think they can get in the factories, and will utterly deaden their educational aspirations.

**Cotton Again King** The Galveston disaster figured in the financial world by intensifying the cotton famine. Last year the cotton crop of this country was below the usual average, but the price of cotton rarely rose to more than six cents. This year the crop is again below the average—its condition being represented in the official reports by the figure 68 as against 76 for the decade—and the universal revival of business has made the demand for cotton outrun the reduced supply. Raw cotton had previously advanced to more than nine cents a pound, and the destruction wrought by the Texas storms raised it nearly to ten cents. This is very nearly a restoration of the average price of cotton ten years ago. Under the influence of high prices the value of our cotton exports for the year bids fair to reach nearly two hundred and fifty millions, and thus exceed that of any other staple sent abroad. There is, however, some danger of a reaction, as the cotton-mills of Lancashire contemplate a general

shut down of several weeks rather than continue to purchase raw materials at the present high figures and face the difficulty of selling the finished product at remunerative prices when the famine is over.



**Libraries in Parks** Librarians throughout the country are watching with interest the experiment which is being tried in Brooklyn of establishing branch libraries in the parks. With some misgivings, the Park Commissioner, two summers ago, allowed a building in one of the small parks of the city to be used as a free circulating library. The library was opened with a few hundred books and a small reading-room, and visitors had the privilege of taking the magazines and papers to read under the trees of the park. The park became more than ever a center of life for the neighborhood. The number of visitors increased; their behavior improved, and instead of sitting listlessly on the benches they provided themselves with books, while groups of children, who had been inclined to play until quarrels ensued, became constant patrons of the library's resources in fairy tale and adventure. As a result of the summer's experiment, the Park Department adopted the plan in other parks, and there are now three park libraries, with hundreds of daily visitors. The libraries are under the control and management of the city, but their establishment is due primarily to the work of the Brooklyn Public Library Association, which was formed a few years ago in the hope of giving a free library system to Brooklyn. The city contained a fine library in the Brooklyn Library on Montague Street, but its annual dues of five dollars debarred a large proportion of the population, and the only large free library was the one connected with Pratt Institute. The work of the Association consisted at first in striving to awaken interest in the public need of access to books. Monthly meetings were held at members' houses, and book receptions were given, to which each guest came impersonating some book which was afterwards given to the Association to form a nucleus for the future library. One large public meeting was held in the Academy of Music, at which Andrew Carnegie told

of the difficulty with which, as a lad at work in a shop, he obtained his first book, and of his resolve that some time he would make it easier for boys and young men to have books than it had been for him. The late Rev. Dr. R. S. Storrs, the founder of the fine library of the Long Island Historical Society, also spoke in behalf of free libraries as one of the agencies that foster the higher life of the community. Soon after this meeting an appropriation was granted by the city for the establishment of the first free library. The success of this movement is largely due to the efforts of Mrs. Mary E. Craigie, the first President of the Brooklyn Public Library Association, who added to her belief in the influence of literature a steady resolve that the people of Brooklyn should have the privilege of the free library, now a matter of course throughout New England towns. The placing of libraries in parks is especially her idea; and to all familiar with the idle condition of the people who fill park benches, the presence of a library, with its stimulating entertainment and inspiring thought, would seem to be worth duplicating in every city and town.



## A Policy of Emancipation

There can no longer be any doubt that the question of Imperialism is the paramount issue in the present National campaign. The currency question is correctly declared, both by the Democratic platform and by President McKinley, to be an *immediate* issue; but the prominence given to the other by Democratic orators and the space given to it by President McKinley in his recent letter indicates that in popular estimation the other is paramount. And the popular estimate is correct. No financial disasters, however great they may be, could be so great as the deliberate adoption of a policy which should prove to be destructive of our Constitution and fatal to our spirit of liberty. If there were any danger that we are entering upon such a course of National action, the issue presented by that danger would be paramount to all others.

In determining the question whether we confront any such danger, the wise

man will disregard all accidents and incidents; he will neither be dazzled by the glory of naval victories at Manila and Santiago, nor allow his judgment to be determined by such incidents as the ineffective administration of our quartermaster and commissariat departments under General Alger, or the postal frauds in Cuba. The real issues of the Civil War were not determinable by the just criticisms on particular acts of President Lincoln's administration. The appointment of Mr. Cameron as Secretary of War and the consequent corruption in that department, the delays and hesitations, if not indecision, of the Administration during the first four weeks of its existence, the ineffective military administration of General Fremont in the Mississippi district, the unaccountable inactivity of the Army of the Potomac under McClellan, and the failures of Pope and Burnside, were all just subjects of criticism; but not by such incidents could the course of events or the duty of the citizen be determined. The critic serves a useful purpose in guarding the people against incidental evils which might grow to be disastrous, but the criticisms throw little light, and generally none, on the real course of events. He who desires to know what is the meaning of the times in which he lives, as history will interpret it, and what the divine design which is being worked out through human instruments, will disregard such minor incidents, and will inquire what is the general tendency of any given policy by the results which it has already accomplished, and by those which, if it be carried out in the same spirit, it promises to accomplish in the future. If these results are good, he will support that policy in spite of incidental criticisms of specific men and measures; if they are bad, he will resist it, in spite of a specious glory shed upon his Nation by particular acts of heroism. The Republican party is charged with pursuing a policy which tends inevitably to imperialism; it claims to be pursuing a policy which tends to the emancipation of subject peoples, to the creation of free communities, and to the enlarged honor because the enlarged influence and usefulness of the Nation. Which of these interpretations of the events of the past three years is correct? Has it been three years of aggressive imperialism or of emancipat-



ing republicanism? On that question the history of his administration, as given by Mr. McKinley in his letter of acceptance, throws no inconsiderable light. The accuracy of that history, sustained as it is at every point by official reports from men of National reputation, must be assumed until it is successfully assailed.

No one, so far as we know, doubts that the extension of American sovereignty, temporarily over Cuba and permanently over Hawaii, has extended the domain of freedom, and has conferred on the one people the somewhat uncertain advantages of independence and on the other the more palpable advantages of a stable government. In Cuba the Spanish despotism which has crushed out the life of the Cuban people and made a temporary desert of the Pearl of the Antilles has been destroyed; and the people are preparing to attempt the experiment of an independent national life. In Hawaii the rumors of revolutions and counter-revolutions from which the islands have suffered for so many years, and which are only second to actual war in their paralyzing effect on industry, are at an end, and the people, under a constitution which gives them as large measure of political freedom as was generally enjoyed by the States of the Union at the time the Union was formed, are enjoying a peace and prosperity which they have never before known. We wish that there had been no tariff obstructions imposed between the United States and Porto Rico; but the imposition is apparently not doing any practical injustice, and, even as a theoretical injustice, cannot last more than two years, and may be sooner ended if the Porto Rican government elect. That in this government as at present constituted America exercises a paramount influence is true, as she did in Louisiana after the purchase; as she does in a measure in every Territory. "Squatter sovereignty" has never been an American doctrine; even the Democratic party refused to accept it at the hands of Senator Douglas. There is no reason why the first inhabitants of a United States Territory should determine its final character, and many reasons why they should not. Meanwhile, under the provisional government which now exists, partly American and partly Porto Rican, between November, 1898, and June,

1900, over two million and a quarter of dollars have been paid over to Porto Rico from the tariff on Porto Rican products, and over a million and a half from the United States Treasury in addition; the United States military force has been reduced from 11,000 to 1,500, and order is now in the main preserved by a native constabulary. This does not look like either a commercial exploitation of the Porto Ricans or the extension of a military despotism over them. The non-partisan American will also read with pardonable pride the President's statement of the general results of this policy on the island and its inhabitants:

Under the new law and the inauguration of civil government, there has been a gratifying revival of business. The manufactures of Porto Rico are developing; her imports are increasing; her tariff is yielding increased returns; her fields are being cultivated; free schools are being established. Notwithstanding the many embarrassments incident to a change of national conditions, she is rapidly showing the good effects of her new relations to this Nation.

It may, however, be claimed that it is now generally conceded that our National policy in Cuba, Porto Rico, and Hawaii has been one of emancipation, and that it is only in the Philippines that America is thought to have shown imperialistic tendencies. It is true that the same charge of imperialism now brought against the Administration in the Philippines was only a little while ago brought against it in Hawaii, Cuba, and Porto Rico; and it is at least curious that an Administration confessedly actuated by humane spirit and doing a work of emancipation in three communities should be actuated by a commercial spirit and be engaged in building up an imperial despotism in a fourth. However, in the Philippines, as in Cuba, Porto Rico, and Hawaii, the tendency of the policy and the purpose of the government may be left to be decided by the answer to three questions: What has been the history of that policy? What result has it already accomplished? and, Is that history and are these results consistent with the avowed purposes of those who are responsible for the policy? The letter of President McKinley affords material for an answer to each of these questions.

1. The history of our dealings with the Philippines the President gives at consid-

erable length, and he substantiates his historical statements by extensive quotations from the official reports of our representatives in the Philippines. To deny their truth is to impugn the veracity of men whose National reputation for probity puts their word above suspicion. That history as the President gives it will not be new to the careful readers of *The Outlook*; what will be new and valuable is the official confirmation of the reports as we have given them from time to time. That history can be summarized here in a sentence: No alliance was made explicitly or by implication with Aguinaldo by our Government or its officers; the Filipinos took no part in the attack on Manila, which was captured by American forces alone; when they entered Manila, the Tagals sought to follow, in order to loot the city, but were prevented by our officers; when subsequently they attacked our forces (February, 1899), it could not have been for the sake of independence, for the United States Senate was still engaged in debating the question whether it would not guarantee the independence of the Philippines; the attack was accompanied by avowed threats to exterminate all the foreigners—threats which there is every reason to believe would have been fulfilled had the attack succeeded; the Tagals alone are in insurrection against our Government, and they constitute only a minority of the inhabitants; not even the Tagals are united in this opposition to American sovereignty—on the contrary, a large party, apparently a party in control of such civil government as existed, entered into negotiations for peace, upon the basis of American sovereignty, in May, 1899, but were prevented from completing them by the military power; the archipelago has never had any other government than the Spanish; there is no reason to believe that the people as a whole have at present the capacity for self-government, still less that the Tagals have either the moral or the political capacity to govern the rest of the inhabitants; to yield to them and withdraw from the islands would be to hand over a majority of the inhabitants to the rule of a minority, the friends of America to its bitter enemies, and the entire islands to a present anarchy which would make them eventually the prey of some foreign power, or compel us again to intervene and do

over again the work now nearly completed.

2. It is too early to pass a final judgment on the *results* of the American policy in the Philippines, since there has been but little time or opportunity to do more than lessen, without wholly ending, that anarchy which is always fatal to peaceful industry. And yet the Filipinos are already beginning to harvest, in the pacified districts, the fruits of the American occupation. Says the present Commission in its report of last August:

All northern Luzon, except two provinces, substantially free from insurgents; people busy planting and asking for municipal organization; railway and telegraph line from Manila to Dagupan not molested for five months. . . . Tagalogs alone active in leading guerrilla warfare. . . . In Negros *more sugar in cultivation than ever before*. . . . The customs collections for last quarter *fifty per cent. greater than ever in Spanish history*, and August collections show further increase. The total revenue for same period *one-third greater than in any quarter under Spain*, though cedula tax, chief source of Spanish revenue, practically abolished.

The italics are our own. They clearly indicate, if they do not conclusively demonstrate, that, while the insurrection is not wholly at an end, the pacification and prosperity of Luzon are greater than ever before in her history. We are liable to be deceived by the facts that Spain's muzzled press did not report the guerrilla and banditti warfare; America's free press does report it. With this prosperity have come "calls from all parts of the islands for public schools, school supplies, and English teachers, greater than the Commission can provide until a comprehensive school system is organized;" at the same time night schools for adults are being established in response to popular demand. Accompanying this commercial and educational progress is the organization of courts which are fulfilling the pledge of the President last March to substitute civil for military rule as rapidly as can be done with safety, and to prepare for the fulfillment of the President's pledges repeated in this letter in the following sentence: "It is our purpose to establish in the Philippines a government suitable to the wants and conditions of the inhabitants, and to prepare them for self-government, and to give them self-government when they are ready for it and as rapidly

as they are ready for it." The critic of this policy must be prepared either to show that these pledges are insincere, or to maintain that self-government should be given to the Filipinos before they are ready for it. The former claim appears to us possible only to the partisan; the latter only to the doctrinaire.

3. If the results already accomplished in Porto Rico and in the Philippines—and in the latter land under such difficulties—indicate that the *effect* of the policy of our Government is not imperialism, or is at least government for the benefit of the governed, the pledges of the President to the people of these islands indicate that imperialism is not his *purpose* nor that of the party which he represents. He quotes the directions given by him to the present Commission last March, and as these directions have never, so far as we know, been made public in the United States, it can hardly be charged that they were given for political effect. The pledge contained in them is so comprehensive, so explicit, and so inconsistent with any purpose of imperialism that we print it in full:

Until Congress shall take action, I directed that: "Upon every division and branch of the government of the Philippines must be imposed these inviolable rules: That no person shall be deprived of life, liberty, or property without due process of law; that private property shall not be taken for public use without just compensation; that in all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, to be informed of the nature and cause of the accusation, to be confronted with the witnesses against him, to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense; that excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishment inflicted; that no person shall be put twice in jeopardy for the same offense, or be compelled in any criminal case to be a witness against himself; that the right to be secure against unreasonable searches and seizures shall not be violated; that neither slavery nor involuntary servitude shall exist, except as a punishment for crime; and no bill of attainder or *ex post facto* law shall be passed; that no law shall be passed abridging the freedom of speech or of the press, or the right of the people to peaceably assemble and petition the government for a redress of grievances; that no law shall be made respecting the establishment of religion or prohibiting the free exercise thereof; and that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed."

He who accuses the Administration of

imperialism should be prepared to show either that the acts of the Government have been inconsistent with these directions, or that the directions are consistent with imperialism; and either would prove to be a difficult task.

It appears to us very clear that, whether we regard the avowed purposes of the Administration, the results it has already accomplished, or the methods it has used in accomplishing these purposes, the work to which it commits the Nation is a work, not of imperialism but of emancipation, and that to stop it now would be to halt a most beneficent movement in behalf of liberty, justice, and the human race. The party which emancipated the negro is moving forward to emancipate four separate communities from foreign despotism; the party which resisted the one emancipation movement is now resisting the other; and now, as then, is unconsciously aided by a small number of intense humanists, who are more influenced by phrases than by facts. Ignoring these phrases, and basing his action on the work already accomplished, the unprejudiced voter has to ask himself these questions: Is it desirable to stop the beneficent work already so far accomplished in Porto Rico and the Philippines? to dry up the sources of their public income? to check their enlarging commerce? to close their just-opening schools? to run the hazard of that recrudescence of anarchy, accompanied by plunder and assassination, which would probably follow in all the Philippines the withdrawal of our forces, since it has followed in each locality from which our forces have been withdrawn? Or, if this process of emancipation and civilization is to be carried forward to its completion, can that be better done by taking the work out of the hands of the men who have initiated and thus far prosecuted it, in order to intrust it to men who are at best wholly untried, who have heretofore opposed this beneficent policy at almost every step, who have had no other definite policy to propose in its place, and who even now have none other to suggest than that we transfer our National responsibility in the Philippines to a minority of the inhabitants and protect this military oligarchy against all interference?—a policy which President McKinley thus aptly characterizes

in one of the closing paragraphs of his letter:

The proposition of those opposed to us is to continue all the obligations in the Philippines which now rest upon the government, only changing the relation from principal, which now exists, to that of surety. *Our responsibility is to remain, but our power is to be diminished.* Our obligation is to be no less, but our title is to be surrendered to another power, which is without experience or training or the ability to maintain a stable government at home and absolutely helpless to perform its international obligations with the rest of the world.

The sentence which we have italicized presents tersely and conclusively the fatal defect in the policy proposed in the Democratic platform, which Mr. Bryan in his first speech of the campaign has promised he will execute if he is elected President—a policy which appears to us to be distinctly one of National dishonor, because it practically repudiates the obligations involved, first, in our destruction of the Spanish fleet in Manila Bay, then in our treaty with Spain. These two events combine to make us responsible for the protection of persons and property in the islands. That responsibility we cannot escape if we would, and ought not to escape if we could. The acceptance and fulfillment of that responsibility are not imperialism. Properly fulfilled, it will prove to be a policy of emancipation.



## The New Diplomacy

There is probably no profession in which tradition has greater weight than in diplomacy. For several centuries international intercourse through ambassadors and representatives of different degrees of dignity and authority has been approaching a fine art in the refinements, subtleties, evasions, concealments, and elaborate ceremonialism which it has developed. Much of this intercourse has been beneficial, because it has tended to peace; much of it has obstructed and hindered clear understanding between nations. When the policies of States were chiefly dynastic, and the forces of a nation were directed by the sovereign largely in furtherance of his own plans, the old-fashioned diplomacy was inevitable. To mislead, evade, hoodwink, and conceal were essential features in an international

intercourse which was at bottom essentially antagonistic, and which made diplomacy a prolonged game of intrigue.

Such a question as the so-called Eastern question created a mass of diplomatic traditions, and for many decades the great object of each group of diplomatists was to gain the confidence of the Sultan to the exclusion of his competitors, and to hold as many cards as possible in his own hand. In like manner Peking has long been a center of intrigue; each of the Great Powers striving to gain the confidence of the Chinese Government in order to secure the most valuable concessions and to exert the greatest influence on the attitude of the Empire towards the Western world. In this kind of competition, as in the earlier days of dynastic government, secrecy, evasion, and courteous guile were parts of the game which was played for immense stakes by the Great Powers.

The old diplomacy had many uses, was often the means of most important services to civilization, produced some great men, and did much to humanize the relations between the different peoples; but it has had its day, and is being supplanted by a new diplomacy which is different, not only in method, but in spirit. Dynastic governments have become few; popular governments have become many. In Russia alone among the great States it is still possible to carry on a fixed foreign policy decade after decade which is known only to the Czar, his ministers and diplomatists. In Germany the Emperor must take the people into his confidence if he is to carry into effect any radical policy either at home or abroad. In England, France, and Italy there are popular bodies to be convinced, and behind them there are constituents to be reckoned with, as in this country.

The old secrecy has gone forever; one chief characteristic of the new diplomacy is the frank avowal of the end which it has in view. Bismarck found frankness the most effective method of masking his designs; so incredible had plain, honest dealing between nations become. It is impossible for a whole people to have secrets; the fact which must be intrusted to a community becomes the possession of the world. No great question like the government of Porto Rico, the policy in

the Philippines, or the course to be taken in China, can be decided in this country without a discussion of which the whole world may take account from day to day. The details of diplomatic negotiations may be kept secret at times, for obvious reasons; but the ends which those negotiations have in view cannot be concealed. The English Prime Ministers have for years past surprised Europe from time to time by frank statements of the English position in delicate and difficult problems, and Continental diplomatists have not realized that the foreign policy of England is ultimately decided, not by a group of ministers or by a body of experts in the Foreign Office, but by the people at large.

To this new diplomacy our Government has made most important contributions in recent history. It has no ulterior purposes in its dealing with other countries, and therefore no need of evasion or concealment. It can disclose its whole purpose at the very start with entire frankness. This is what it has done on different occasions, but the process has been so unusual that our sincerity has been doubted. It is difficult for the Powers to believe us when we declare that we have no territorial ambitions in China; and that, having rescued our legations and secured guarantees of proper indemnity for damages sustained by our citizens, we intend to leave China free to reorganize itself. They are beginning to believe us, but our course is so unusual in international history that diplomatists of the old school find it incredible, and, when they are forced to believe it, will probably set us down as a nation of immature idealists who do not understand the business of conducting a government.

When we declared, at the beginning of the war with Spain, that we meant to set Cuba free from Spanish misrule but had no design of keeping her for ourselves, Europe was frankly incredulous. When Mr. Day brought the long, procrastinating discussions of the Peace Commission at Paris to an abrupt conclusion by declaring that the United States wished nothing more than she had explicitly demanded and would accept nothing less, he gave a wholesome shock to the traditions of the old diplomacy by introducing the frankness and truthfulness of the new diplomacy. It will be a

great step forward in international intercourse when the nations so deal with one another that declarations of policy can be accepted as neither evasions nor concealments, but plain, honest disclosure of intention. In the development of the new diplomacy our Government has played a leading and highly significant part.



## Taste or Power?

I find myself with a thoroughly artistic temperament, yet with no outlet for that nature, in the midst of a still more thoroughly practical and commercial age. As you are well aware, anything that does not hold a commercial value in the world of to-day seems to be lightly esteemed. Success (so called) in this field I care absolutely nothing for; yet to live or, if necessary, die for the artistic ideal is not only intelligible to me, but very dear. But how to find that special field of labor for which I may be destined is a subject upon which I have brought to bear every resource at my command without obtaining the slightest light. Something within craves expression, but what it is I cannot tell.

Everything aside from the finding of this expression seems so useless, and I find it next to impossible to chain myself to the business life which I utterly abhor because it is a constant strain to accomplish something which I do not want and have no desire for.

It is so hard to be brave when one is alone and absolutely in the dark. To strive vainly and with no ray of light is not easy. Can you suggest a solution to this most vexing human problem, or can it be solved only by living life itself?

The problem presented by this correspondent is one which must be solved by all men whose bent is not practical or executive, and who do not find the opportunities they crave in the occupations and professions pursued by the vast majority of workers in all times and countries. The boy with a turn for mechanics, trade, or a regular profession, often faces a very difficult situation; every field of effort seems to be crowded, and the young lawyer, physician, engineer, teacher, or architect must often go through a period of wearisome waiting before he secures a foothold and begins to climb; and in this rigorous probation many who lack endurance, patience, and capacity fall by the way and accept work of a lower type. The boy of artistic temper, with individual gifts, faces this same searching experience, but he must also face another experience still more trying: he must discover what the force is which he feels within

himself, and what direction it must take. The boy of practical temper knows where he wishes to go, and needs only to get into the road; the boy of artistic temper must first discover whither he is bound.

On the whole, this is probably the most difficult personal problem which men are compelled to solve. As a rule, it is solved only by actual testing of one's capacity by taking up some kind of work, and this process of discovery is rarely accomplished without preliminary failure, disappointment, and genuine suffering. The fact that a boy does not know what he wants to do when he leaves college, or when the time of decision arrives, is too often regarded as evidence of lack of force. In some cases it does mean lack of force; in more cases it means that the bent of the nature has not yet disclosed itself. This kind of uncertainty sometimes masks a great power; it is often the sign of unusual richness of nature. Some men mature more slowly than others, and, as a rule, develop a higher power at maturity; some men are unable to hasten their growth; they cannot, by any conscious act, hasten that clarification of mind for which their friends impatiently wait. It is well when a boy knows early what he wants to do and follows the course of life into which his inclinations and gifts direct him without loss of time; it is often equally well when a boy cannot decide, tries something and fails, tries again and fails again, and, finally, discovers his work after great tribulation. It may be that such a boy's work is to have unusual range, quality, and value. The story of achievement in the arts, in discovery, invention, and thought, is full of such preliminary failures. This period in the life of a boy of hidden force is very disappointing to his friends, but it is still more disappointing to him. He feels the hurt of failure all the more keenly because he knows that the power to secure real success is in him. It is a time for affection, counsel, patience, and sympathy; it is not a time for criticism, harshness, reproach, and condemnation.

This is a commercial age, and the man who loves beauty as eagerly as many of his fellows love money and luxury does not breathe a genial atmosphere. There have been other times in which it was easier for such a man to work out his life in peace and joy. The man who cares

supremely for art, for the intellectual life, for companionship with nature, often feels lonely in a society in which so few seem to be going his way. But let a man beware how he holds himself aloof from his time or above it, let him beware how he rids himself of responsibility for not living his own life by throwing the responsibility upon the age in which he lives. A man's life must be lived in his own age, not in some other age; the essence of his problem is to master his own time and make it serve his highest life. His problem might have been easier in Athens in the third century before Christ, or it may be much easier for his descendant in America in the year 2500; but it can be solved as successfully to-day as it could have been at any time in the past, or as it can be at any time in the future.

If the current is going our way, it will be easier to reach our destination; if it is flowing in the other direction, it will be very much harder; but in either case we shall reach the haven where we would be if we are ready to pay the price of work, courage, and persistency. There have been artists in the most practical and saints in the most corrupt times; it was hard to be an artist or a saint in such times, but it was not impossible. It is wise to spend as little time as possible in dwelling upon adverse conditions, and as much as possible in clarifying one's own aims and developing one's own force; weak men are greatly given to concealing their own impotence behind what they call the commercialism or materialism of the times in which they live.

The bird rises to a great height against the wind; there is often a tonic quality in a keen air; work often gains in clearness, nobility, and elevation because it is done in adverse times. Tennyson was not less an artist because his age was scientific; Browning's noble faith was not obscured by the pessimism of many of his contemporaries; Emerson's radiant idealism was not tarnished by the practical tendencies of his country and his century. A great man will be great wherever he happens to be born; some ages will give him more direct aid and fuller sympathy than others; but every age will give him his opportunity; it is a small matter whether he has few or many tools at hand,

or whether quick or tardy recognition waits on him.

If a man has a real gift for any art, let him follow it at any cost of work, waiting, deferred rewards, disappointed hopes; but let him be sure that he has the root of the matter in him before he commits himself to any kind of artistic career. There is a vast difference between artistic tastes and artistic power; between the love of beautiful things and the ability to produce them. The artistic temperament is a great gift; for temperament has as much to do with characteristic expression through any art as force of thought or constructive power; but delight in beauty does not make a temperament artistic, and the capacity to enjoy and comprehend a work of art is not in itself evidence of the possession of that rare sensitiveness, that exhaustless freshness of feeling, that penetrating play of the imagination, that capacity of being carried out of one's self and lifted above one's self, which are the unmistakable marks of the artist's temperament. To desire to do a thing well is only the first step towards that skill in execution which must lie in one's soul as well as be put into one's fingers; to know how to do a thing well is but the beginning of an arduous apprenticeship. A very large part of the work which honest, painstaking men and women are doing in the arts to-day is hopelessly amateurish, because, although there are love and taste, there is no power, no real artistic perception, behind it. It is far more wholesome for one's self and for society to pursue with intelligence and fidelity some practical occupation, and find one's joy and consolation in art, than to follow art with the blunt tools and the uninspired mind of the artisan.

The question whether one has the artistic temperament or only the quick responsiveness to beauty which so much resembles it and yet falls so far short of its richness, whether one has the creative energy which fashions beautiful things or only a ready appreciation of and pleasure in them, can be answered, as a rule, only by preliminary and patient experiment. If a boy thinks he has a gift for a certain kind of artistic work, let him try his hand tentatively at the educational process which guards it against the amateur, the indolent, the restless. If he survives the

test, he is likely to accomplish something and can afford to take the risks of his experiment. The approaches to the arts are full of all manner of obstacles because no man ought to be artist who can persuade himself to be anything else. If he cannot help being an artist, let him thank God and take his chances as men of gift and power have always done.



## The Point of Contact

There is not only a great deal of sound common sense and therefore of real wisdom in Du Bois's "The Point of Contact in Teaching," of which Messrs. Dodd, Mead & Co. have recently issued a new edition, but there is also the illustration of a general principle to be applied in all the relations of life; a principle which some people seem never to discover, and, failing to discover, waste an immense amount of effort and a great many valuable opportunities. In attempting to teach the child, Mr. Du Bois says that the starting-point is to be found "in the general range or on the plane of characteristic childhood experiences, and especially those which arise from the child's immediate contact with the external world;" in other words, the teacher must begin at some point where he and the child can stand on common ground. If he is attempting to teach the Bible and does that teaching in Sunday-school, he will make a great blunder if he attempts to present abstract truth in an abstract fashion, or to impart historical information which has no relation to the child's experience and no connection with what he already knows. If he is to make an impression on the child, he must stand beside the child in experience and present some truth which the child can comprehend, in language which the child understands from its own experience. This is the method of the divine teaching of the race as disclosed in the Old Testament, and is the explanation of many of the difficulties which people of to-day, who read the Old Testament without adequate historical knowledge, find in that book. The divine teacher of the race, dealing with the race when it was in its childhood, met it on its own ground, and presented to it such truth as it could understand in

ways and forms and images which were interpreted by its own experience.

Here as elsewhere the divine example is set for our following. In presenting to a child the great truths of life and of experience, it must never be forgotten that the child lives a concrete life, no matter how active its imagination, and that the child's first necessity is a knowledge of concrete things. An article in the London "Spectator," from which Mr. Du Bois quotes, brings this into very clear light:

Children's letters are always concrete. They write about what they are doing, not about what they are thinking, and at greater length about the achievements of other people and animals than about their own. Looking through a pile of old letters from children, mostly girls of all ages, from four to thirteen, the writer finds nearly three-quarters devoted to careful accounts of cats, dogs, tame mice, a donkey, "Joey," a "ginipig," "rabits," etc. There is hardly a word about themselves or their feelings in the whole collection, though the health, wants, and probable sentiments of the animals are treated at great length and with every diversity of spelling. Lists of "what the pigeons have got," such as "the fantail, two babies and one egg; the Jacobin, two eggs," and so on, are followed by other lists of "ones that have got nobody."

"What idea," asks Dr. G. Stanley Hall, "can the eighteen per cent. of children who thought a cow no larger than its picture get from all instruction about hide, horns, milk?" And yet this is precisely the fashion in which a great many children are taught religious truths. They are deluged with words which are in the last degree metaphysical, and about the meaning of which their elders have not ceased to quarrel; they are puzzled with distinctions so subtle that mature thought reaches them with difficulty; they are fed on theology, under the impression that they are being nourished with religion; and the teacher stands apart, and fails to understand why they do not hear his voice or get the significance of his words. No teacher ought ever to go to his class in a Sunday-school without feeling that he must translate everything he has to say into language which will be intelligible to the children who listen to him in the light of their own knowledge and experience. He has to bring them up to him by going down to them; and if he is a wise man, competent to teach, he will do this without impairing in the least the quality of his teaching.

This fact in the psychology of educa-

tion is true in the psychology of all human relationships. We can do nobody good in any fashion until we stand beside them. The missionary who believes that he has a purer religious truth to teach than is known to the men about him can reach them, not by attacking or destroying what they believe, but only by finding common ground between them and himself. If the Western world is to understand China, deal justly with it, and bring it into working relations with Western society, it must find common ground between itself and China. It must search out and recognize the many admirable qualities in Chinese civilization and Chinese character; it must discover the point of contact which always exists between human beings, no matter how widely separated by religion, race, or historical influences.



### An Explanation

Some time ago a correspondent called our attention to the fact that the article printed in The Outlook of April 7, 1900, and entitled "The Friar: A Filipino Sketch," was, in point of fact, mainly a translation of a chapter in a Spanish book by Señor Pablo Feded, published in Manila in 1888. This sketch was sent to us by Mr. Phelps Whitmarsh, and his name was attached to the article by us, although it was not on the manuscript. A reference made to the sketch by Mr. Whitmarsh in a personal letter showed that it was not intended to be one of the regular series of articles of travel and observation which Mr. Whitmarsh has been writing under special contract for The Outlook, as our correspondent. We have refrained from any explanation in regard to the matter until we could hear from Mr. Whitmarsh, who, as the readers of his travel articles know, has been far away from Manila for most of the time. In a letter lately received Mr. Whitmarsh tells us that the sketch in question was shown to him in manuscript by Mr. Feded; that Mr. Whitmarsh formed the idea that it had been printed years ago in a Manila paper, but not that it had been printed in book form; that, with Mr. Feded's consent and assistance, Mr. Whitmarsh translated, adapted, and rewrote the sketch for publication in this country; and that it was only by what Mr. Whitmarsh himself characterizes as pure oversight on his part that these circumstances were not stated in his hastily written letter to us accompanying the sketch. As no names were attached to the manuscript, we mistakenly assumed that Mr. Whitmarsh was the sole author. Our readers will be interested to know that Mr. Whitmarsh expects to be made official explorer for the Government, and to undertake at once a careful exploration of the exterior portion of the Island of Mindinao.



## The Spectator

Possibly—yes, undoubtedly—there are many who look upon the Spectator as aged—who call him Old Mr. Spectator, though never to his face, of course. To the majority of young people, and even to some who are well along in their forties, any one who has passed the half-century milestone is thought of as old, and is likely to have patriarchal attentions and honors thrust unduly upon him—a thing most disquieting to many advanced somewhat in years, yet unwilling to be classified as aged before their time. It has occurred to the Spectator that a society should be organized for the prevention of calling any one old, or venerable, before he has reached—well, just what years the Spectator will not presume to say, choosing to leave that important decision to a carefully selected committee, no one of whom, as all must agree, should be less than threescore and ten. A man or woman of seventy will never call his juniors aged. The proper training of young reporters should be an important branch of the work of such a society, in order to put a stop to items like the following: “An aged woman of fifty was run down by a wheel,” etc.; “The venerable Dr. Blank passed away this morning at the ripe age of sixty years.” This proposed society should have careful oversight of the fiction of young writers, besides, and of popular plays; biographies of eminent men and women written by their juniors in years would be brought to book for statements like this: “Dr. Johnson was then well on in years—nearly sixty—and the infirmities of age,” etc. There would also be a revision of many favorite poems—that translation of “Carcassonne” for one: “I’m very old; I’m sixty years.”



But it was not upon this subject at all that the Spectator has been moved to discourse. He has been turning over the pages of Peter Parley's *Primary Geography*, the book before all others that delighted him as a child. How many centuries, he is asking, lie between that little book and those used by his grandchildren? Hidden away among hoarded family treasures, there it was, dog-eared and yellow, the impress of a copper cent rubbed through its frontispiece—a tribute, pre-

sumably, to the picture of Peter Parley himself, who, in Continental knee-breeches and waistcoat, is still discoursing to the happy children encircling the map spread out at his feet. Every picture was like the face of an old playmate; especially that curly-headed boy of the title-page, riding through space on a cloud-enveloped globe, his five fingers spread wide apart on his breast as he gazes at the crescent moon and the down-plunging comet.



Peter Parley was wonderfully popular once on a time, and never more so than when “telling stories about Mountains, Ships, Seas, and Cities.” He was not niggardly in the use of capitals, either. “Hartford: F. J. Huntington, 1835,” is the publisher's imprint of the Spectator's treasure—not so very long ago, after all. Not one of those pictures has he forgotten. The thrill of terror with which he used to gaze at the wild animals of the globe he can now perfectly understand; what monsters!—as delightfully misleading as that notable series of illustrations showing “how very differently people dress and appear in different countries.” There is Asia, as of old—the same woman in the same cylinder-like skirt, fan in hand, plumes in her hair, coquettishly smiling at her escort—very much nicer, in every way, the little Spectator used to think, than the “People of Europe” strutting about so primly, arm in arm, overproud of their Sunday clothes. Have not “the French” been ever to him close kindred to that dandyish man swinging his hat so airily, and “the Dutch” to that thick-set fellow puffing the smoke from his pipe straight into the face of the woman evidently urging him to sail away on the ship in the background?



Do the children of to-day speculate over the meaning of their high-art pictures as did the children of sixty years ago over these crude woodcuts? How it used to absorb the Spectator, that unique picture—“A Chinese Selling Rats and Puppies for Pies”—a picture that may possibly have had a little something to do with China's hatred of foreigners to-day, for, as a Chinese gentleman told the Spectator some ten years ago, nothing could make Ameri-

cans believe that rats and puppies were never sold for pies in China, and that the Chinese resented the accusation. "People Going to Europe," with the information that "it takes about a month to sail across the Atlantic Ocean," once made the embarking of that little company in the small rowboat that is to take them out to the three-master some distance from the dock of peculiar interest, while the heroism of the voyagers was fully explained by the companion picture, "What may be Seen in Europe"—a coach and four dashing over a bridge, a castle in the background.

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When the Spectator recalls the textbooks of his early childhood, he is impressed by the personality of each—their physiognomy even—some ever attractive, others ever the reverse. Coburn's Arithmetic, for instance, was cross and frowning. There was one very pious little book which he hated so intensely that he actually threw it into the fire—and took his whipping for it without a whimper. Is it possible that dear Peter Parley, the favorite of educators, gave questions like the following for the children of the "district schools" to answer? "Is the history of the Old Testament all true?" "Where was the garden of Eden?" "How do they dress and live in England?"—there's a question for the school-children of to-day. "The people of Japan," says Peter Parley, "are very singular; they are said, however, to be intelligent;" and that comprises all he had to say for Japan. "The Men of a Republican Government Voting for their Public Officers" gives a spirited drawing of a crowd of voters pushing forward to reach a table on which is a box for ballots. "Here is a picture of people living in cities"—a prim company strolling under trees, a single coach on the deserted street between it and two buildings, back of which are a steeple and a ship. The creative fancies of the country boy who had heard how unlike to his native village were Boston and New York were greatly exercised when gazing at that picture. "Those nations that understand the art of building good houses, and that know how to dress or cook vegetables well for food, are called civilized"!

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But before all else Peter Parley sought to ground the faith of the children of this

land in sound orthodoxy—as received by him and that dominant majority of educators whose convictions concerning true democracy are greatly at variance with the public sentiment of to-day. Roman Catholic children and Jewish children there must have been in the public schools of fifty years ago, and yet Peter Parley calls upon them to memorize and recite: "The Jews are those who put Christ to death. . . . The Jews still reject Christ and believe him to be an impostor." And how did little Isaac and Rebecca regard that picture of "A Jewish Great High Priest rejecting Christ, who is suffering Crucifixion?" The haughty bearing of the priest as he points to the three crosses of Calvary was all too much for one zealous little Baptist, as the Spectator well remembers, who scratched out the face of that priest entirely, as he had those of the lions confronting Daniel in the family Bible. That same little boy was much given to shouting unkind epithets after Jewish children; but now the Spectator is pleased to record that, as a Unitarian clergyman, he exchanges with the Jewish rabbi. He, too, must have lived a century ago at least.

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But the little Jews had a far pleasanter time of it with Peter Parley than the little Roman Catholics, by a great deal. "Christianity by and by was corrupted, and made an instrument of evil. A system grew out of it called the Roman Catholic religion. At the head of this religion an officer was placed, called the Pope, who resided at Rome in Italy, and was supposed by many persons to be incapable of doing anything wrong;" while such persons looked to the Pope for the truth instead of going to the Bible, and that though many of the Popes "were not good men." A picture shows a kneeling king kissing the toe of his Holiness.

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When the Spectator handed over the little book to his grandchildren, their hilarity over its contents was great. And fifty years from now their grandchildren may be laughing at their Geography of to-day—why not? The Spectator will lay away the two books together for their enjoyment when they are old and well stricken in years.

# The Church's Attitude Towards Recreation

By the Rev. H. R. Haweis, M.A.

Author of "Music and Morals," "Thoughts for the Times," "American Humorists," etc., etc.

**T**HE clergy sometimes regard themselves in the light of spiritual specialists: they have nothing to do with organizing the current business of the world; they exist to teach people how to pray, how to cultivate their spiritual instincts, how to save their souls. The rules of conduct are apt to be taught in the abstract and not in detail. It is like dining in the abstract! I do not deny that clerical as well as medical specialty has its sphere. Some men are born monks; some with a saintly vocation of intercessory prayer; some are inspired with a wide and burning philanthropy; some with a preaching power, and some with an administrative gift. In short, as Paul reminds us, "There is a diversity of gifts, but the same spirit." But, as there are all-around doctors, there is no reason why there should not be all-around parsons. Medical specialists are often accused of so concentrating their attention upon one organ or department of the bodily functions as to lose sight of its relations to the whole man. And it is possible that a clergyman who confines himself exclusively to what he calls "spiritual things" may ignore, or get completely out of touch with, a number of other things which urgently require moralizing and lifting.

From numbers of hearts in these wonderful days of scientific and artistic culture and political change and evolution—great unfoldments of God in history—there arises an exceeding bitter but passionate and almost indignant cry, "Other things besides religion are good!" We all feel that Dickens was better engaged in writing *Pickwick*, Sir Henry Irving in playing "The Bells," Mendelssohn in composing his Scotch Symphony, than they would have been in saying their prayers all day, or even in superintending soup-kitchens, dealing out blankets, teaching the Sunday-school, or visiting the sick. Why? Because they were laboring in their vocations.

No, the true specialty which befits

every clergyman does not confine itself to specialty of function, but *tendency* of action; it is his *point of view*, not his sphere of practice. This point of view should be united by sympathy with all those "other things" which, besides religion, "are good;" and in so far as a minister feels called upon to deal with them, all his business is to see that Religion be not pulled down by things secular, but that things secular be moralized, purified, and lifted up by Religion.

No one will deny that this is a comparatively modern problem. The Church, in past ages, understood how to reform the world by emasculating it; it is much easier to let a thing severely alone or cut it off than to deal with it, and the Church elected to leave "the world" (misapplying the words of Scripture) severely alone. So we are still left struggling with the problem of how to purify "the world" by regulating its varied and legitimate activities. Time was when the Church went its way with its processions, confessionals, and its one-sided consecrated ideals—and the world went its way with its business and pleasure, its balls, romps, and routs, its dancing, and its dissipation. But things are changed. If Christianity is a universal religion, it must end by recognizing what is legitimate and universal in human nature; it must neither ignore the world completely nor denounce it wholesale and irrationally.

The clergy's attitude toward *dancing*. The instinct to dance, especially when young and jubilant, seems quite ineradicable in human nature. All children dance; sailors dance with one another; there are national dances—Scotch, Irish, Neapolitan, Polish, Russian; for men alone, women alone, and men and women together; war dances; even religious dances—did not David dance before the ark? came not Miriam forth to meet Moses, beating time to her steps, even as the Salvation lasses do now? But dancing between the sexes is apt to excite the passions; well—we give things bad

names—we admit the legitimate attraction that one sex has for the other; I suppose we may call it a passion not intrinsically bad. We only hope that men may take pleasure in the society of our daughters to the extent of wanting to marry them, and we make sundry opportunities for them, and encourage young people to seek one another's company; dancing is one pretext, one opportunity—capable of abuse, like all opportunities. But, as it is a deep instinct, it has to be taken account of and not crushed out—that you cannot do. The energy in young people that craves expression, and expression together, the pleasure of exercise and movement in each other's company, the play of limb, display of grace and agility, quickening of nerve-currents, exhilaration of spirits, making proof of just so much contact as shall test mutual adaptability or the reverse, enjoying just so much freedom together as shall promote interchange of thought and feeling, or simply natural delight in a pleasant exercise—all this is certainly legitimate, and it is invoked in dancing. The clergy, then, might do well, instead of frowning on this universal practice and pleasure of the young, to consider whether such recreation, regulated as it generally is by an etiquette of outward propriety which supplies that wholesome check calculated to rob it of undue license, ought not to be countenanced instead of being tabooed. For the clergy to taboo dancing is simply to do all they can to remove the restraint which is wholesome and the checks without which that want of subordination to propriety which results in license is sure to creep in. If I leave a hungry child alone with the jam-pot and give it a long spoon, that child will be sure to eat too much; but if he has to sit at table in public and be helped, he will enjoy his meal and do himself no harm. Now, dancing is "real jam," but society puts it under surveillance and administers it by rule; because, even then, some people make themselves ill, that is no reason why others should be deprived of it altogether.

The attitude of the clergy toward *the theater*. We must put the stage on the same broad basis. The dramatic instinct cannot be crushed out. The noblest genius, in days ancient and modern, has been consecrated to it, from Æschylus to

Shakespeare, from Shakespeare to Metastasio, Corneille, Racine, Victor Hugo, Tennyson. There have been noble actresses like Siddons and noble actors like Macready, noble tragedies like "Hamlet" and blameless comedies like "Paul Pry." The Church, which now looks askance at the playhouse, originally set the example by becoming a playhouse itself. In 1264, at Chester, York, Leeds, Coventry, and other towns, in the churches and cathedrals of England, the Corpus Christi plays were extremely popular. In 1398 the Dean and Chapter of St. Paul's Cathedral, London, petitioned Richard II. to stop the secular competition outside, because they, the clergy, had spent so much money for costumes and scenery for the Miracle Plays inside the Cathedral. Nowadays, theaters, actors, authors, playwrights, are on the increase in every part of the world. No human power can stem the current, because the power of the drama is human; aye, and it does subserve at times the noblest moral as well as a most delightful recreative purpose. Where will you find a more pathetic comment upon the drunkard than in Mr. Jefferson's "Rip"? where a more appalling revelation of a guilty conscience than in Sir Henry Irving's presentation of Eugene Aram? where more innocent comedy than in Mr. Toole? where more grand pathos and purity than in Mrs. Kendal? Where will you find a nobler power of viewing the great moral master-passions of tragic sympathy, justice, pity, than in Mr. Beerbohm Tree's unique presentation of them in Julius Cæsar? The attitude of the clergy towards the stage should be one of discriminating sympathy rather than wholesale condemnation.

Frown off the boards demoralizing and unhealthy plays, but support the nobler and wholesomely recreative efforts of managers. The public, in the long run, decides what plays shall hold the stage. The clergy may have no direct business with stage censorship, but they have direct business with the public every Sunday. If they want to reform the stage, they must reform the public; praise what is good and denounce what is bad. They would do well to go to the play themselves, and get up and go out when a play is revolting or its general tendency bad. The people—still more the actors—will never believe

that we parsons know anything about the stage if we never go near it. We cannot afford to taboo it; we ought not to be frightened at trying to direct for good such a tremendous force for good or evil as is the modern theater.

The above two specimens of treatment, dealing with dancing and the theater, must suffice to illustrate what I conceive to be the right attitude of the clergy in this twentieth century towards the recreations of the people.

Good music and open museums and galleries on Sunday I am in favor of, for reasons amply stated in my "Arrows in the Air" chapter on "Sunday Recreation," and elsewhere.

*Clubs and Institutes.* The clergy can do very much in promoting these in their districts and parishes. Working people value a warm, clean room into which they can at all times walk and feel that it belongs to them, see the papers, write a letter, take a cup of coffee or a glass of light, wholesome beer, smoke a pipe, and have a chat or a discussion, or hear a lecture or a concert. If the clergyman starts such an institute, he secures to himself some control over it; there are many such in all English towns and country parishes, as doubtless there are throughout America. At most of them in England no beer or spirits are allowed; but in some, as I think wisely, beer, not spirits, is allowed, but no profit is made on the liquor, the men being their own publicans. Practically, not much beer is taken, but it is not tabooed, and the public opinion of the club makes any sort of excess impossible; a man who misconducts himself would be at once "clinched out" by his mates. Dominoes, draughts, and bagatelle-boards are popular; there are usually a library and a fair selection of newspapers. The men always subscribe, and are encouraged to take a personal interest in the management; and in many cases, after the first outlay of building or providing for the rent of premises, the club is not only self-supporting, but self-governing. I recall a notable case at Dorchester, a garrison town, illustrating the beneficent effect of such institutions. A gentleman moved with pity at the condition of the soldiers in that town, and shocked at the numerous drunken charges and disorderly conduct of the men who reeled about the

streets and led the servant-girls into all kinds of mischief, started an institute for them, with newspapers, games, etc. There was a positive rush, and now there is little or no drunkenness in Dorchester. The men have their own club; they may have beer under conditions above stated; but the garrison has been reformed by this kindly, timely attack upon the cause of disorder, which was largely want of occupation and amusement.

I regret that the initial movement in this case did not come from the clergymen of the parish; if it had, it would probably have been saddled with total abstinence and governed by the parson instead of by the people. To teach people how to govern themselves is far better than to govern them. Confucius said, with deep insight, "The wise governor knows when to leave off governing." The clergy are becoming daily more alive to the need of ministering to the pleasures of the people; and to mingle these with such interesting knowledge and instruction in what is useful, beautiful, and humanizing, must in them be considered as a Christian development of first-class importance.

How far sacred edifices should be used for entertainments and social gatherings must depend upon the feelings of the different religious communities. In my own church, Anglican and Episcopalian, I have introduced lantern views with good effect into the usual evening services, illustrating the pulpit subject for the night. There is no appearance of lantern or sheet while the lights are up; the lantern is played from the west gallery across the whole length of the church. At the moment I require my illustration, the lights are suddenly lowered (I have electric communication between the pulpit and the lanternist and gasman), from an almost invisible roller near the ceiling a sheet descends in the darkness, and the picture is flashed like a vision upon the people. The sheet is silently rolled up and the lights turned on until the next illustration is required. I have dealt in this way with "The Portraits of Christ," "The Church of the Catacombs," "The Illustrious Dead" at the midnight service ending the year, "Mission Work in the Pacific," etc. Penny reading, tea-gatherings, and lectures or discussions, after variety entertainments in school-rooms, are of infinite

use in winning the young people for church attendance and church work. I was among the first, if not the first, to start these entertainments in the East End of London, enlisting the services of the people themselves on occasion. The value of these things, though not on the same plane as the prayer-meeting, the Bible-reading, or the question class, is quite indisputable.

We want, in our church and chapel organizations, something that the young will look forward to as distinctly pleasant and pleasurable, and which the middle-aged and old will not despise.

The Church of the Middle Ages, with all its faults, its time-serving, its extortion, and its superstition, understood this. The Church should win men and women, body, soul, and spirit; it should set up its counter-attractions, its counter-excitements. It should be human and sympathetic, and this spirit can be best shown and cultivated in its social gatherings, the entertainments it permits or superintends, the interests it shows itself capable of sympathizing with. The shallow cry of sensationalism is commonly raised by those who resent having their own feelings or

any one else's stirred up to do anything for anybody, and the cry of "irreverence" and "beneath the dignity of the Church" often belongs to the cheap piety of those who never enter a place of worship. But, in my opinion, there is too little and not too much sensationalism in our churches; indeed, our pulses are too seldom stirred; and nothing, in my opinion, should be deemed beneath the dignity of the Church which makes for the good of man and the glory of God. *Get hold of the people*—that is the keynote of the situation.

When you have got hold of the people and taught them to trust you, you can do what you like with them, in or out of church or chapel; but you can do nothing with them if you don't get hold of them at all. The "all things to all men" policy is one which can be easily abused and made to gloss over inconsistency and cover hypocrisy and worldliness; but, rightly understood, it means, in a wide sense, sympathy and ability to deal with a many-sided nature, and, if not quite clerical and orthodox, it is at least Scriptural and Apostolic; shall I add, Christlike?

London, England.

## Kindergarten Work in the Chicago Ghetto

By Ruth Gage Frost

**I**N the month of April, 1898, the Chicago Ethical Society opened a settlement house in the Russian Jew quarter, and the house was named in memoriam of Judge Henry Booth, of that city. It was a small frame house. The lower front room had been used as a store, and was quite good-sized; the other rooms were small, but they were all altered so as to be quite comfortable.

This section of Chicago is unique, inasmuch as these Jewish people live so isolated a life in the center of so much activity. They live so dependent on each other, and their business takes them so little away from their homes, most of it being tailoring, that they are little influenced by the great city. They have their own churches, their own theater where plays are given in Yiddish, their shops, their market-day when all goods are sold from booths in the street. The ward is the dirtiest in

Chicago, and garbage-boxes line the streets. The people are of the most orthodox type, and the boys are sent to the Hebrew schools to learn their religion, and the life of the community is centered in the churches.

The first branch of work that was started was the kindergarten, with an enrollment of twenty children.

It was not to be supposed that the people on Fourteenth Place were going to fall at once into the arms of the workers at the Henry Booth House, any more than our new neighbors expect to see us, or we expect to see them, rush in and ask all manner of personal questions the first week of their arrival in the neighborhood. Curiosity perhaps exists more with people who have little to come into their lives except the daily drudgery of living; and we see the older people hanging around, talking among themselves, peering in at

the windows ; but if by chance you begin to talk to one and ask questions, there is a wholesome holding back that every worker should respect. Especially is this true among the Jewish people ; and this holding back is often looked upon by the settlement worker as suspicious. It is nothing but a fear that you as outsiders are going to encroach upon their rights and privileges, and, above all, that you are going to encroach upon their religious rights. If people going into settlement work would only think of their own attitude toward people who come into their own neighborhood to live, they would have more patience and respect for the people they go to work among, and regard their suspicion accordingly. This so-called suspicion, which, after all, is a man's self-protection in behalf of his beliefs, social or religious, manifested itself early in the history of the Henry Booth House Kindergarten. One of the first gifts to the House was the Sistine Madonna, which was hung in the kindergarten room somewhat under protest, but perhaps, on the whole, it was an excellent thing that it was there so early in the work. Most of the children came from the homes of orthodox Jews, and although every movement I made in the kindergarten was reported up and down the street in five minutes, I little realized that a feeling had been aroused over the Madonna. It was not until one of the children had been absent from the kindergarten a week that any idea of the cause of the removal was brought to light. One of the children who lived in the same house with the absent one was asked where he was, but she would only shrug her shoulders and say, "Mamma says Josie's mother is foolish." So I went to see Josie's mother, and found out, after much questioning, what the trouble was. "My man thinks you are missionaries, and he is very strict about church. You have a picture—a Madonna, you call it—and Josie isn't going any more. You pray, too." These remarks were laboriously drawn out, with a certain air of defiance shown in them that could not be blamed. Invitation was extended to her to come and visit the kindergarten any morning and to see for herself whether there were any prayers said or not ; and an explanation was given concerning the picture. Very little satis-

faction was to be had, however, and it looked discouraging. Of course this was one child out of twenty-five, but every movement was watched, and the inability to get the women together showed that the feeling was alive that we were there for the purpose of proselyting. One year later this same child returned to the kindergarten, and on being asked whether the father was willing that he should be there, the mother replied : "Yes ; we no think you missionaries any more." The picture of the Madonna had never been removed.

The greatest difficulty to face was the organizing of the Mothers' Club, and many an afternoon when invitations had been sent, the afternoon would go by and only one mother would come. A great mistake was made in trying to separate the children from the mothers at the meetings, yet the few times it was done, the strong religious suspicion against the House was shown : they thought that, although we did not show our hand, still we were down there for religious purposes. This fact was brought out in one or two conversations. At the head of their bed the Jewish people have a little tin box about five inches long, in which are held the laws of Moses. A little hole is cut out almost at the top, showing the word "law" in the Hebrew. Interest being aroused at a meeting concerning this talisman, one of the mothers was asked for what it was used. She explained in this manner : "Your priests put their hands in water and touch it on their forehead. We touch our hand to the 'Laws' and that blesses us ; but it is rather out of style now, and only the old people do it." "Your priests"—there was a good deal implied in those words, and when some one remarked that we had no priests, the woman only shrugged her shoulders, as much as to say, "Oh, I know all about that." Constantly in speaking of their religion they would refer to what "our priests" say or do, and nothing could be said on the subject that would change their idea that the House had something to do with the Christian Church.

As the women, however, began to trust me, bringing them together was easier, especially when the children came. The enjoyment they showed when the little ones played the games and sang the songs did one's heart good. By coming together

in this manner, the pride of a mother in her child was excited, for she would see her child doing things she did not dream he could do, and she would take more interest in the habits and activities of the child.

Cleanliness is certainly not next to godliness with the Jewish mother, and she has little or no incentive to make it so. The ill-paved streets are filled with all kinds of rubbish—cans, old shoes, mire that besets you at every step; in rainy weather so filled with mire that teams have to be pulled out by two or three horses and very often unloaded. The garbage-boxes run over with decaying matter; around them, as one man puts it, "the mothers gossip, the children play hide and seek, and the lovers make love." The families live in small houses with absolutely no conveniences, and soap and water, always supposed to be cheap, are considered as great a luxury in the Seventh Ward of Chicago as they were to Mark Twain's Eskimo girl. Consequently, the only safeguard against the dirt was to wash and scrub the dirtiest and send them home with the injunction that they must come to kindergarten as clean as that every day. That the mothers liked to have it done was proved only too well when women would bring their children who were not in the kindergarten and ask to have them bathed. By talking with the mothers privately and calling attention to those who did try, the standard of cleanliness was raised, and at the end of the year there was a larger percentage of clean hands and faces and a more general cleanliness than at the beginning.

The irregularity of the children's habits of sleeping and eating was difficult to adjust, because in one way so far removed from the province of the kindergarten; yet nothing affects the kindergarten more than a number of children who have not had sufficient rest or food. An opportunity was afforded of calling attention to the harm it does to the child when a six-year-old child was found at eleven o'clock one chilly night peeking in the window watching the older boys and girls dancing, and so tired and sleepy that she was almost crying. She was sent home directly, but the mother was not in the least concerned about her whereabouts, and did not seem to consider the ill effect it produced; but when spoken to about it she

was very willing to admit that it was bad for the child, and said that she would see that it did not happen again. Many a morning children would come to the kindergarten sleepy and cross, so that at last they would have to be taken home, and a friendly chat with the mother would result, and a promise would be given which was lived up to in most cases.

The irregular meals of the children were another cause of trouble. In the Jewish household the child gets the best that the family can afford, but I have rarely seen a family sit down to a meal. The table is always set, if you can call the clutter on the table by such a dignified name. Everything conceivable is on it—butter, jam, bread, salt herring, raw fish, anything that the larder affords. If a child feels hungry, in he rushes, regardless of the hour, and in a few minutes returns with a chunk of bread, on which is mounted a pyramid of jam or several layers of salt fish. This he eats with great relish; but if by chance some excitement occurs at the next corner, the luncheon is given to his mother or the most available person, and off he rushes. When the excitement is over, he returns, perhaps, to his discarded meal, which may be his dinner, perhaps not. No way has been suggested to cope with this difficulty, and it is one that opens to settlement workers a great field for ingenuity. One of the most experienced teachers in the Jewish Manual Training School, with an accumulated knowledge of years among this class of Jewish people, has found it impossible to establish a cooking-school, on account of the requirements of the Jewish religion. The laws governing the different dishes and utensils which shall be used in certain cases make the task a herculean one.

The only means that a mother employs in settling any dispute or matter of conduct in her children is a cuff or a beating. One mother said that she always promised her child a cent if he was good. "He is good," she says, "but I no give him the cent; I fool him." Another mother says she always gives her child a cent, for if she did not, her child would snatch the cent from another child, and, "You know, you cannot teach them at five or six years that that is not right," she would add. To argue or make any sug-



gestion as to the manner of handling the children was met with the statement: "You have so much to do with, and you have only the children in the morning." But still, after they had watched the kindergarten and seen how well the children behaved, they would come for advice and help; and when they came in this personal way, many things could be done for them that it was impossible to do when they were all together. If the subject of the punishment of children came up at the mothers' meeting, the women would take it in the most personal manner possible, and say: "Yes, this or that woman cannot take care of her children. They are all bad, and she has to beat them."

The difficulty of the women's taking

care of anything was discovered when complaints came in from some mother that the work the children brought home from kindergarten made one thing more in the house to look after. I asked these mothers to let the children have a little place on the wall to hang the things, and very soon that spot was looked upon with great pride by the family.

These hard pioneer days are over, and the kindergarten has before it a bright future, for the distrust on both sides, I am sure, has passed or is fast passing away, and the return to work will bring with it the feeling of returning home and meeting friends from whom we have learned as much as, if not more than, has been given.

## Pandora

By Charles Foley

Translated from the French by A. M. Johnson

"YES, Jean Mirol has indeed a kind heart," said Chatry, after we had spoken in praise of the sculptor. "All that you have just related of his youth, and of his heroic struggles to rise above poverty and to win a name, prove an admirable effort. But I know an episode of his peaceful and prosperous maturity, without apparent grandeur, which shows, nevertheless, what a gentle spirit this worthy man has kept in his honor and success." And then he told this story:

Several critical articles which I had put in circulation, with opinions conforming to his own, had established an intimacy between us. We lived in the same quarter, and often after dinner he came to have a chat with me. Sometimes I accompanied him to his door, and now and then mounted to his studio, where we continued to discuss the subject of art well on into the night. This studio, on the fifth floor, was connected with an apartment where the sculptor lived with his mother. The old lady had become blind, and, spending most of her time at home, was terrified to go out, even on the arm of her son. She was happy and at her ease only in this apartment, where she knew all the crooks and turns, the nooks and corners, to the position of the least trinket. She went

and came alone, without injury to herself, with an ease and sprightliness which were surprising in a blind person. As with many blind people, she loved to rummage, to turn the objects over and over, to follow the contours with her fingers, in order to form by the sense of touch an idea of the things which she could not see. Now Jean Mirol, whether impelled by the caprice of the collector or by the necessity in his work, brought home from day to day a thousand curiosities, which gave to his studio the appearance of a curiosity-shop in a continual state of change. Knowing the almost unnatural habit of his mother, and fearing that she might stumble and fall in this chaos of all sorts of things, he had begged her not to enter there during his absence.

When Jean's works of art were discussed in Madame Mirol's presence, it made her sad, and she sighed: "What have I done that the good God should punish me thus? How unfortunate I am that I cannot see my son's statues, that I cannot admire what all the world admires!" At these times her face darkened, and she fell into a profound silence. Therefore, when with her, Mirol avoided speaking of his work and even of his projects. It was understood among his intimate friends that the subject was not to be alluded to at his

house. But the artist suffered somewhat from this constraint, and that is why, feeling the need of expansion, he sought me out so often.

For several months, thoughtful, preoccupied, and possessed with the same inspiration, he spoke to me only in guarded words of a Pandora, of which he had found the pose but still sought the expression. He had changed his models several times, had drawn a hundred sketches, then worked from imagination, without being able to represent the complex character of the face. One evening he came to see me, his brow free from care; he was exuberant and happy, and, in an effusion of joy, he cried from the threshold:

"It is done! I have at last had my inspiration. I have just found what I have wanted for eight months. I do not know how, but there it is—it is settled! I shall not touch it again! Ah! I am glad, so glad that I have not been able to refrain from speaking of it to my mother herself. The joy of it stifles me! Let us go out and take the air!"

He was in the state of agitation, the feverish happiness, of a man who suddenly receives a longed-for blessing, vainly wished for till then. I took my hat, and ran down the stairs after him. On the boulevard he took my arm and hurried me along, describing to me his weary waiting, his anxiety, his hopes followed by discouragement, until this day of wonder, when the idea had freed itself from the haze, when, in an unexpected clearness of perception, he had seen what he wanted to express—the smile, the expression, the entire face. And, in the transport of his conception, he had represented it with a few strokes of his thumb in the clay.

"It is my masterpiece!" he cried. "Yes, this time I feel it, it is my masterpiece!"

He spoke impetuously, really intoxicated with joy, giving expression to all that which had been working in his brain during eight months of silence and meditation. And, continuing his walk, he enlarged upon the subject, while I, listening, lost my breath in keeping up with his long strides. Suddenly, in his enthusiasm, he stopped short.

"What I tell you cannot make you understand, cannot give you even a feeble idea of my 'Pandora.' Come and see for yourself!"

And he hurried me along to his home. I mounted to the fifth floor, behind him, when I saw him stop on the landing and listen.

"I hear my mother," said he, his brow contracted with annoyance and anxiety; "what can she be doing on this side? I ask her never to enter when I am not there. Provided that . . ."

He did not finish. Quickly drawing his keys from his pocket, he opened the studio door and entered. There was the crash of something falling, a cry of anguish, then nothing more. With a bound I mounted the last few stairs and entered the studio. Mirol, frightfully pale and overwhelmed, was leaning against the wall, not finding a word to say in his grief. As pale as he, his old mother stood in the center of the room, trembling from head to foot, her hands clasped in supplication. Between them, near the overturned stool, lay a soft, shapeless mass of clay, completely flattened, in the wet cloth enveloping it. I understood with out trouble this silent act of the little drama, commonplace perhaps to another witness, almost tragic to me who had an intimate knowledge of all the facts from the beginning. On hearing her son enter unexpectedly, conscious of having disregarded his warning, and caught in the very act, poor Madame Mirol had lost control of herself entirely, and forgotten all precautions. In her haste to escape from the studio before her son surprised her there, she had come into collision with one of the stools, and had let the "Pandora" fall. The silence was painful. The poor blind woman, trembling with anxiety, her hands raised, her face distorted, and so terribly pale in the subdued light of the studio, moved me to pity. And, in a faltering voice, she demanded at last:

"Ah! Jean, my poor Jean, tell me quickly, at least it is not the 'Pandora'?"

And Jean, at the sight of the distress and anxiety in that poor old wrinkled face, recovered possession of himself, and, making a great effort, cried, in a voice so calm and cheerful that I experienced myself an immense relief:

"No! thank God, it is not my 'Pandora'; it is only an unfinished bust. Ah, my dear mother, you can flatter yourself that you have given me a great fright."

The old mother's cheeks flushed with joy; she let her arms fall in relief, and said:

"Oh, Jean! how happy I am that it is not an irreparable misfortune! I promise you never again to enter your studio alone. Embrace me, in order to prove that you forgive me."

And the noble son, in going to embrace her, passed near me, and whispered, in pointing to the broken clay:

"Will you throw it away? I should not have the courage. It would break my heart. But never tell my poor old mother what it was; it would cause her too much sorrow."

He winked hard to keep back two tears.

I understood then that he had not told the truth, and that it was the "Pandora."

## Reforming the Teacher

By William McAndrew

**I** WELL remember the remarks of a draughtsman in Captain McDougal's shipyard at Duluth while showing us the model of a "whaleback." "This vessel," he said, "is all built around the idea of carrying wheat down and coal back. Every tradition of shipbuilding that doesn't fit that idea has been rejected."

The central and essential fact of a school is a teacher; everything else—principal, furniture, board of trustees—is accessory. Only about one person in a thousand knows this, and he frequently forgets it. The public wants good schooling; it has not learned how to get it.

When I was a boy, twenty-five years ago, the teacher was not held in particularly high regard by me, by my companions, or by our elders. I believed that we had a sort of ownership of her public and private acts, that my father could have her arrested if she touched me, or removed if she did not suit. Her peculiarities of speech or dress or manner were not unusual subjects for breakfast-table criticism. The local newspaper affected an air of condescending levity when speaking of "school-ma'ams." The calling was regarded with a measure of contempt that was not felt toward the town constable, or toward the bridge-tender, or toward the men who graded the street and mended the sidewalks. Those were the days of the reading of Dickens, whose power of ridicule and contempt never show to greater advantage than when the schoolmaster is their butt.

Fifteen years later, Robert Grant, treating of American life, laments the fact that our people, while professing respect for education, push the educator into the social background and keep his pay down.

Ten years later, only the other day, the

State Legislature of New York passes a law which raises the pay of teachers in no case near to the average maximum salary of the other departments of public work, yet at once officials whose yearly wage doubles and trebles the sum paid to any school worker denounce the scale as "exorbitant," "scandalous," and "a financial debauchery."

I am a schoolmaster; I know what the work of teachers is. I rise to defend it as worth, in dignity, importance, difficulty, and effect, fully as much as any other public or private service, bar none. I beg leave to place the heaviest responsibility for the defects of teaching at the door of the public itself. No public servant requires more the support of public opinion; the work of none reflects that opinion more quickly.

It is not difficult to understand why teaching does not, without an awakening of the public conscience, hold a higher place in general regard. We of the school-room are not men of great affairs, so called. We seem to be concerned with petty things. The faults we must attend to could easily be passed by in a family of two or three children; in a company of fifty they are unbearable. Our correction of these errors is usually judged from the view-point of the home. We are daily listening to childish words, thinking childish thoughts, and using our faculties on little things. We are not subject to restraint as to most of our opinions and statements, while those who deal with grown men have the constant balance of contradiction and correction. We are accustomed to have our own way, and do not know how to yield without a fuss or undue humiliation. There is no halo of

mystery or tradition of long and exhausting preparation protecting our art so as to give it the respect rendered to the learned professions. The average mother is sure she knows more about the proper management of her boy in school than I do. The lack of exactness and science in our processes, and the contempt which the lazier and more numerous members of our craft express for efforts to guide it by principles, keep us in the position of bonesetters and midwives. The facility with which we may be dropped from employment seems at once a result and a cause of belittling our value. We are of small account because we can be so easily removed; we can be easily removed because we are of small account. That the social inferiority of a teacher is conditioned by the style of living required by the wages received seems evident enough. I have in my possession many tables showing the cost of comfortable living in various parts of the country. They were not prepared by teachers. When I compare these figures with the wages of teachers in the same localities, I see no other conclusion than that this class of workers is close to the edge of indigence, and burdened, in addition to the cares of a trying calling, with the taxing task of stretching a little income over too many necessities. I see a profession as exhausting as the hardest able to afford the recreations to keep it in efficacious order.

To me it seems one of the serious misfortunes of our time that so important and so great a work as the education of children should receive such scant courtesy, for it has to do with our dearest possessions. In the hands of the teacher are some weighty possibilities of the future of the race, but the possibilities fall short of brilliant realization. The processes of education are inherently as interesting and as worthy as those of law or those of medicine or those of theology. Based so necessarily on the highest qualities of personal character, teaching requires that its workers should be shown the most generous love, respect, and sympathy. We Americans are proud of our progress, and in many directions seem to have made marvelous advances, yet in our public-school systems we have maintained a nursery of mediocrity, attractive only to second-class men and so constituted as to

prevent them from improving. We have continued methods of management that have turned over the schools to women or to effeminate men. The effect of only feminine influence upon the school life of all our boys and girls cannot fail in two or three generations to result in a loss of national power. It is not because good teaching cannot be done by men. Among business and professional men ordinary observation discovers many natural-born teachers who have been won from the ranks or have willfully turned their backs upon the calling that would develop their greatest power. The teacher of a class in a Sunday-school where I am acquainted is an iron merchant, but the most capable questioner, inspirer, and developer I have ever seen teach anywhere. I have heard him say, "Some day, when I can afford it, I am going to get a position in a school. I'd sooner teach than do anything else in the world."

The remedies for the backwardness of teaching seem simply the amelioration of the causes that turn good men and women away from the work, and prevent those in it from doing it well. Attempts at rigid exclusion of the unfit and at compulsory improvement of those already engaged have been tried ever since there was any public education. It never has secured any remarkable success, nor ever can while the rewards are not deemed worth the labor of the best intelligences. The educational horse to-day needs not so much the whip and spur as more oats. Teaching needs more joy and brightness and enthusiasm; these things must be furnished to the teacher. They are qualities not born of fear of removal, dread of poverty, and the humility of low place. They come from the confidence of recognized worth, the assurance of permanent employment when it is faithfully performed, and the receipt of income equal to adequate expenses. The training of horses or of flowers or of delicate machinery depends to no greater degree upon the care of them than does the work of a teacher upon care taken with children.

I would like, therefore, to suggest to those influential friends of education, of whom this country has developed numbers whose generosity is the wonder of the world, that the gifts of buildings, libraries, and apparatus may be well, but

are not to be compared with the gift of teachers, able, well trained, and so well paid that from the fullness of an unpinched mind and heart they can work with a single and effective purpose. Let a Carnegie, an Armour, a Pratt, or a Rockefel-

ler appear who will endow flesh and blood and spirit with a generous means of sustenance, and results in education will appear that will surprise the world. If the public will have better schools, let the public look out for the teacher.

## Country Libraries: How Shall We Make Them More Useful?

By Mary Bartlett Harris

**T**WO of the chief questions in any gathering of librarians are, "How shall we increase the usefulness of the library?" and "How shall we go to work to get people to read?"

An indispensable requisite is to have a librarian who is fitted for the position, who not only knows books and loves them, but who has tact, adaptiveness, and a personal interest in the patrons. Such a librarian can do more to form and cultivate a taste for good literature than can be accomplished in any other way.

She should first become acquainted with the mental capacity and requirements of the readers (it is assumed that the librarian is a woman); then she can soon find out if one has a preference for travel, or biography, or history, or fiction, or no preference at all. When that is once ascertained, she is sure of her ground, and can do great work in diverting the interest from a poor class of books to those of a higher quality.

There is almost no limit to the educating power of a library if intelligently used.

There are always people who call for books by their title without having any idea what they are. To such the tactful librarian can easily say, "You will like this better," and hand them something that will be more suitable. Many young persons are too fond of fiction; she can, in a quiet way, prevail upon them to take books more for their advantage.

And here it is proper to say that if parents would co-operate with the conscientious librarian, there would be less danger of children growing up with a taste for trashy, sensational stories.

There is a popular fallacy that a libra-

rian has not much to do but to pass books over the counter, make a record of them, and read all the new publications. "You have such a good opportunity to read, you have so much leisure," is often heard. There could not possibly be a greater mistake. The right kind of librarian finds the time more than filled in library hours, and, if faithful and devoted, does a large amount of labor that is not taken into account.

Dr. S. Weir Mitchell says: "The reader is born, not made; you cannot help the others." To a certain extent this is true. Those who are born with a love for books *will* read. The library may be miles away, but they are regular visitors; while others within a stone's throw never enter its doors. Yet there are some who may be induced to read. Often a new and popular book which every one is talking about, like "David Harum," is the means of giving them a start. The chances are that when they return it they will ask if you have something equally interesting, or, as they phrase it, "as good as that was." The librarian should always be on the alert to call the attention of these infrequent readers to books she is sure they cannot help liking. After a time the selection is left wholly to her, with the oft-repeated remark, "You know what I want; you hit me every time." Many a person has been led along in this way, and has become a constant reader.

The library whose work is best known to me is in a small country town, but is exceptionally large for the place, containing about seventy-five hundred volumes, and is noted for its choice selection. It is steadily doing good work.

Some of the methods adopted to increase

its usefulness may be given in a few paragraphs.

A fact worthy of note is that purchases are made frequently. This has been the policy from the first. It gives better satisfaction to buy twenty-five or thirty volumes at a time than to spend the annual allowance or appropriation in one order.

The books are almost invariably recent publications; a fair proportion in the different departments, fiction, biography, history, travel, poetry, etc., is always maintained. It is needless, perhaps, to say that the greatest pains is taken to keep up a high standard. This course is appreciated by the best patrons of the library, and they are on the lookout for new books and expect to find them at an early date. Everything practicable is done to anticipate the special wants of the townspeople. For example, when electric lights and a system of water-works were introduced, books on those subjects were immediately ordered and brought to the notice of those most interested.

Very soon the librarian was often asked on the street, "Have you any more new books on electricity or telephones?" and heard the gratifying assurance, "That Sanitary Engineering you gave me was the best book I ever read. I want Mr. — to read it."

When several new houses were to be erected, such books as "Inexpensive Homes," "How to Build a Home," etc., were bought, and the builders availed themselves of them and passed the word on.

When the librarian found that certain men cared especially for "railroad stories," "The Story of the Mine," and books of that character, she kept in mind their preference.

Every year, after the topics of the International Sunday-School Lessons are known, helpful books are ordered, and a list of what the library contains that will be of value to Bible students is published in the local paper.

This suggests another feature—using press bulletins. This has been done for three or four years. In addition to giving lists of accessions, bulletins have been made as circumstances called for them. When the Queen's Jubilee was observed, books relating to her Majesty furnished material for one; the trouble with Spain

brought out another; the South African war another. In the spring there are bulletins of books on birds, on wild flowers, and on out-of-door life, such as those of John Burroughs, Thoreau, and others.

Sometimes new books for boys, or girls, or the little folks, or for teachers, are catalogued in this way. These bulletins, often accompanied by explanatory notes, have increased the circulation.

Like all country towns, this one has its local societies, all of which have literary exercises of some sort. When one of them made a "specialty" of Washington, all the biographies of the "Father of his Country" were in such demand that for weeks there was not one remaining on the shelves. The same was true when they discussed Forestry, Good Roads, Trusts, Civil Service, the Temperance Question, etc.

Every effort is made to keep in touch with all students, who are not only encouraged but urged to avail themselves of the ample resources awaiting them.

The clergymen of the place have unconsciously been the agencies in giving wide circulation to religious books. As an illustration: the librarian gave to one of them Dr. Van Dyke's "The Gospel for a World of Sin," as something he would like to read, and to another Hepworth's "Hiram Golf's Religion," with the result that the two men referred to them from the pulpit on the following Sunday, and there was immediately a great call for those books from the members of the congregations.

Again, the mere fact of proffering some book to a chance visitor has introduced it to a whole neighborhood. People tell one another about books they like, talk them over, excite their curiosity; that has been the case with "Oom Paul's People," "The End of an Era," and many others.

Notwithstanding the utmost efforts to encourage the habit of reading, it was thought that the sure method for the future was to begin with the children, and do work that would not fail to tell on the next generation. Accordingly, within the last year, a cabinet containing a given number of books has been sent to each district in town for the use of the schools. The selection is carefully made with reference to the age, sex, and needs of the pupils.

# A Marriage of Convenience

By Lillian W. Betts

THE street was crowded as usual. The new civic gospel had resulted in covering the street with asphalt. This enlarged the play-space for the children. The element of danger in dodging the rapidly moving trucks, carts, and bicycles made life, even to the toddlers, more enjoyable. To run in front of a truck, just escaping the horses, so near that the truckman turned white with fright and then red with anger, while he launched a torrent of profanity on the jeering mite of humanity on the curb, was bliss for the mite. To spurt across the street on two fat, wobbly legs, whose extremities are covered with shoes of different sizes, destitute of buttons, in front of a bicyclist scorching on a clear space, and compel him to fall off his bicycle to avoid a calamity, this is joy unspeakable. If the man is so angry as to be speechless, and finds relief in wordless threats, delivered with fists, while the precious wheel is being examined, so much more pleasure for the owner of the fat, wobbly legs. All this is fine, if unconscious, training, for the days to come, when dodging the policeman will be one of the many delightful pleasures of life.

Could any ball-room floor surpass this smooth surface when the genial organ-grinder pursues his more or less musical way between the rows of tall tenements? The baby on the third-floor front flattens his little snub nose against the pane on which he dries his tears, as his mouth broadens in a smile at the sight of the dancing group on the street below. There is a promise of the future in this gay scene from which size alone excludes him.

The old grandfather on the floor above, standing with the youngest of seven grandchildren in his arms, is moved to tears and smiles. Tears for the days, long, long ago, when he and Gretchen were the leaders in the merrymaking in the village, seen more clearly as the idle hours increase and the outer scenes fade. Smiles, for there is little Gretchen, with the same flaxen pigtailed bobbing and swinging as she tries to teach a dark-haired Rebecca the "two-step." "So like," murmurs

the old man, and the tears and smiles deepen.

On the next block the push-carts hold control. The women push, crowd, argue, and gossip, condole and congratulate, as do other women of another life—surpassing them in that the women of the push-cart region do all this in two or three languages.

Men and women with bundles of finished and unfinished coats hurry along with unseeing eyes. Minutes are pennies, and pennies their only known measure of values. Here and there a gay, rollicking laugh out-voices the babel of tongues, proving that the spirit of childhood still remains in spite of poverty and hard work, or, worse, no work. The danger of bankruptcy never faces the man who sells all his stock each day at a profit that pays his rent and buys black bread and coffee. The sharp sting of defeated ambition never enters the heart of the woman whose social set uses the same assembly-room—the street. She has the benefit of her neighbors' experience in every transaction. It is given freely as she examines the remnant which by scrimping will make a skirt. The waist that must be worn with it is bright blue, the remnant is purple, but the fortunate buyer, and the experienced, sympathetic friend who has not had a new skirt in five years, cannot bring such isolated facts together, not even when they cover the stately form of Rebecca's mother.

Without theories or laws, without leaders or followers, the great community life, whose capital is common experiences and common limitations, develops. No sociological microscope makes these community members self-conscious. Life is lived in careless ease and stoical endurance.

When the streets are still more crowded because school is out and more women and children are at liberty, a young man and girl turned out of a side street and joined the throng on this East Side thoroughfare.

A worn sailor hat trimmed with soiled ribbon and decorated by a new quill of the latest style, worn on eight out of every

ten hats in the region, was on the head of the girl, above a mass of reddish-brown hair. She wore a light jacket which must have seen harder service than the hat. This was a size too small for the sturdy figure; it was slight protection from the sharp November air.

The young man, evidently of her own age, made less effort to appear prosperous. His clothes were thin and shabby, his hat was of a shape worn three seasons back. Both hands were thrust deep down in his trousers pockets.

"I ain't had a bite since yesterday noon. I've walked until I can't walk no longer." The husky tones made it impossible for any but the girl to understand him as they passed through the crowd. This tone was not due to emotion. Jack was too familiar with hunger to have his voice affected by the present experience. Jack had learned to talk on the street. He early learned to pitch his voice, even when crying, above the rattle, the rumble, and the clanging of cars and carts. His voice-training was carried on without interruption by selling papers during the rush hours at the ferry. Later he assisted the street hucksters. For the past year he had been first assistant to the opulent street vender who owned a bony gray horse and a bright-green wagon. The man's voice was gone, and Jack was invaluable to him, for his voice could be recognized two blocks away. But the gray horse and the green wagon had recently been sold by the widow, after it had been made plain to Jack that their ownership was quite within his reach. Jack was adrift again. A bit harder to bear now, for he had learned to like steady employment. This last year was his first experience in this direction.

Mary, as he called the girl, was silent a moment, and then remarked casually: "I ain't had no breakfast meself. Work stopped Saturday. I gave her me envelope. She gave me ten cents Saturday night. Sunday she wa'n't bad, only a little off. She began hard yesterday. I went out to look for somethin'; when I got back, she was ugly. I kept still, for I knew she'd soon go to sleep, and I might get a quarter out of her pocket. She hadn't a cent, I knew, but what I giv her. I was foolish to stay in; it made her s'picious. She had it somewhere in the

bedroom, for she got worse an' worse. At last she sat down and dropped off. Now, thinks I, I'll get a quarter; 'twill keep me till she gets over this. I tried to get at her pocket too soon." There was silence for a moment, and then, with a fierce scowl and clenched hands, Jack asked, "And yer limp?" Mary nodded.

They walked a block before either spoke.

"I ain't told yer the shop is goin' to open again soon. The boss expects a big order. If ye're in a box Saturday," she added timidly, "I can perhaps let ye have a little." The danger-signal of deep red flushed into Jack's face. Mary hurriedly added, "'Tain't fer keeps. Yer forgot," she continued, more firmly, "what yer paid for medicine for me father. If ye're a-goin' to act like this, yer needn't sling the yaller when I'm down." A deep blush came into her cheeks and an unusual tone in her voice as she continued, softly, "I guess yer think I don't know yer hocked yer coat when she was sick and I had to stay home. I knowed how the rent was paid and the landlord's jaw shet. What's good for the goose is good for the gander," she added, with a timid smile and glance into the scowling face.

The scowl deepened. Mary grew restless under it, and walked more quickly. Jack was going through a severe mental struggle. To plan his own affairs a day ahead was an unusual proceeding for Jack. To come to a decision that settled his and Mary's whole future exhausted his vital powers.

His shoulders went nearer his ears as his hands went deeper into his pockets. Three or four times he attempted to speak; at last the sentences came blunderingly: "Mary, let's get married. We can't be no worse off togedder than we is now. Let's get married!"

The shock deprived Mary of the power of walking. The color left her face, and she trembled.

"Come on, Mary. There won't be any more booze. I'll pick up somethin', I ain't afraid. Yer can work a week or two till I catch on. Come," he added, coaxingly, as he almost touched her arm.

Mary at last looked up into the only face in all the world that represented friendship. A stronger word she never



used even mentally. If sometimes, as Jack remained her unalterable "steady," the thought of a future when they might be married came to her, not even then did she use the word love. It is doubtful if the word were in the vocabulary of either. There was a new expression in Jack's face as she looked at him.

"Where in God's name would we go?" she asked, breathlessly, at last. "She'd break every bone in me body if we went home. There's no place in the world for us." For the first time since they were babies, Jack saw Mary cry.

A power stirred within him he had never known. There, in the glare of the sun, in the sight of the hurrying hundreds, he almost took her in his arms. With an oath registered in heaven, but unvoiced by Jack, he vowed to stand between Mary and the world. He'd make a place. A contempt for the strong muscles that had been his pride and protection since babyhood swept over him. Of what use were they if they could not save Mary from crying?

"Mary," he whispered, slipping his arm through hers, "Mary, I made a dollar Saturday. I knew she was on the booze, and I never broke it. I didn't know—"

A glorious light came into Mary's brown eyes. "Oh, Jack, yer thought—"

"Yes," he interrupted, trembling at the new emotion that shook him—"yes, I thought yer might need it."

"Oh, Jack!" was all he heard, but the weight on his arm was heavier. Eden opened before them. They entered.

Mary's "Yes" was the "I do" in response to the old, gray-haired clergyman's question. Many were the prudent misgivings that framed themselves in the old man's mind, as Jack, tall and straight, stood before him and made his request.

Jack's "We ain't got nobody but ourselves, and we want to be togedder" won the day.

Jack and Mary left the old, dilapidated church man and wife. But not until Jack had made he clergyman smile.

"I got one dollar, mister. I want that to go housekeeping, for we've got to go at once. But I'll pay yer five dollars, blest if I don't. Take my hand on it. It may be I'll have to pay yer in installments. Five dollars is a lot of money, but I'll pay yer as sure as ye're born."

The sun had gone down behind the tall buildings as Jack and Mary came into the street.

Mary was trembling, and now doubtful. Jack rose in his new manhood. He must drive that look from her eyes. 'Twas worse than the look he always found there when her mother was on the booze.

Neither spoke. As they walked toward the East River, and the shadows grew darker, Jack took his wife's hand and passed it through his arm. It was so embarrassing that it dropped shyly out, and was not recovered.

Mary's doubts disappeared; she asked no questions. Happily, nay, joyfully, she kept step with Jack. Life was glorious! Her own home, and Jack's! She could not see for the love that sent sparks before her eyes. She was warmed and fed. The glance of her eyes which Jack caught made his pulse tingle. Protect Mary! Let any one dare to touch her. He almost longed to show her what he would do.

"Mary, stand here in this doorway. This Mike's me fren'."

He referred to the groceryman who kept the corner store. Jack nodded familiarly as he entered the store.

"Well, Yacob! How goes it?"

"So, so," was the response, as the man leaned leisurely on the counter.

"Got yer room rented?"

"Naw," laconically.

"Well, I want it."

The man stood up straight.

"Yep. No foolin'. I can't pay the whole week's rent, but I'll guv yer half. Yer know me."

The man looked at him searchingly. There was something new about the boy.

"I'm married, Jacob. I'm sick bumm'ing round. It's me steady, yer know. Old woman kicked her last night. Couldn't let her go back."

By this time the dollar was on the counter. "Dat room is empty," at last responded the man.

"Yep. Ye'll let me have two soap-boxes; we ain't proud if we is beauties. We'll git along all right. Yer know me steady. Der ain't a better girl in de Eight." For the first time Jack's voice broke.

The weak Jacob pushed back the dollar, saying, "Dat's all right; you works it out, see? I need bundles carried, and dis

store swept, and dat leetle devils watched what dake mine tings. Dat's all right. You boxes want? Your steady, where is she?"

Jack pointed over his shoulder toward the hall door. Jacob flew around, and came back leading the blushing, tearful Mary into the light. Jack beamed.

"He's let us have the room. I'll work it out," announced Jack, joyfully.

Mary was mystified, and looked from one to the other. Jack now explained. The burden of life was dropped on Jack's shoulders. Mary gave a happy laugh, and took a step nearer to him, but stepped further away at once, greatly embarrassed. The smiling, sympathetic groceryman bustled about to find his best empty soap-boxes. He found a table he insisted on lending them. To show his friendship toward the new home he would carry it upstairs, while Jack followed with the boxes, and Mary protected the store.

In five minutes Jack and Mary were setting the boxes in the dusky room. Jack looked about with a proud air of

ownership. When covered carts and open hallways have been one's only home for seven years, a hall bedroom, furnished with a table and two soap-boxes, on one of which sits the wife you love, becomes palatial. As they sit in the dusky room, the love-light shining in their faces, although it is so dark they cannot see each other, there is a knock at the door and a scurrying through the hall. Jack opened the door to find a number of parcels. He gathered them up and put them on the table. A bottle and a candle were on top. Jack lighted the candle and put it in the bottle; and when he opened the bundles of bread and cheese and butter, he looked at them for a moment speechless. His honest blue eyes filled with tears. Mary rose and stole softly around the table, slipping her hand through his arm and leaning her cheek against his sleeve. Jack looked down at the brown head, and, putting his head down on it, he murmured, "The duffer!" That was Jack's "God bless him!"

## A Creed Versus a System of Theology

By Teunis S. Hamlin, D.D.

**T**HE doctrinal movement in the Presbyterian Church is not, as often asserted, a revolt against a creed. Historically, and to-day, this Church is confessional, and, in a broad sense, Calvinistic. It stands for the sovereignty of God as the primary and informing religious fact. And it undoubtedly desires to affirm this in a creedal statement that shall adequately define the Church's position.

True, Presbyterianism is distinguished from other phases of Christianity, not by its doctrine, but by its polity, as the name itself teaches. The Protestant Episcopal, the Baptist, the Congregational, and other Churches, are as Calvinistic, or Reformed, in their theology as is the Presbyterian. A Church holding Arminian tenets, or any other, may be governed by elders under a representative system, and so be Presbyterian. Or it may be Calvinistic while adopting a semi-episcopal polity, as, for instance, the Calvinistic Methodist Church.

The question at issue in the Presby-

terian Church is whether its doctrinal statement shall be a creed, or a system of theology. At present it is the latter. The postulate of the divine sovereignty is elaborated into a vast, logical, philosophical, speculative treatise. It is, in the old and now disused phrase, a "body of divinity." As such it is almost wholly admirable. It is in the main clear, cogent, and self-consistent. It is for the most part Scriptural, though rather Pauline; with the statements of that Apostle sometimes narrowly interpreted, and not adequately balanced by the teachings and life of the Christ. This is the source of the most objectionable affirmations, as of preterition, limited atonement, and the like. It also bears not a few marks of the fierce conflicts out of which it emerged, and of the compromises that were necessary in its production, as in the phrase "elect infants," whose implication is obvious and to most minds irresistible, though it may be plausibly explained away.

But, whatever the merits of the Westminster symbols, they constitute a system

of theology, not a creed. One can readily convince himself of this by simply putting "Credo" before any of the more metaphysical propositions, as certain sections of the third and tenth chapters of the Confession.

Now, does the Presbyterian Church of to-day, assuming it to be the most doctrinal and confessional of all Protestant Churches, need a system of theology as a statement of its position as regards Christian truth? It doubtless did need such an extended treatise two and a half centuries ago, because, like Protestantism generally, it must discriminate itself in all essential particulars from the greatly elaborated system of Rome, as well as from the systems that were only semi-Protestant. But all those issues have been long ago adjudicated. Controversy at that time created a necessity for minute statement. But, happily, that necessity no longer exists. We need a simply affirmative, in distinction from a controversial, confession, which alone makes immensely for brevity.

Moreover, a system of theology is always challenging criticism and objection and requiring explanation. An expert in the history of the Church and of its doctrines can, no doubt, explain many things in the Westminster symbols that stumble the inexperienced reader. To know the history of the Reformation period; to be familiar with the debates in the Westminster Assembly; in short, to be a professional theologian, is to understand in their historic sense the doctrinal affirmations of the time. This is entirely right for the theological class-room. There the massive volumes of Hodge and Shedd are in place. There the statements of the symbols may fairly be expected to be apprehended, not in their obvious, but in their historic, and often subtle, sense. But how far this is from any possible popular use of them as defining the Church's position! An affirmation of belief so elaborate as to require constant explanation, and such explanation as only a trained expert can give, is surely not adapted to practical uses.

A significant indication that this is recognized is found in the fact that the Church requires, even of its ministers, subscription to the Westminster symbols only as "containing the system of doctrine taught in the Holy Scriptures."

Presbyterian ministers, therefore, are called upon to defend only the essentials of Calvinism, and are themselves the judges of what those essentials are. This freedom of subscription, in no way impaired by the deliverances of recent General Assemblies, is a priceless constitutional guarantee. Nevertheless, it puts the officers of the Church in an unfortunate light before the world. There are affirmations in the symbols to which few or none assent. They are a part of the "system" as framed at Westminster, and retained as part of the constitution of the Church to-day. To subscribe to this elaborate and speculative treatise upon theology as a whole, and in all its parts, is impossible. To subscribe with mental reservations, which vary as frequently as the subscription, is something less than ingenuous.

This seems to be particularly felt as a heavy burden by the laity. They are assured that assent to no doctrine is expected of them, or is involved in membership in the Church. But they feel—and the more high-minded they are the more deeply they feel—that they are identified with the system that the Church holds; that the world so regards them; that, to all practical intents and purposes, they are publicly confessing as their religious faith what they do not believe and cannot defend. They are Presbyterians, but they cannot say "Credo" to what Presbyterianism is understood to mean. They regard their position as equivocal, and are restless in it. Many find it untenable, and are quietly withdrawing from the Church of their birth and love.

It seems clear, therefore, that the elaborate system of theology adopted at Westminster is not what the Presbyterian Church of to-day needs. This bears strongly, to many minds conclusively, against revision, which would still leave a theological treatise. It would, no doubt, remove some difficulties, and clear away some misunderstandings. It would thus improve the situation. But it would not give the Church a creed.

And a creed is what the Church needs: a brief statement of the Christian facts, as largely as possible in Biblical language, with a minimum of speculation and metaphysic; a statement before which each Christian may write "Credo;" which would be in modern language, up to the

level of present Scriptural knowledge, and at once evangelical and irenic. The Congregational document of 1883 is an approach to it, though too long, and in some points too elaborate. The Free Church Catechism of 1898 is a nearer approach, and in tone and method almost ideal. Witness a single question and answer:

11. *Q. How did the Son of God save His people from their sins?*

*A.* For our salvation He came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father.

After such a pattern of clear, succinct definition, in the words of Scripture, affirming the Christian facts, the Presbyterian Church should construct a creed, based upon the sovereignty of God, and declaring how he wields that sovereignty in infinite love for human salvation.

This is what the Church of to day

needs. It is affirmative, not controversial. It opens the door toward other churches instead of closing it against them. It reduces instead of multiplying the number of points of difference among Presbyterians themselves. It can be put into the hands of men without a labored explaining away of its meaning. It can be used on the Foreign Mission field, where the present symbols are entirely out of place. It is a fit preparation for that united, aggressive work to which the Providence of God is signally calling the Church of to-day. It would lift many heavy burdens; relieve many sensitive consciences; clear many bewildered minds. It would remove the embarrassing and hindering need of constant apology. We shall hope that the first step so happily taken at St. Louis will in due time lead to the adoption of a brief, irenic, evangelical creed to be subscribed instead of the Westminster symbols, and to which every Presbyterian may heartily prefix his "Credo."

Washington.

## Some Modern Philosophy<sup>1</sup>

THE earliest works of philosophy were apparently written for the public; certainly it does not require special training to understand and be interested in them. Job, Proverbs, and Ecclesiastes are all included in the Wisdom Literature of the Hebrews, and are the nearest approximation to philosophy in their literature. The first is a quasi-drama; the second a collection of aphorisms which were the current coin of the realm; and the third a philosophy of life in the terms of a realistic, though probably not real, human experience. If we pass from the Hebrew to the Greek world, it is quite safe to say that no interpreter of Plato has ever written with greater lucidity than Plato himself, and none has approximated him in interest. The only conceivable advantage of reading the interpreter is that he puts the Platonic philosophy in less space. It would some-

times appear that we are returning to the methods of the ancients; that our modern writers have in mind, not the experts only or chiefly, but the ordinary educated reader, and write for him. The four books mentioned in the note below are popular in this sense, that they are written for the people, though not written down to them. To read and understand them requires thought, but it does not require scholastic attainment.

Principal Caird's work, "Fundamental Ideas of Christianity," is preceded by a memoir of John Caird, the author, by his brother, the Master of Balliol. The one criticism we have to make upon the book is a criticism of the thing which, it seems to us, the author has attempted to do. This is to translate Christianity into terms of theology. That this is his object is indicated, not only by the ambiguous title of his book, but also by the unambiguous titles of his chapters: "Natural and Revealed Religion," "Faith and Reason," "The Origin and Nature of Evil," "The Idea of the Incarnation," "The Idea of the Atonement," etc., etc. We instinctively raise the question, Art

<sup>1</sup> *Fundamental Ideas of Christianity.* By J. N. Caird. The Macmillan Co., New York. \$3.50.

*The Conception of Immortality.* By Josiah Royce. Houghton, Mifflin & Co. \$1.

*The Divine Pedigree of Man.* By T. J. Hudson. A. C. McClurg & Co., Chicago. \$1.50.

*The Map of Life.* By W. E. H. Lecky. Longmans, Green & Co., New York. \$1.50.

any *ideas*, properly speaking, to be included in the *fundamentals* of Christianity? It is true that there are certain ideas concerning Christianity which are fundamental to a correct conception of it, but this does not appear to be the author's meaning; the whole tone of his book indicates, as his fundamental conception, that Christianity is, if not primarily, at least necessarily and fundamentally, a system of philosophy. In this we cannot agree with him; a man may be fundamentally a Christian and yet in radical error in his fundamental ideas concerning Christianity. An idea signifies an intellectual conception; it is founded on a vital experience; and the intellectual conception follows on, grows out of, is built upon, that experience. Doubtless this process of intellectualizing the practical and spiritual experiences narrated in the Bible was, and is, a necessary process in the growth of the individual, of the Church, and of the race; but it appears to us a mistake to call these intellectual conceptions, or any of them, a part of the *fundamentals* of Christianity. Nor is this a mere hypercriticism. One of the most serious errors of our time, as it is one of the most widespread, is that which regards Christianity as a system of philosophy, like Platonism, for example, as though it consisted in certain ideas of God, immortality, redemption, but differed from it in the character of the ideas. While, undoubtedly, we do need some reconstruction of the intellectual edifice which has been built on those experiences of God that find their clearest literary interpretation in the Bible, we need still more a retranslation of the intellectual conceptions into the terms of vital experience. We need not so much a new philosophy of the Trinity as an interpretation in terms of experience of that out of which the doctrine of the Trinity has grown; not so much a new "idea of the atonement" as a restatement of the experience of forgiveness of sin and unity with God which is itself the foundation of all theories of the atonement. Principal Caird recognizes, in his chapter on Faith and Reason, this truth that ideas are not fundamentals of Christianity. "Religion exists," he says, "and must exist as a life and experience before it can be made the object of reflective thought," a sentence which appears to us to be quite conclu-

sive that no forms of reflective thought are "fundamentals of Christianity." We need go no further into criticism of this work than to say that it constitutes a sort of continuation of the "Evolution of Religion" by Edward Caird, and is conceived in much the same spirit; it may in general terms be described as Hegelian in its character; and for the student who desires to understand the intellectual philosophy which underlies the so-called "New Theology" we know no book more worthy of study than this.

To a certain extent the same judgment may be applied to Professor Royce's little monograph—it is less than a hundred pages—on "The Conception of Immortality." Professor Royce, however, does not assume to give the foundation of our faith in immortality, but only to put in intellectual form a statement of the philosophy of that faith. There are two questions, in experience indistinguishable, in thought different: one, Am I immortal? the other, Shall I be immortal? The one concerns man's present nature, the other his future destiny. Philosophically it may be said that one cannot *know* that he will be immortal, but he may *know* that he is—that is, *if* he is. This faith in present immortality, that is, in one's possession of a nature which transcends the evanescent and transitory, is primarily a habit of mind; it depends largely, perhaps entirely, upon whether the life really is expended on the mortal and the transitory, or on the immortal and the eternal. This is what Paul means by the phrase, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

Professor Royce's object is to show that personality is one of those things which are not seen and are eternal. Suppose you had, he says—we condense his illustration—a description of Abraham Lincoln which was exact and exhaustive. You cannot affirm dogmatically that it is impossible—certainly it is not inconceivable—that there might be another man who looked, felt, thought, and succeeded as Abraham Lincoln. And yet he would not be Abraham Lincoln—a consideration which makes it quite clear that the real individuality does not consist in his looks,

thoughts, feelings, actions, but in a mysterious and invisible something which lies back of all that he ever did or said or thought, and which does not, therefore, partake of the transitory character of what we call his life, but is really only the outward manifestation of his life. We cannot follow the argument further; and we are conscious that our condensation does it injustice—Professor Royce is not an easy man to condense; but we have perhaps given enough of his argument to show that immortality, in the true sense, as signifying a nature not temporary or transitory, and personality, are indissolubly connected. To deny the former it is necessary to deny the latter.

Mr. T. J. Hudson, in the "Divine Pedigree of Man," reaches a similar conclusion to that of Professor Royce, though by a longer road. His volume refers to and is based upon his preceding volumes, "The Law of Psychic Phenomena" and "A Scientific Demonstration of the Future Life." He assumes in this volume, as demonstrated in its predecessors, that "man is endowed with two minds:" "the objective mind is that of ordinary waking consciousness;" "the subjective mind is that intelligence which is most familiarly manifested to us when the brain is asleep, or its action is otherwise inhibited, as in dreams, or in spontaneous somnambulism, or trance or trance-like states and conditions, as in induced somnambulism or hypnotism." The objective mind, as we understand Dr. Hudson, acts through the brain, and is given to man to connect him with the physical universe, and serves as a means of educating the subjective mind, which acts independently of the brain and has no direct contact with the physical universe. This subjective mind is, if not a part of, a direct inheritance from, the divine or universal mind, coming to man through the very earliest stages of his development; or, as Dr. Hudson expresses it, "The mental faculties of man are inherited from [does he not mean through?] his lower ancestors, beginning with lowest unicellular tissue." It is this subjective mind which is directly derived from God, and links man to God—that is, spirit in man is linked with, because derived from, God, who is spirit. Answering to omniscience, omnipotence, omnipresence, and infinite love in God, are in man

instinct or intuition, will-power, telepathy, natural emotions. This subjective mind we might not unnaturally identify with that mysterious personality which Professor Royce makes it so clear is the ultimate fact in every consciousness. Concerning Dr. Hudson's hypothesis, all we can say is that it is a possible although an unproved one—a statement which, however, might be made of more commonly accepted scientific hypotheses, such as the wave theory of light.

"The Map of Life" has about the same relation to the preceding books that the Book of Proverbs has to the Book of Job. They discuss theories of philosophy; this book discusses problems of conduct and character. Mr. Lecky's studies in the history of Christian morals have given him that wide survey of ethics in practice and their development in history which fits him admirably to prepare such a volume as this. In the themes considered it might be compared with Samuel Smiles's "Character;" but whereas that is anecdotal and empirical, this is philosophical, though not abstruse. Mr. Lecky does not devote himself to abstract theories respecting the basis of morals, but to a practical consideration of what the moral laws really require in the practical conduct of life. Three or four sentences taken almost at hazard from the volume will indicate to the reader its general spirit better than any more elaborate critique could do:

Happiness is a condition of mind and not a disposition of circumstances.

I believe it to be impossible to identify virtue with happiness.

It is melancholy to observe how sensitive women, who object to field sports, . . . will be found supporting with perfect callousness fashions that are leading to the wholesale destruction of some of the most beautiful species of birds.

The constant watchfulness of external opinion is very necessary to keep up a high standard of political morality.

"The Map of Life" is not a great book; it is not a profound book; it might be compared with well-thought-out editorials on current questions of conduct and character; but that would be a fortunate journal whose ethical standards were as high, whose moral judgments were as discriminating, and whose interpretations of duty were at once as true and as practical as those of this book.

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**African Nights Entertainment.** By A. J. Dawson. Dodd, Mead & Co., New York. 5x8 in. 346 pages. \$1.50.

Morocco as a subject for fiction seems to be in much vogue this year. Mr. Dawson probably knows his subject better than did Mr. Mason, who used material of somewhat similar character in his "Miranda of the Balcony," and at least as well as the other writers of recent short stories who have made use of Morocco. These tales abound in cruel and hateful incidents growing out of passion and barbarism. They are certainly tragic enough, and one often wishes that they were relieved by more of humor or romance. A certain affectation of callous unconcern pervades them all. They are of the school of Kipling, but not of Kipling at his best. One wishes that the author had made more sympathetic and less strenuous use of his full knowledge.

**Anima Vilis.** By Marye Rozwicz. Dodd, Mead & Co., New York. 8x7 in. 323 pages. \$1.25.

The translator's preface has a tendency to mislead the reader in so far as it suggests to his mind that he will find in this story a defense of Russia's methods of government and of its treatment of Siberian prisoners as against the representations of Mr. George Kennan, Kropotkin, and others. In point of fact, the story does not touch this subject at all. It is a vigorous and even brilliant novel of Siberian life, and there is abundant internal evidence to prove that the author, a Polish lady of rank, is intimately acquainted with her subject. The hardships and dreariness of winter life on the steppes, even among those who are living in Siberia voluntarily and with some degree of prosperity, are brought out with dramatic force and intensity. The plot of the book is well conceived, and the characters live and move almost as vividly as do those of Turgeneff or Tolstoi. In short, the book must be considered as a work of fictional art, not as an argumentative treatise; and thus considered it is entitled to very high praise.

**Arabia: The Cradle of Islam.** By the Rev. S. M. Zwemer, F.R.G.S. Introduction by the Rev. James S. Dennis, D.D. Illustrated. Fleming H. Revell Co., New York. 5½x8½ in. 434 pages. \$2.

This volume (such is the dearth of information on the subject) comes at once into the vacant place of an up-to-date authority for English-speaking people upon "the neglected peninsula." It is the fruit of ten years' residence in missionary service at Bahrein on the Arabian coast of the Persian Gulf, a place noted for its pearl fisheries. It is one of many notable instances in which missionary explorers have laid the civilized world under obligations of gratitude for contributions to general knowl-

edge of the world. Students of international problems will find interest in the account here given of political conditions under the control of England in Arabia—a most beneficent influence, according to the testimony of the Arabs themselves. The comprehensive scope of the volume covers a still wider range of interest, both scientific and commercial, historical and literary, sociological and religious, in which the author, a Fellow of the Royal Geographical Society, has availed himself of the most recent authorities in supplementing his personal observation. Mr. Zwemer writes, of course, in a missionary interest, as a representative of the Arabian Mission of the Reformed Church of America, the spirit animating which is well expressed in the saying, "It is lives poured out that these people need." A great work awaits the Church in that land, where to-day a region of 120,000 square miles is still as unexplored as the Antarctic Continent.

**Art of Debate, The.** By Raymond M. Alden, Ph.D. Henry Holt & Co., New York. 7x5½ in. 279 pages.

A remarkable text-book. The author never loses sight of the fact that debating is an art to be learned through practice, and not a science to be taught by skillfully framed generalizations. He generalizes, of course, but his generalizations are concrete suggestions to debaters, and not abstract formulations of the philosophy of debating, such as teachers are apt to write for other teachers to admire. Realizing that the practice of law has trained better debaters than the study of logic, he makes effective use of legal arguments in exemplifying the art of putting things. In fact, the book is as well adapted to the needs of law students as to those of college classes in debating. The author's style makes the book agreeable reading, and his pre-eminent common sense gives to every chapter practical value.

**Art of Study, The.** By B. A. Hinsdale. The American Book Co., New York. 7¼x5¼ in. 206 pages. \$1.

We deem this a valuable book. Its design is to correct the ill-adjustment of the teacher to the pupil. It would revolutionize many schools if it could effect its object, "a partial shifting of the center of gravity by making the pupil the center of the system, and placing the teacher in his orbit." This is rational: schools and teachers are for learners. In these thoughtful pages from the occupant of the oldest pedagogical chair in the country there is light and quicker for teachers, and for parents also. A point of special interest is the judgment of Dr. Hinsdale on the superior progress made by the German as compared

with the American method. The New England college presidents, some years ago, accounted for the fact that an American boy of sixteen is no more advanced than a German boy of fourteen by the waste of time in some unnecessary and barren studies. Dr. Hinsdale considers the cause to be mainly in the constant employment by German teachers of the "study-recitation," the method of which is analogous to the laboratory method of instruction. This process of aiding the pupil to attack the lesson is making way into our schools, but much work of this sort Dr. Hinsdale criticises as defective at "the vital point of grounding the pupil in the art of study," while assisting him in acquiring knowledge.

**Battling for Atlanta.** By Byron A. Dunn. A. C. McClurg & Co., Chicago. Illustrated.  $7\frac{1}{2} \times 5$  in. 380 pages. \$1.25.

This is an addition to the series of patriotic stories for boys called "The Young Kentuckian Series." Its title sets forth succinctly the subject of the book, and the author carries his youthful hero through the campaigns of General Sherman against General Johnston and General Hood, with due attention to romance as well as to battlefield.

**Church Past and Present: A Review of Its History by the Bishop of London, Bishop Barry, and Other Writers.** Edited by the Rev. H. M. Gwatkin. Thomas Whittaker, New York.  $9\frac{1}{2} \times 6$  in. 195 pages. \$2.50.

This volume of thirteen essays by ten Anglican clergymen speaks for those who oppose the movement Romeward into which many of their brethren have been drawn. It deems a restatement of the principles of the Reformation "a paramount necessity." It admits with apparent satisfaction a defect apparent from the Roman Catholic point of view in Anglican orders, which exhibit "a succession in which there is so much uncertainty, and where the secular has governed the ecclesiastical." Toward Dissenters its tone is sympathetic; it admits that "the average Dissenter is a more tolerant man than the average Churchman." As to the Church of Rome, it concludes from a historical study of "Romanism since the Reformation" that it is gradually losing ground. So far from the Old Catholic movement being a forlorn hope, as popular opinion holds, it finds the contrary to be true—"their publications are slowly and surely leavening the mind of Europe." Theologically, it anticipates, in this time of return from mediæval thought to the first principles of Christianity, that the presentment of these principles likeliest to find favor is that made by the Alexandrian school in the third and fourth centuries. The main objection it makes to Calvinism is that it is "too Romish." But we can only touch these few among many points which give this volume claim to the attention of thoughtful readers.

**Gateless Barrier, The.** By Lucas Malet. Dodd, Mead & Co., New York.  $7\frac{3}{4} \times 5$  in. 357 pages. \$1.50.

The heroine is a ghost, inhabiting a luxurious apartment in the country house of an English gentleman. The hero is heir to the estate—an American, married, and blasé. He forms a pleasant friendship with the ghost, who takes him for his own grandfather, to whom

she was affianced before the battle of Trafalgar, where the grandfather was killed. The reader finds his sense of chronology rather violently strained, but he enjoys the literary quality of the book, and finds several of the characters interesting.

**Handsome Brandons, The.** By Katharine Tynan. A. C. McClurg & Co., Chicago. Illustrated.  $7\frac{1}{2} \times 5$  in. 384 pages. \$1.50.

Mrs. Hinkson's stories are always wholesome and quietly entertaining. Some of her short stories to our mind give clearer and better pictures of Irish characters than do her longer novels. The present book relates the fortunes of an Irish family who have fallen upon evil days financially—not exactly a new subject in this class of literature. The total impression made by the book is one of gentle pleasure, but it is without any great vigor or dramatic power.

**Her Next-Door Neighbor.** By M. S. Comrie. E. P. Dutton & Co., New York.  $5 \times 7\frac{1}{4}$  in. 288 pages. \$1.25.

**History of England, A.** By J. N. Larned. Illustrated. Houghton, Mifflin & Co., Boston.  $5 \times 7\frac{1}{2}$  in. 673 pages. \$1.25.

Well planned, well written, and well illustrated. With a clear sense of historical perspective, the author tells the story of the development of our Anglo-Saxon civilization in England, and he accompanies the narrative with occasional glances at the progress of events on the Continent of Europe, so that the reader gets his English history as an inseparable part of the world's history as well as an inseparable part of our own.

**History of Greece, A.** By J. B. Bury, M.A. With Maps and Plans. The Macmillan Co., New York.  $4\frac{1}{2} \times 7$  in. 909 pages. \$1.90.

Dr. Bury is eminently successful in occupying middle ground between the ordinary school history and the very elaborate and exhaustive works on Greece. His scholarship is recognized in English university circles, and it is the reader's good fortune to find joined to that scholarship a style essentially readable and illuminated. Literature, art, philosophy, and religion, as well as political and military affairs, are treated in admirable proportion, and with wise and shrewd comment. For a student or reader who desires a history somewhat higher in purpose and fuller in scope than the ordinary school history, we can cordially recommend this new work. It is well provided with maps, and contains many illustrations.

**Lighter Moments: From the Note-book of Bishop Walsham How.** Edited by Frederick Douglas How. E. P. Dutton & Co., New York.  $4\frac{1}{2} \times 7$  in. 143 pages. \$1.

Under this title the son of William Walsham How, Suffragan Bishop of Bedford, England, and author of hymns loved in all churches, reveals his father's love of innocent fun. Amusing anecdotes gleaned during a long experience of all sorts of people had been noted by the good Bishop in his private record of "Ecclesiastical Jottings." Queer happenings in church services, ludicrous answers by school-children, preposterous "bulls," and various other matters for laughter, make up the collection. All these good things the Bishop made



over to his son, with an intimation that he should some day make a little book of them. Those who read it will laugh with him, and bless his memory for it, as they bless it for his noble hymn,

"For all thy saints who from their labors rest."

**Letters of Cicero, The.** In Four Volumes. Vol. III. By Evelyn S. Shuckburgh, M.A. George Bell & Sons, London.  $7\frac{1}{4} \times 5$  in. 368 pages. \$1.50. This edition, which includes the whole extant correspondence in chronological order, will be completed in an additional volume.

**Lovice.** By the Duchess. The J. B. Lippincott Co., Philadelphia.  $7\frac{1}{4} \times 5$  in. 315 pages. 50c.

**Men and Measures of Half a Century.** By Hugh McCulloch. Charles Scribner's Sons, New York.  $8\frac{1}{2} \times 6$  in. 542 pages. \$2.50.

This is a new edition of the reminiscences which we welcomed ten or twelve years ago. Though of especial interest to economists, ex-Secretary McCulloch's observations are by no means confined to the things which concerned him as a banker and financier. Some of the most interesting relate to social and religious life in the Middle West before the Civil War. According to ex-Secretary McCulloch, it may be noted, the Methodists of that section were as uniformly Democrats prior to the change of parties upon the slavery issue as they have been uniformly Republicans since that event. This generalization is only qualified, if qualification it be, by these words: "In saying that the Northern Methodists before the war were Democrats, and that they are now Republicans, I do not mean that there were and are no exceptions. What I do mean is that, as a body, they were and are politically united, as was and is the case with no other Christian denomination except the Catholics." This, of course, was written twelve years ago, before the Populist and Silver Republican secessions from the Republican party had taken place. To a remarkable extent the leaders in both these movements have been men of Methodist antecedents.

**Modern English Grammar, A.** By Huber Gray Buehler. Newson & Co., New York.  $7\frac{1}{2} \times 5$  in. 300 pages. 60c.

Though there is a crowd of grammars, there still is room for more at the top. The author's position in one of the best secondary schools commends his work to an attention which finds cause for high commendation. We note especially the literary excellence of its exercises, its simplicity and clearness, its helps over hard places, and its avoidance of negligible matter. In its beginning with the sentence rather than the "parts of speech" it is true to the laws of thought, and its method is that which recent discussions have approved. Would that such a book had caught us when young! We are grateful, however, to Mr. Buehler for his interposition to save the now disappearing subjunctive mood for "authors who are artistic and exact in expression." In issuing this as their first publication, Messrs. Newson & Company, recently organized for the publication of school-books, have made a good beginning. Mr. Newson has been for the past nine years at the head of the educational department of Messrs. Harper & Brothers.

**Natural History and Antiquities of Selborne.** By Gilbert White. The Macmillan Co., New York.  $9 \times 5\frac{1}{2}$  in. 476 pages. \$1.50.

A series purporting to be a Library of English Classics could hardly omit this standard work, the prototype of most of our modern out-of-door books. We have repeatedly referred with appreciation to the form and appearance of the volumes in this Library; and we are rejoiced to add the present volume to a place upon the shelf which contains its predecessors.

**Natural Law in Character; or, The Revised Version of the Proverbs.** By Alfred Walls. The Imperial Press, Cleveland, O.  $6 \times 9\frac{1}{2}$  in. 93 pages.

It is a useful thing that Mr. Walls has undertaken—to sort out and classify according to their subjects the conglomerate aphorisms of which the Book of Proverbs is mostly composed. In so doing there is scope for the exercise of the best judgment, and opportunity for a more or less satisfactory effect. Mr. Walls has done well, and might have done better. Some of his classifications quite miss the point, *e.g.*, the groups headed "Hearing" and "The Pleader." And the title of the book imputes to the whole of it a significance which it possesses only partially.

**Our Forests and Woodlands.** By John Nisbet. Illustrated. (The Haddon Hall Library. Edited by the Marquess of Granby and George A. B. Dewar.) The Macmillan Co., New York.  $5\frac{1}{4} \times 8$  in. 340 pages. 3s.

The very charming series of books known as the Haddon Hall Library is now enlarged by a well-printed and beautifully bound volume on the subject of English forestry and the history and character of British woodlands. In chief part the book will interest exclusively those who have already some knowledge of the general principles of forestry, or in the practical application of this delightful and useful science. There are, however, pages and chapters in the book which will appeal to all lovers of outdoor literature.

**Odeyne's Marriage.** By Evelyn Everett Green. E. P. Dutton & Co., New York.  $5\frac{1}{2} \times 7$  in. 384 pages. \$1.50.

**Patriotism or Self-Advertisement? A Social Note on the Present War.** By Marie Corelli. The J. B. Lippincott Co., Philadelphia. 63 pages.  $7\frac{1}{2} \times 5$  in.

A semi-hysterical and hardly intelligible diatribe against English women who have used the "khaki," or war craze, to acquire notoriety.

**Physiology for High Schools: Based upon the Nervous System.** By M. L. Macy and H. W. Norris. The American Book Co., New York.  $7\frac{1}{2} \times 5\frac{1}{2}$  in. 408 pages. \$1.10.

**Poems from Shelley and Keats.** Selected and edited by Sidney Carleton Newsom. (Pocket English Classics.) The Macmillan Co., New York.  $5\frac{1}{4} \times 4$  in. 221 pages. 25c.

A choice and admirable selection has been made from the poetry of Shelley and Keats, by Professor Newsom, for use as supplementary reading under the requirements for college admission laid down by the Joint Committee on English. Apart from this use of the little book, it will be welcome to many readers from its excellence of form and the fact that it includes in one convenient and pleasing volume some fifty of the most famous lyrics of two

English poets who are inevitably associated in mind.

**Princess Ahmedée: A Romance of Heidelberg.** By Roland Champlon. G. A. S. Wieners, New York. 6½×4¼ in. 308 pages. \$1.25.

Sentimental, silly, and generally preposterous.

**Proportional Representation.** By Matthias N. Forney. E. W. Johnson, 2 East Forty-second Street, New York. 6×4 in. 61 pages. 25c.

An exceptionally clear and compact statement of the method by which the advocates of this reform would make legislative bodies represent the whole people instead of the dominant faction or clique of the dominant party. The experiences of Illinois under its system of minority representation are described with exceptional fairness, and the admission is freely made that the allotment of two legislators to the majority party and one to the minority somewhat increases the extent to which caucus nomination insures election. Mr. Forney would avoid this danger by permitting the voters of each party to vote for the candidate of their own personal choice, but have their votes counted for that candidate of their party who proved to have the greatest popularity within it. He would thus incorporate some of the features of a direct primary in his scheme of election. His fundamental rules are stated as follows:

Rule I. That each voter may have as many votes as there are representatives to be elected, which he may distribute as he pleases among the candidates, giving not more than one vote to any one candidate.

Rule II. That the aggregate number of votes cast for the candidates on each ticket shall be regarded and counted as party votes, and the number of members to which each party is entitled shall be determined from the number of such party votes.

He has also a third rule, by which to enable each voter to express his attitude toward each candidate with still greater exactness, but the mathematical calculations it would necessitate might, we fear, prove too much for the patience and scholarship of most election boards.

**Recollections of a Missionary in the Great West.** By the Rev. Cyrus Townsend Brady. Charles Scribner's Sons, New York. 7¼×5¼ in. 200 pages. \$1.25.

We know of only one book of the sort that approaches this in its many-sided interest, the Rev. W. G. Puddefoot's "Minute Man on the Frontier," published in 1895, to which, however, Mr. Brady's is superior in literary quality. As a photographic delineation of the raw pioneering life, which ere long will have given place to the ripened product of well-settled conditions, it has a permanent historical value. As a sketch of hardy men and women, with the author among them, who were bravely roughing it for the sake of better things to come, it is full of a dramatic interest. Broncos and blizzards, cowboys and cyclones, saints and sinners, gritty and generous folk, with some others sappy and stingy, enliven Mr. Brady's pages with an unflinching interest, ranging from the tragic to the comic, and from the sublime to the ridiculous. After a missionary experience of many years in five States and Territories, Mr. Brady, domiciled at last in decorous Philadelphia, is not to be disputed with when saying that the East never understands the real West, and that Kansas is more

civilized than New York. "The story of the struggle of the Church in the West is," as he says, "the story of a great tragedy on the part of clergy and people." Such books as his and Mr. Puddefoot's, if generally read in the Eastern churches, would often shake the talent out of the napkin with reviving effect.

**Revivals and Missions.** By the Rev. J. Wilbur Chapman, D.D. Lenthilth & Co., New York. 7×4¼ in. 220 pages. 60c.

By "Missions" parochial missions are meant, the name given to revival services in the Episcopal Church and the Roman Catholic. The unusual breadth of interest with which the subject of revivals is treated appears in the devoting of four chapters to Episcopalian missions and two to Roman Catholic. The book is thoroughly practical, and the author thinks that any church may have a genuine revival of religion by following its suggestions. Dr. Chapman's wide experience as a revivalist lends authority to his opinion.

**Self-Pronouncing New Testament.** (Holman Edition.) A. J. Holman & Co., Philadelphia. 4½×3 in. 421 pages.

Those who need such help will, if having the moderate intelligence requisite to follow directions, find this quite helpful. The markings are carefully and well done, though one has to protest against pronouncing the first syllable of "Cenchrea" *Sen* instead of *Ken*.

**Travels of Sir John Mandeville, The.** (The Version of the Cotton Manuscript in Modern Spelling.) The Macmillan Company, New York. 9×6 in. 362 pages. \$1.50.

The latest addition to the admirable Library of English Classics, reproducing what is known as the Cotton Version of the original work, with a brief but very intelligent biographical note by the editor.

**Uncanonized.** By Margaret H. Potter. A. C. McClurg & Co., Chicago. 8×5½ in. 495 pages. \$1.50. Despite a somewhat monotonous diction, intended to give the effect of olden times, this novel of King John and his court is worth reading. It presents the monarch, who is perhaps as greatly disliked by readers of English history as any who ever reigned, in a somewhat more favorable view than that sanctioned by tradition. Apart from its historic interest, which is considerable, there is a story of some force; the characters are well selected for their typical interest, and are very well drawn.

**Until the Day Break.** By Robert Burns Wilson. Charles Scribner's Sons, New York. 8×5¼ in. 330 pages. \$1.50.

This is the first effort at novel-writing of Mr. Robert Burns Wilson, who is evidently an imitator of Hawthorne. The scene of the story is laid in a Southern city, and the interest turns upon a strange presentiment which comes to the hero, and which finds a terrible fulfillment. The mystery is carried through the story, and the painful mental struggles of the hero, who believes himself the victim of Destiny, are elaborately drawn. Destiny comes to him, however, in the faithful devotion of his lifelong friend and in the love of his long-sought wife. The reader in quest of something cheerful will fail to find what he seeks in this book.

# Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any books named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

Kindly mention good and reliable books (publishers and prices) on the ancient religions of (1) Egypt, (2) Persia, (3) Babylonia and Assyria, (4) Greece, (5) Rome; also on (6) Buddhism, (7) Hinduism, (8) Confucianism, (9) Taoism, (10) Mohammedanism, and oblige  
G. H.

The Society for the Promotion of Christian Knowledge publishes volumes on "Confucianism," "Buddhism," "Hinduism," "Islam," etc., at 75 cents each (James Pott & Co., New York). See also Dr. Legge's "Confucianism and Taoism" (Scribners, New York, \$1.50), and R. B. Smith's "Mohammed and Mohammedanism" (Harpers, New York, \$1.50). For Babylonia and Assyria, see Professor Sayce's Hibbert lectures on the "Origin and Growth of Religion" (Scribners, \$1.50), or a summary chapter in Sayce's "Babylonians and Assyrians" (Scribners, \$1.25). Professor Jackson's "Zoroaster, the Prophet of Ancient Iran," is the best authority on that subject (Macmillan, \$3). For Greece and Rome, see, besides a Mythology such as Keightly's (Macmillan, \$1.30), the first chapter of Uhlhorn's "Conflict of Christianity with Heathenism" (Scribners, \$2.50), and President Wheeler's "Dionysos and Immortality" (Houghton, Mifflin & Co., \$1), also Dr. Matheson's "Distinctive Messages of the Old Religions" (Blackwood, \$1.75), which is equally serviceable for most of the previously named subjects.

1. Has Mr. John F. Genung, author of "The Epic of the Inner Life," written a work on "The Decalogue"? 2. Name one or two of the best works, from a practical standpoint, on "The Decalogue" and "Sermon on the Mount" respectively. 3. Where can I find a clear explanation of the following names: Atonement, Sin, Faith, Sacrifice, Justification, Forgiveness, Repentance?

1. We think not. 2. For the Decalogue see the books by Dean Farrar, Dr. Gladden, and Dr. E. A. Washburn, the latter entitled "The Social Law of God." For the Sermon on the Mount see the Rev. W. B. Wright's "The Master and Men" and Dr. J. Oswald Dyken's "Manifesto of the King." 3. If you desire anything beyond the definitions given in a dictionary like the "Standard," refer to a treatise on systematic theology, such as Dr. W. N. Clarke's "Outlines of Christian Theology."

1. What is the best text of the Apocryphal books for a library, corresponding to the Revised Version of the Bible? 2. Who publishes the Beacon Biographies? 3. Is there an edition of Robinson's sermons, including one at the sailing of the Pilgrims? 4. Who publishes pamphlet of 1900 baccalaureate sermon at Columbia by Dr. Hall? 5. Can you suggest any good manual for funerals—most are ancient?  
F. C. W. P.

1. We should choose that of the Society for the Promotion of Christian Knowledge (James Pott & Co., New York, \$1.50). 2. Small, Maynard & Co., Boston. 3. The Congregational Publishing Society, Boston, publish his works (\$5). 4. For this you must address the Librarian of the University, Amsterdam Avenue, New York. 5. A recent and pretty good one is in the "Pastor's Helper" (The Pilgrim Press, Boston and Chicago).

1. Will you give through The Outlook a list of about a dozen of the best books on Sociology, to be read by one who wants to get the gist of what is taught on the subject to-day? 2. Several works on Theology, so one can get good discussions of the great doctrines of the Christian belief.  
F. E. L.

1. Probably the following will suffice: Ely's "Socialism and Social Reform," Spahr's "Present Distribution

of Wealth," Bemis's "Municipal Monopolies," Warner's "American Charities" (Crowell & Co., New York, \$1.50, \$1.50, \$2, \$1.75), Matthews's "Social Teaching of Jesus" (Macmillan, \$1.50), Root's "Profit of Many" (Revell Company). 2. Merrill's "Faith and Sight" (Scribners, \$1), Griffith-Jones's "Ascent through Christ" (Pott & Co., New York, \$2.50), Clarke's "Outlines of Christian Theology" (Scribners, \$2.50), Hyde's "God's Education of Man" (Houghton, Mifflin & Co., \$1.25), Dole's "Theology of Civilization" (Crowell & Co., \$1).

In your issue of the 1st of September, answering an inquiry "J. E. C." as to the Catholic Apostolic churches, you erroneously state, "There have been a few congregations in this country, but it appears to be in a decline, even in its native land." Allow me to correct this misapprehension by the following statement: The churches gathered under Apostles are known as "Catholic Apostolic" churches, not in the sense that these churches form the Catholic Apostolic Church, for that, as we hold, consists of all who believe in the Lord Jesus Christ, and are baptized according to his commandment. Such churches are to be found in the various cities of Great Britain and the Continent. In this city there is one in Fifty-seventh Street, west of Ninth Avenue, and a German church in One Hundred and Fourteenth Street, west of Seventh Avenue. There are also churches in Philadelphia, Chicago, San Francisco, and Hartford, and also in some of the cities of Canada. There is no evidence of decline in any of them, but the contrary.

JOHN S. DAVENPORT,  
Evangelist in the Catholic Apostolic Church.

The impression which this note traverses was derived, perhaps mistakenly, from reading the life of the Rev. William Watson Andrews, a revered evangelist of the Catholic Apostolic Church, which was noticed in our book column, June 23.

Who is meant in these lines from Tennyson's  
"Dream of Fair Women"?

"Who clasped in her last trance  
Her murder'd father's head."

M. C. B.

Margaret Roper, the daughter of Sir Thomas More. "After his execution his head was exposed on London Bridge, but she obtained permission to take it down, and, after preserving it as a precious relic till her death, was buried with it in her arms." (From notes to W. J. Rolfe's edition of Select Poems of Tennyson).

In reply to "M. H. K.'s" query, the French title of the book referred to is "Abîmé des vies des anciens philosophes," and was part of Fénelon's essays written especially for the Duc de Bourgogne while the Archbishop of Cambrai was his tutor, and is one of the few papers which escaped Louis XIV. and Mme. de Maintenon's auto-da-fé at the death of the young prince.  
M. L. F.

Kindly give the titles of the most approved or helpful books on the mission or work of the Holy Spirit, and oblige a constant reader.

J. E. H.

Some noted works are Hare's "Mission of the Comforter" (Macmillan, \$2.50) and Parker's "The Paraclete" (Scribner, \$1.50), also Gordon's "The Holy Spirit in Missions" (Revell Company, \$1.25). A recent work by Professor Denio, of Bangor Seminary, "The Supreme Leader," treats the subject more fully and satisfactorily than any other within our knowledge (The Pilgrim Press, Boston, \$1.25).

# Correspondence

## To Teach Farming

*To the Editors of The Outlook:*

A school for instruction in the latest and most practical methods of agriculture owes its origin to an investigation, which was begun some five years ago, into the causes of the agricultural depression existing throughout the Eastern States. The soil having been worn out by constant use, and comparatively nothing having been done to replenish it, the farmer must now learn how to supply as economically as possible this loss of fertility. The influence of the Government agricultural experiment stations has proved to be a powerful factor for good, since there is a very noticeable air of prosperity about farms situated in their vicinity which is sadly lacking elsewhere. Farmers in the neighborhood of Middletown, Conn., do not hesitate to acknowledge their indebtedness to the information supplied to them by Professor Atwater concerning the commercial value of the proper use of fertilizer, and to its use is ascribed the fact that the producing value of farms in that section has been increased threefold.

Though all things in the beginning must be in the nature of experiment, this scheme for the education of professional agriculturists having among its trustees such men as the Hon. John G. Carlisle, Walter W. Law, R. Fulton Cutting, the Hon. Abram S. Hewitt, Walter L. Suydam, Francis W. Holbrook, the Hon. William E. Dodge, Mornay Williams, William A. Keener, the Hon. Jacob J. Miller, Charles E. Pellew, Theodore Havemeyer, and William J. Schifflin, it can at once be seen that it is well started on the high road to success; added to this, the director, Mr. George T. Powell, has received the assurances of the hearty indorsement and sympathy of such well-known educators as Dr. Gilman, of Johns Hopkins, and the Hon. Seth Low, of Columbia University. The graduates of the school will, it is thought, easily find profitable employment, if such is desired; while, if they are property-owners, the knowledge they have acquired will enable them to work their land to the utmost advantage. Himself a practical and scientific

farmer, Mr. Powell has the best of reasons—the fact that he has done so—for believing that farming can be made to pay a fair profit. Men and women will share the advantages of the course of instruction, which will extend over a period of two years, while students desiring to take up special work will also be admitted.

The course of study is planned to include horticulture, botany, chemistry, geology, economic entomology, building construction, stock husbandry, and book-keeping. The students will be shown the best and most attractive ways of packing produce for market, as well as the most profitable way of disposing of it. Instruction will also be given in the preparation of fruits and vegetables for cold storage, as it has been ascertained that the want of this knowledge means serious loss. Sixty-six acres of land are to be devoted to the use of the school, and already several interesting experiments are being made in chemical feeding and pruning. The various kinds of vegetables, berries, fruit and nut trees are now under cultivation; greenhouses are in course of construction, and some fine effects in landscape-gardening are to be completed during the summer. The school is within walking distance of Briarcliff Farm, where the students are to be allowed the privilege of studying in operation the different departments of that finely equipped dairy farm.

The higher cultivation of fewer acres is one of the suggestions made by the founders of this school. Thus the harvesting of the largest possible crops would be attended by less cost than prevails under the present system of many acres under poor cultivation. Were this advice followed, the inhabitants of the rural districts would soon reap the advantages to be derived from a more closely settled community, for thus better schools and churches would be possible, and the social intercourse engendered would do much to alleviate the loneliness of country life, which is such a source of complaint for young people. This closer proximity should mean the establishment of more clubs and forms of public entertainment,

which would be to the interest of both old and young; for from organization the farmer must gain much pecuniary benefit, while the young people would derive the mental stimulus which comes from interchange of ideas, the lack of which they now deplore. Perhaps when they have learned from Mr. Riis just "How the Other Half Lives," they may come to some realization of the conditions which surround the majority of the working people in large cities.

There is a great necessity for the wider circulation of information concerning the improvements in agriculture which are being introduced into our own and other countries, so that the farmer of one section may avoid certain lines of produce which can be grown to better profit in other localities. The consular reports ought to be of special value to exporters, and some means should be devised for their rapid and thorough circulation throughout the country, while the consuls themselves should make their reports as complete and practical as possible.

The problem of how to keep the boys and girls on the farm will be solved when they are clearly shown that there is money to be made at home. There are many avoidable losses in farming as it is now pursued by the average farmer, foremost of which may be mentioned the improper feeding of animals, especially cows, which is due to the lack of knowledge of the constituent elements of food. Nor is the ignorance confined to farmers alone, for among housekeepers is found the same lamentable need for information of the chemical properties necessary to produce the best results in the human animal. Another loss is from the manures derived from domestic animals, which, if properly returned to the soil, would, in New York State alone, be annually worth \$100,000,000. The ruthless way in which our forest lands are laid waste is another evidence of the ignorance and extravagance of the destroyers.

F.

#### Boers and Mexicans

*To the Editors of The Outlook:*

One of the planks in the Democratic platform, and the utterances of its leaders, express sympathy with the Boers, and state the intention, expressed or implied, of taking official—and officious—action

in their behalf in case of a Democratic victory; all, apparently, based on the assumption that the Transvaal is a republic in fact because it is one in name—an assumption that has been contradicted many times by those who seem in a position to know the real conditions in South Africa.

For the benefit of those who sympathize with the Boers from the Democratic standpoint, and to prove that the word republic does not always mean all that its name implies, it may not be amiss to call their attention to the fact that there is another republic which is one in name and statutes only, and not in fact and spirit. It is Mexico. Leaving other considerations out of the question, no one who is acquainted with the methods of conducting elections in that country, or rather of giving out the lists of successful candidates, would call Mexico a republic; and I doubt if there is a ruler to-day who more nearly possesses the real powers of an autocrat than President Diaz. It is probably best for the country that this is so, for the Mexicans do not yet seem educated to the point of self-government, as we understand the word, unless, possibly, the right to vote is given only under restrictions that would disfranchise a majority of its citizens.

There is, however, this great and important difference to be noted between the Transvaal and Mexico: that whereas President Diaz has governed wisely, with a liberal, progressive policy, and for the benefit of his country, President Kruger seems to have done precisely the reverse.

While Bryan's sympathy with the Boers may not in itself be an important issue, it seems to me to strikingly illustrate his most dangerous characteristic, considering him as a public man—namely, his tendency to juggle with words and to view the problems of the day as they appear on the surface instead of facing the real conditions as they exist, whether one would have them so or no.

A. J. C.

#### Hospitals and Vivisection

*To the Editors of The Outlook:*

In your issue of August 11 I see a letter signed "B. K. C.," referring to experiments made in hospitals and in

private practice upon human beings, which experiments were initiated for the advance of science and not with a view to the benefit of the patients. In this letter an investigator is quoted as condoning such a method of research in the words: "The diagnostic value of puncture of the subarachnoid space is so evident that I considered myself justified in incurring some risk in order to settle the question of its danger."

Now, it may not unnaturally be asked, "Are we justified in incurring risk when that risk is to another human being?" To this question I unhesitatingly answer, "No." We have, indeed, our own bodies at our disposal, to be used by ourselves or others as subjects for experimental research, but we most surely have no right to experiment upon others except with their full permission.

Year by year the practice of human vivisection increases, not only in this country, but in England, until it has reached such proportions that it is a real menace to the existence of hospitals. Who but those who approve of using hospital patients as subjects for scientific research will contribute money to the support of hospitals, when it is once realized by the public that the patients in these institutions are deliberately used for such a purpose?

Instructors of medical students already tell the future physicians and surgeons of the world that disease may be regarded from two standpoints—that of the healing art, and that of experimental research. Already this is an open secret; already on the stage a workingman tells us that he left his wife at a hospital for an operation; that three days he called to inquire, and was met with the uniform answer that she was "improving;" but on a fourth visit he was told that she was dead, and went home to bewail his loss and tell his neighbors that his wife had died of "improvement."

Is it not time that we should legislate against the vivisection of dumb animals, which has always led to the vivisection of human beings, and by so doing regain the confidence which must be placed in the hospital system, if indeed we wish it to benefit suffering humanity?

JOHN VEDDER, M.D.,  
President New York State Anti-Vivisection Society,  
Saugerties, N. Y.

### A Bad Rhyme

*To the Editors of The Outlook:*

My attention was called to the peculiarity of the pronunciation of English by the Spectator's article in last week's Outlook, where he makes "wharf" to rhyme with "off." We often notice in interviews and magazine articles the statement that many people in the Western States give an undue prominence to the letter "r." This assertion, I think, comes from the fact that in a large section of this country, notably that portion east of the Alleghany and south of the Cumberland Mountains, the people seem to be without the ability to sound the letter "r" as completely as a Chinaman, the only difference being that the former gives this letter the sound of "ah" or "aw," according to the vowel preceding it, while the Chinaman makes short work of it and always sounds it "l."

The Spectator's poetry reminds me of the English landlord who, wishing to warn people of the danger of a certain steep bluff, posted this notice:

Don't go near the brink,  
Because of anything.

This was good poetry to the owner and his neighbors, because they always pronounced the word "anything" as though it was spelled "anythink." So the Spectator's poetry is perfectly correct if the word "wharf" is pronounced "whawf."

The English language has never developed a "patois" such as exist all over Continental Europe, but it is a language of many dialects just the same, differing greatly so far as the sound given to the various letters of the alphabet is concerned. This is very noticeable to any one when he hears the Scotchman with his unpronounceable guttural sounds, the Irishman with his brogue, the Englishman with his "h," the Eastern American without his "r," and the Westerner with his rough and ready speech; while the joke of the whole thing is that each man thinks he speaks English "pure and undefiled."

E. F. S.

[Of course the rules of rhyme and rhythm must not be applied too strictly to what was intended by its author (not the Spectator, by the way) as a nonsense jingle.—THE EDITORS.]

# The Outlook

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## China: The Replies of the United States

The full text of the replies by the United States through its State Department to propositions from Germany, Russia, and China (Prince Ching acting for the Chinese Emperor) make it evident that this country will adhere strictly to the objects already publicly defined. Since our Minister to China and the other Americans in Peking have been rescued our demands have been confined to proper indemnity and apology for faults committed and satisfactory measures for the future security of American lives and property in China. To Germany, which asks that the Powers demand, as a precedent to negotiations for peace, the condign punishment of the leaders who perpetrated or allowed to be perpetrated the outrages, the United States decidedly but politely replies in the negative, pointing out that punitive measures to be effective should come from the supreme imperial authority itself. To establish or recognize such a government should therefore be the first step. The German proposition sounds much like asking for an execution before trial, and it offers no suggestion as to how the guilt of the alleged leaders should be established, saying only that there are a few whose guilt is notorious; possibly the Chinese authorities might differ with the German diplomats on this point; in short, as Wu Ting Fang, the Chinese Minister to Washington, acutely says, "It would amount to determining one of the subjects of negotiation before negotiations had begun." Our reply to Germany, however, lays strong stress on our "purpose to hold to the uttermost accountability the responsible authors of any wrongs done in China to citizens of the United States." In the reply to Prince Ching's message the United States expresses its willingness to accept him and

Li-Hung-Chang as representatives of the Emperor, and also expresses our readiness to negotiate directly for the return of the Imperial Chinese Government to Peking and the resumption of its authority. To Russia the United States replies that there is no present intention of withdrawing our legation from Peking, and that we are ready to open negotiations with Prince Ching and Li-Hung-Chang. All this shows that the United States means to move as quickly and directly as possible toward the ends in view, and that it will keep from entangling itself with incidental propositions which may be intended to bring about delay or for ulterior selfish purposes by individual Powers. In pursuance of the same policy, our army in Peking will be withdrawn, except a strong legation guard of about 1,400 men, while our navy in the East will be at once strengthened by the new battle-ship Kentucky and other vessels.

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## China: Battle and Massacre

Fighting still continues in the Pechili region, but in the main it has been reduced to quiet. The Peitang forts were captured by Russian, German, and French troops on Thursday of last week, after a sharp resistance and an all-night bombardment. Twenty-five Russians and Germans were blown up by a mine; otherwise the loss on both sides was small. The forts were evacuated by the Chinese, who, to the number of three thousand, escaped scot-free, much to the chagrin of the allies. American troops do not seem to have taken part in the affair, but a joint Anglo-American expedition has inflicted loss on a Boxer camp or gathering-place at Peitachu. German preparations for an extensive campaign seem to continue, and await the arrival of Count von

Waldersee, who may be in Peking in a few days. But by far the most startling news of the week, although it relates to events long since past, is found in the accounts of the slaughter of Chinese by Russian Cossacks in Manchuria. The cable despatches to London papers, which state that five thousand Chinese—men, women, and children—were forced into the Amur River and drowned or killed on the bank by the Russians, while seven thousand Chinese were slaughtered on the Russian bank, would seem positively incredible if they were not confirmed by a letter from a responsible writer (Professor G. Frederick Wright, of Oberlin Seminary), to the New York "Evening Post." Professor Wright declares that the work of devastation was undoubtedly ordered by those high in authority. Up to July 1 the relations between the Chinese and the Russians were friendly and cordial. The latter were building and guarding the Chinese Eastern Railway under the Chinese concession for joint ownership and protection of the railway. The beginning of the trouble was due to the Chinese, who evidently had orders from Peking to drive the Russians away. They opened fire upon Blagovestchensk, terrified the Cossack families, who always travel with the soldiers, fired on Russian boats and engineers, and in the end stirred up bitter hatred, which culminated in the atrocious wholesale massacres described by Professor Wright in much the same terms as those of the despatches above quoted. Professor Wright says that the homes of 20,000 peaceable Chinese were burned, that the people were shot down in the fields wherever found, that 3,000 or 4,000 were drowned in the river, while at one village (Motcha) he was told that 4,000 Chinese had been killed. If Russia is desirous of being regarded as a civilized nation, it would seem that she should make some defense or explanation of these charges. The latest news from Manchuria is that General Gribsky, Military Governor of Amur, has published regulations placing all the regions along the Amur River now occupied by the Russians entirely under Russian law and authority. The Chinese are forbidden to return to the left bank of the stream. He has also issued a proclamation declaring the annexation of Manchuria to be a punishment for the attack

made on Blagovestschensk. It will be remembered that in its note of August 25 to the Powers Russia said of Manchuria, "Russia will not fail to recall her troops from these territories."



**In South Africa** Lord Roberts continues in his despatches to report scattering of the Boer forces, and asserts that most of those still in arms are really acting under compulsion. Komatipoort and other towns have been occupied during the week by the British forces, and Buller's column is now in close communication with the main division. It is again rumored that Lord Roberts himself will soon go to Cape Town and thence to London; at both places, when he does return, he will doubtless receive a spectacular welcome. In Holland, on the other hand, President Kruger will receive a welcome ardent if not spectacular. The Dutch offer of a war-ship to carry the aged and broken Boer leader to Europe has not been officially resented by England, although one London paper declares that Holland has made England her enemy for the future, and that Holland's action might properly be regarded as intervention. It is proposed to erect a monument to President Kruger at Flushing. Holland has given notice to England that it will ask for indemnities for the expulsion of Dutchmen from South Africa during the war.



**The Cuban Election** The full returns of the election in Cuba of delegates to the Constitutional Convention show that the political victory was with the radical advocates of complete and immediate independence; indeed, it seems to be doubtful whether any of the delegates chosen actually favor the idea of annexation to the United States. About one hundred and seventy-five thousand votes were cast—a fair showing considering the limitations on the suffrage and the political apathy into which some parts of the island have fallen. As to the party affiliations of the delegates, there are nineteen Nationalists, eleven Republicans, one Union-Democrat, and one Independent. The different fusions of the parties make this classification a little doubtful, and it may further be disturbed by the



election contest in Havana which will follow the annulling by the Board of Canvassers of about three thousand votes alleged to have been fraudulent because the name of one of the candidates was written on all these ballots in the same handwriting. The policy of the Nationalists has been thus expressed by one of its leaders, Señor Zayas: "The Convention will not allow itself to be influenced by any representative of the United States. It will adopt and follow an independent policy throughout, in my opinion, refusing to decide as to the relations which shall hereafter exist between Cuba and the United States. This is a matter that should be left to a special commission." In Santiago Province the negroes have acquired the political ascendancy. An important non-political event has been the action of General Wood compelling the retirement of the President of the Court of Audiencia and four other judges of that court because of inefficiency and suspected corruption.



#### Marshall Campos

By the death of General Martinez Campos Spain loses not merely her greatest soldier but one of her ablest and most clear-minded statesmen. If his voice had been listened to in Cuban affairs, or if his conduct as Governor-General of Cuba had been imitated by Weyler and others, Spain might to-day have retained its colonial possessions now lost in two hemispheres. General Campos was influential in establishing Alfonso XII. on the throne in 1874, and since then has been a consistent and moderate royalist; his common title, "the Pacificator," is indicative of his policy, and was used as a reproach by his political enemies who forced war on their country, and in place of coveted military glory gained for it international derision and stunning defeat. Several attempts to assassinate Campos were attributed to Anarchists, so that it is clear that he was hated by the extremists of both parties. His military career included campaigns in Morocco, against the Carlists in 1870 and 1874, and in Cuba in 1864 and in 1877, when he brought the ten years' war to a successful conclusion. He was Governor-General of Cuba when the last revolution broke out, and was superseded by Weyler in 1896.

#### The Commissioners' Report on the Philippines

Last week's papers published in full the report of the Philippine Commissioners dated last August, from which the President quoted in his letter of acceptance. This report describes officially and in some detail the present conditions of the islands. Being a cabled report, condensation of it is difficult, and we can indicate its character only by partial extracts from it. Distribution of troops is by contact largely dispelling hostility and steadily improving the temper of the people. Large numbers of people are reported desirous for peace. Nearly all the prominent generals except Aguinaldo have already surrendered and taken the oath of allegiance. Disturbances in various parts of the islands do not indicate an unfriendly attitude of a majority of the people, but the activity of small insurgent bodies issuing from the mountains for night attacks. All northern Luzon except two provinces is substantially free from insurgents. Railway and telegraph lines from Manila to Dagupan, 122 miles, have not been molested for five months. In other districts unsettled conditions continue, which, however, native constabulary and militia will before long bring to an end. Natives desire to enlist in such organizations for this purpose. Economy and efficiency of military government have accumulated a surplus fund of six million Mexican dollars, which should be expended in much-needed public work. Spanish taxes are inequitable, and the Commissioners are formulating laws for the improvement of taxation, providing judicious customs laws, reasonable *ad valorem* land tax, and proper corporation franchise tax, which will be sufficient to pay all the expenses of the government. They are also preparing stringent civil service law giving equal opportunity to Filipinos and Americans, with preference for the former. The Commissioners believe that the "creation of central government within eighteen months, like that of Porto Rico, under which substantially all rights described in bill of rights in Federal Constitution are to be secured to the people of the Philippines, will bring to them contentment, prosperity, education, and political enlightenment." The difficulty respecting this report is that it is given to the Government, in response to its request,

in the midst of a Presidential campaign, and will therefore not unnaturally be somewhat discounted, on the assumption that it has been prepared in part for political effect, and that its somewhat optimistic tone is inconsistent with accounts of serious military encounters such as that which we report in another paragraph of this issue of *The Outlook*. Despite all such discounts, however, the report indicates a more hopeful condition in the Philippines than accounts of sporadic raids might have led us to suppose, and better reason to believe that patient continuance of the present policy will bring true pacification at no distant date.

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**Mr. Foreman's Report on  
the Philippines**

A very different report is that furnished by Mr. John Foreman in the "*National Review*" for September. Mr. Foreman was for eleven years a resident in the Philippine archipelago, has an intimate knowledge of Filipino character, is evidently in communication and fellowship with Filipinos living in Europe, and writes largely from the Filipino point of view. He affirms that "the total area of the archipelago is computed to be 52,500 square miles, of which the Americans barely occupy one five-hundredth part in places inaccessible by water;" that the small detachments stationed here and there "do not dominate a radius larger than the range of their muskets;" that "the Americans occupy in fact just as much as they can defend by force of arms;" that "the once flourishing island of Negros [the largest sugar-producing district] is gradually becoming a waste, and the local military government there exercises merely nominal authority;" that the total staple produce of the islands "last year fell off more than fifty per cent. as compared with 1896—the year of the revolution;" that drinking-saloons in Manila have greatly increased, as have houses of ill fame; that "the earnest desire of the Filipinos is to appoint exclusively secular clergy to the incumbencies, yet, strange to say, one of the first important acts of the American authorities in Manila was to favor the return of the monks to the islands, and there is still a movement on foot to restore to them their former status and the possession of lands to

which they cannot show a good title;" and that Señor Felipe Agoncillo affirms that "there is not an educated Filipino who will be really satisfied with any settlement short of absolute independence." Mr. Foreman proposes a plan for the formation of a stable government in the Philippines, which we have quoted at length and commented upon in another column, and for which he has secured a qualified approval from Señor Agoncillo. The weakness about this article is that, while Mr. Foreman is an authority on the character of the Filipinos and on the present sentiment of Filipinos in Europe, there is nothing in his article to indicate that he has any other than second-hand knowledge respecting the present conditions in the islands; and some of his statements are clearly inaccurate. Thus the declaration of the Commissioners that "in Negros more sugar is in cultivation than ever before," made last August, is more trustworthy than Mr. Foreman's statement that the island of Negros is becoming a waste, written we do not know when, and based on we do not know what information. So, for his statement that the American authorities favor the return of the monks and the establishment of their doubtful land titles he gives no authority, and it is inconsistent with apparently well-founded reports that the Commissioners are carefully investigating the land titles of the friars. Mr. Foreman's information about present conditions appears to be derived wholly from Filipino correspondents and the "*Overland China Mail*." On the whole, we think Americans will justly place more reliance on the official report of their own Commissioners than on this second-hand report from Mr. John Foreman. *The Outlook*, however, heartily agrees with the statement in his article that to secure peace and order in the Philippines "two conquests must be made simultaneously—the military and the moral." If we cannot succeed in the moral conquest, we shall not permanently continue the military possession.

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**The War in Luzon** There has been a marked increase in the hostile activity of the insurgents in Luzon during the last fortnight. On Sunday of last week this culminated in a serious engage-

ment at Siniloan, at the east end of Laguna Bay, in which about 135 American soldiers (detachments of the Fifteenth and Thirty-seventh Regiments) bravely withstood nearly a thousand of the enemy, but with a loss of twenty-four dead (including Captain David D. Mitchell and Second Lieutenant George A. Cooper), while twenty-six were wounded. In reporting this battle by cable General MacArthur says of our loss: "Thirty-three per cent. is profoundly impressive loss, and indicates stubbornness of fight, fearless leadership of officers and splendid response of men." In the same despatch General MacArthur states that General Young, in command in the Ilocan provinces, has "called so emphatically for more force" that it has been necessary to send him reinforcements. Press correspondents report that refugees are arriving in Manila and that many natives are leaving the city, probably to join the hostiles, and that there are rumors of attacks on the railroad and an unsettled condition of affairs even quite close to Manila itself.

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Mr. Bryan's  
Letter of Acceptance:  
Imperialism

Mr. Bryan's formal  
letter of acceptance  
was published early  
last week. It be-

gins with the renewal of his pledge made in 1896 that he will, if elected, under no circumstances be a candidate for reelection, in order that he may not "be tempted to use the patronage of the office to advance any personal ambition." The Kansas City platform is of course cordially indorsed, and reference is made to Mr. Bryan's notification speech for a discussion of the issue made paramount in that platform, namely, Imperialism. The letter, however, bears upon this question incidentally in several paragraphs, and directly in the paragraphs upon the Monroe Doctrine, which Mr. Bryan declares essential to the National welfare. We quote these paragraphs in full as by far the most important part of the letter of acceptance:

The position taken by the Republican leaders, and more especially set forth by the Republican candidate for the Presidency, viz., that we cannot protect a nation from outside interference without exercising sovereignty over its people, is an assault upon the Monroe Doctrine, for while this argument is at this time directed against the proposition to give

to the Filipinos both independence and protection, it is equally applicable to the republics of Central and South America. If this Government cannot lend its strength to another republic without making subjects of its people, then we must either withdraw our protection from the republics to the south of us or absorb them.

Under the same plea, that the guardian nation must exert an authority equal to its responsibility, European nations have for centuries exploited their wards, and it is a significant fact that the Republican party should accept the European idea of a protectorate at the same time that it adopts a European colonial policy. There is no excuse for this abandonment of the American idea. We have maintained the Monroe Doctrine for three-quarters of a century. The expense to us has been practically nothing, but the protection has been beyond value to our sister republics. If a Filipino republic is erected upon the ruins of Spanish tyranny, its protection by us will be neither difficult nor expensive.

No European nation would be willing for any other European nation to have the islands, neither would any European nation be willing to provoke a war with us in order to obtain possession of the islands. If we assert sovereignty over the Filipinos, we will have to defend that sovereignty by force, and the Filipinos will be our enemies; if we protect them from outside interference, they will defend themselves and will be our friends. If they show as much determination in opposing the sovereignty of other nations as they have shown in opposing our sovereignty, they will not require much assistance from us.

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Mr. Bryan's Letter:  
Other Issues

Additional legislation by  
Congress as to trusts is  
recommended, and the

Dingley law is denounced because "under its operation Trusts can plunder the people of the United States, while they successfully compete in foreign markets with manufacturers of other countries." Mr. Bryan touches briefly upon all the points of the platform; he commends the positions taken favoring the Nicaragua Canal, liberal pensions, and the election of Senators by the people: he approves direct legislation, the abolishing of "government by injunction," labor arbitration and the founding of a Department of Labor, and the immediate recognition of Cuban independence. He also advocates an amendment to the Federal Constitution making possible an income tax; an income tax plank was, Mr. Bryan says, inadvertently omitted from the Democratic platform. The treatment of the silver question begins by pointing out that the Republican party now "for the first time openly abandons

its advocacy of the double standard," while, Mr. Bryan holds, the Democratic party has been the steadfast advocate of bimetallism, and of the determining by this Nation and not by other nations of the "time and manner of restoring silver to its ancient place as a standard money." Mr. Bryan admits that it is doubtful whether the political complexion of the Senate can be changed within the next few years, but holds that the Democratic party must put itself on record in this campaign for free coinage, irrevocably, no matter what legislation may be possible within the next four years. Of course the letter of acceptance denounces the new currency bill as having for its purpose the retiring of the greenbacks and the substitution of a "National bank-note currency, issued by banks and controlled in their own interests." The Outlook does not think it necessary to discuss afresh the topics covered by this letter. It has already expressed the judgment that the Monroe Doctrine is very far from establishing a protectorate over South American republics, and that the American Nation cannot establish a standard of values different from that of other world-powers without involving the people, and especially the poorer classes, in almost irretrievable disaster. On the other hand, it has approved, and it here reiterates its approval, of legislation restricting the injunction powers of the Federal Courts, and has expressed its disapproval, and it here reiterates that disapproval, of a permanent protective policy—from which, however, it sees no hope of relief in Mr. Bryan's party.

#### Ramapo Legislation

Mr. Odell, the Republican candidate for Governor in New York, has promised the Merchants' Association to have remedial Ramapo legislation introduced at the next session of the Legislature if he shall be elected. In a letter to the Merchants' Association in which he makes this pledge, he declares that he would give New York City "the same full power and authority that is possessed by every other municipality in the State to acquire and condemn water rights," and "if any action heretofore taken by the Legislature shall be a bar to the granting of such rights,

that, of course, must first be swept away." And to make his language perfectly explicit, he goes on to say that this "would apply to the repeal of the Ramapo or any other grant that might be a hindrance to the consummation of this much-desired result." Mr. Stanchfield, the Democratic candidate for Governor, has been equally explicit in affirming his approval of the same general principles, including the repeal of the Ramapo charter. Thus both the candidates for Governor in this State are pledged to do all in their power to undo the wrong perpetrated by the law which gave to the Ramapo Company such extraordinary if not unprecedented powers. We repeat what we have heretofore said, that the Ramapo issue is the paramount issue in this State, and we advise all voters in the State of New York to make it their first duty to ascertain whether the candidates of their respective parties for the Assembly and the Senate will pledge themselves to support the Governor in carrying out the purposes to which the respective candidates are themselves committed, and we advise them on no account to vote for either Assemblyman or Senator who will not thus pledge himself.

#### The Dissolution of Parliament

The English Ministry have chosen a favorable time for the dissolution of Parliament and an appeal to the country. While Lord Roberts is bringing to a swift and satisfactory conclusion the campaign in South Africa, and the situation in China remains too intricate and delicate to permit of any change of policy, the Ministers have asked the country to decide whether they shall remain in office or shall be succeeded by the Liberals with a new group of leaders and with considerable modification of the foreign policy. The present Parliament was dissolved on Tuesday of this week, having been elected in 1895, and having, therefore, under the statutory limitation of a seven years' term, still two years of existence; although precedent has limited the duration of a Parliament to six years. The process of dissolving a Parliament and selecting its successor is interesting and not very familiar to American readers. Parliament is dissolved by the proclamation of the Queen ordering the issue of writs for the election

of a new Parliament, and these writs are returned on the 10th of September in Scotland every November 1, and in England every January 1 in each year. If at any time during the succeeding twelve months a voter moves from the electoral district in which he is registered he loses his vote. This operates practically to disfranchise a very considerable number of workingmen; and the Conservatives have taken advantage of the system to secure the benefit of this reduction of the workingmen's vote by holding the elections early in October, so as to bring them at the close and yet within the year after registration. They thus secure the full benefit of that moving about from section to section in search of employment which is always taking place in Great Britain.

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#### The Conservative Position

The Liberals have apparently no hope of returning to power, although Sir William Vernon Harcourt has lately made the prediction that a change in the political tide was at hand. The Government has recently brought to a satisfactory conclusion a war which the great majority of Englishmen regarded as inevitable; and whatever differences of opinion there may have been with respect to the manner in which that war was provoked or carried on, its successful termination has practically effaced them; voters have a short memory when they are dealing with a party which has brought a war to a victorious conclusion. The position in China is so critical, and British interests there are so great, that even Liberals will be slow to cast their vote in such a way as to bring about a change of policy, or to embarrass in any way a Ministry which is seeking to carry out a consistent policy. Mr. Balfour, in a recent address to his constituents, put foreign policy to the front as the paramount issue in the campaign. He declared that from a Radical Ministry neither firmness of purpose nor consistency in policy could be expected, while these are just now matters of supreme importance:

Every citizen, therefore, who desires that the blood which men of our race from every quarter of the world have freely shed in defense of the Empire shall not have been shed in vain is bound to dismiss all smaller issues and to resolve, so far as with him lies, that there shall be no break in the continuity of the

#### The Matter of Registration

At the opening of the Parliament which has now been dissolved the Conservatives came into the House of Commons with a majority of a hundred and fifty; and although the past five years have been among the most momentous in recent English history, and have been crowded with important events, that majority has not been materially weakened by the by-elections which have been held since the general election, and the Ministry had at its back, when it dissolved, an overwhelming majority. That majority it could probably have kept practically unbroken for another year. The Ministers have taken time by the forelock, however, and propose to have themselves returned for another seven years while the tide of their popularity is at the flood. The first nominations for the new Parliament will be made on Saturday of this week, and the voting will begin next Monday. The elections will be held upon

national policy and no diminution in the strength of the Parliamentary forces by which that policy can alone be successfully maintained.

Mr. Chamberlain takes the same ground, and asks the English voters to decide whether the heroism, the sacrifices, and the immense expense involved in the war in South Africa shall be thrown away. He declares that it is the policy of the Conservative Government, after a period of administration backed by military force, to place the two South African States on the basis of self-governing colonies, and he declares that in this situation, as parts of the Empire, they will enjoy more liberty than they ever enjoyed before, and that the equality of rights and privileges which they have denied to other peoples will be secured and maintained.



#### The Liberal Position

The Liberals are seriously handicapped by the absence both of leadership and of a consistent policy to unite the whole party. Mr. Gladstone has had no successor. Lord Rosebery, whose brilliancy, charm, and independence will always make him an interesting figure in English politics, has not indicated any definite purpose to lead the party, and he is seriously hampered by the fact that he is a member of the Upper instead of the Lower House. Mr. Morley, one of the ablest and most influential men of his time, asked his constituents to release him from the further duty of representing them in the House of Parliament, by reason of ill health; it is not likely that he will retire from public life, but for this and for other reasons Mr. Morley will not be the leader of his party. Mr. Labouchere is out of the question. Sir William Vernon Harcourt, although an able man and invaluable on the floor of the House, lacks those qualities which are inseparable from every successful political leadership. Sir Henry Campbell-Bannerman, the Liberal leader in the House of Commons, does not carry the weight which a party leader must carry. Meanwhile the Liberals have long been seriously divided by foreign policy, and the breach shows no signs of healing. Mr. Herbert Gladstone, the Liberal Whip, has expressed the hope that the Conservative majority may be reduced; with a divided leadership and a disunited party,

this is probably the utmost for which the Liberals can hope. The record of Lord Salisbury's Cabinet is full of vulnerable points; but, unfortunately, the Liberal party is not marshaled to make a concerted attack, nor has it any longer the leadership of a man of genius. The line of Liberal attack is indicated by recent speeches: "The result of the Government's policy," says Harcourt, "is that we are now the best-hated country in the world, and burdened with accumulated debt and an increased taxation. We may well regard our national finance with the gravest apprehension. The cost of the war will not fall short of £100,000,000." Sir Henry Campbell-Bannerman dwells upon the "failure of the Government's diplomacy and preparations of war," and upon the "miscalculation of Boer strength." Dealing with home reforms, Sir Henry says:

Above all stands the necessity of readjusting the power of the two chambers in order to prevent the people's ascertained will from being set at naught by irresponsible authorities.



#### Justin McCarthy's Retirement

The announcement of the withdrawal from active life of Mr. Justin McCarthy, formerly chairman of the Irish Parliamentary party, will be of special interest to the readers of *The Outlook*, to the columns of which Mr. McCarthy has made so many contributions of interest and value. Mr. McCarthy has been in Parliament twenty-one years. Before becoming a member he acted as a newspaper reporter in the House of Commons; his whole career has been conspicuous for devotion to the best interests of Ireland and for freedom from those jealousies, animosities, and general personal disagreements which have been the bane of Irish politics from the beginning, and which have more than once dashed the hopes of Ireland just at the time when they were to be realized. Mr. McCarthy has steadily served Ireland, and has subordinated his own interests and predilections to the cause which he has had so much at heart. He has been on friendly terms with nearly all the most active members of the House on both sides, and he has had the esteem of its foremost men; Mr. Gladstone honored and trusted him. His public service has

not, fortunately, interfered with his literary work, which has been continuous and has taken many forms. His "History of Our Own Times" is not only a trustworthy record of the events of the last seventy years, but has the interest of a novel. He has not been embittered by the failure of the cause which he has served—for Home Rule has practically disappeared from English politics, and it has disappeared because the Irish leaders were too weak to seize the opportunity which Mr. Gladstone gave them. That particular cause has failed, but Mr. McCarthy's devotion to it has not faltered, and he has borne the disappointment of defeated hopes with characteristic kindness and sweetness of nature.



#### Missionaries in China

An important conference concerning Chinese missions was held last week at the Presbyterian Building, New York City. The Rev. Dr. Cobb, Secretary of the Board of Foreign Missions of the Reformed Church, was elected chairman of the meeting; the secretary was the Rev. Dr. Brown, Secretary of the Presbyterian Board of Foreign Missions. The Conference had no executive power, and, of course, could not pass on any question in a final manner, but the conclusions reached, when reported by the delegates to the various mission boards represented, should carry great weight with those bodies. The Conference voted unanimously that, while the outbreak in China has seriously interfered with missionary work in that country, there is no real ground for discouragement, and that work there ought to be resumed at as early a date as may prove practicable. It was further voted that if the Government should ask for reports from the societies regarding indemnity, only the actual cost of property destroyed and special expenses incurred on account of the trouble should be reported. By a vote of nearly two to one, it was also held that in exceptional cases loss of life may also be included, but this only when such loss shall have destroyed the support of wife and children. Only two boards, of those represented in China, reported loss of any of their missionaries by death. The American Board of Foreign Missions lost six men, seven women,

and five children, and the Presbyterian Board three men, two women, and three children—a total of eighteen missionaries and eight children. The Conference expressed sympathy for the Chinese Christians, and was moved by their fidelity under the persecution to which they were exposed. The Conference also indorsed the appeal of Minister Conger to the people of the United States for relief contributions, and considered the Chinese Christians as deserving generosity in equal measure with the starving population of famine-stricken India. The Rev. R. P. Mackay, of Toronto (Presbyterian), the Rev. Judson Smith (Congregationalist), and the Rev. T. S. Barbour (Baptist), both of Boston, were appointed as a committee of three to prepare an address to the churches of the United States and Canada on the present situation in China, summoning Christians to a special week of prayer, beginning on October 28 with a memorial service for the martyred missionaries and native Christians and a collection of special gifts for relief and reconstruction. To a request that the Conference protest against the withdrawal of the allied troops from Peking and the reinstatement of the Empress Dowager, it was held that no action should be taken, it being the opinion of the delegates that expressions on political matters were not within the function of a missionary conference. Best of all, the Conference expressed the belief that the resumption of work in China will afford a favorable time for putting into effect some of the principles of comity which have been so much talked about, especially in regard to the overlapping of mission fields.



**Dr. Gunsaulus** The Rev. Dr. Gunsaulus has announced his retirement from the presidency of the Armour Institute, Chicago. During the seven years of his incumbency, not only has the number of students in that institution increased from a hundred and fifty to eleven hundred, but the purpose and value of the original splendid gift have been emphasized many-fold by the President's wise direction, developing the Armour foundation into a great educational institution for the teaching of the applied sciences. Dr. Gunsaulus has thus performed the

executive duties of the Institute at its most difficult period, namely, its formative stage. Despite this onerous work, he is pastor of the Central Church in Chicago, a society formed by the followers of David Swing, and ministered to later by Dr. Hillis, now of Plymouth Church, Brooklyn. Dr. Gunsaulus's health does not permit him longer to perform the duties of such a President as the Armour Institute must have and of such a pastor as the Central Church must have. Either position would overtax the energies even of extraordinary men. Now that he must choose, he elects to relinquish his work at the Institute. One reason for this choice may be found in the widespread belief that the Central Church has the largest downtown opportunity and influence of any church in Chicago. Its pastor has happily described it as a life-saving station in the very heart of the city, adding that, as such, it should not be located too far from the water, nor should it be afraid of getting wet, or of rubbing the paint off its lifeboats. The great congregation meets at present in Central Music Hall, an edifice soon to be removed, but the congregation will not permit itself to be crowded out of the downtown district; on the contrary, under the lead of Dr. Gunsaulus, it hopes to develop more broadly and vigorously than ever before.



**A Unique Religious Service** On Sunday of last week a unique religious service occurred on board an Atlantic liner. The service was conducted by two Roman Catholic priests for the benefit of a congregation mostly Protestant. For the first time in the lives of those present came the experience of Roman Catholics and Protestants worshipping together—a deeply interesting, noteworthy, and impressive experience. The priests wisely eschewed every word of their accustomed Latin and conducted the service entirely in English. It was begun by the usual phrase, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," at which, as at the close, all the Roman Catholics and most of the Anglicans present crossed themselves. Then followed the Lord's Prayer, every one joining. Then came the Roman Catholic Ave Maria, or the Angelical Salutation taken from the first chapter of Luke, "Hail Mary, full of

grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus"—to which follows this petition: "Holy Mary, mother of God, pray for us sinners now and at the hour of our death, Amen." Next came the Apostles' Creed in the exact language familiar to every one present, and then the General Confession, not, alas! in the language of the Anglican Prayer-Book, but as the Roman Catholics have come to use it. Its English translation begins thus: "I confess to Almighty God, to the blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault." This was naturally followed by the exquisite prayer used by Roman Catholics beginning, "Almighty God, who, though dwelling in the highest heaven, yet vouchsafeth to regard the lowest creature upon earth." The Epistle and the Gospel were next read, and in the selections there was no variance of language from the King James version. The sermon followed—a noble discourse, and so skillfully constructed that it might have been appropriate, not only for any Christian congregation, but even for a Muslim or Buddhist audience. Hymns had been selected to close the service; hymns dear, both in Latin and through many a translation, to Christians of whatever name—"O Come, All Ye Faithful," "Jesus, the Very Thought of Thee," and "Jerusalem the Golden."



**A Suggestion of Union** It seemed to the writer, impressed by the unique character of this service, that it might almost mark a turning-point in church history. Why should not such simple services be imitated elsewhere, uniting, even if but for the moment, Roman Catholics and Protestants? Here was worship conducted by Roman Catholic priests, and yet the Protestants present agreed with everything that had been said or done, save the Confiteor, or Confession. As the service progressed it was more and more evident that, despite hitherto untoward appearances, a genuine bond of respect and love was existing between Chris-



tians of such diverse names, until at the close more than one said, "Would that we might continue to worship as one body!" May this event be really the beginning of a drawing together, liturgically and confessionally, until the Christian Church shall again realize the ideal union which it knew during the first centuries of its existence.



**The Paris Sunday Rest Congress**

Information was received from Paris last week that a Sunday Rest Congress in connection with the Exposition will be held from October 9 to October 12. We are glad to make an immediate announcement of this fact in order that our readers who are in Paris may avail themselves of the opportunity of attending the sessions of this Congress, important perhaps not so much in its relation to religion as to economics. For the announcement is made that the Congress is not for religious discussions, but will meet under the authorization of the French Government to consider the rest-day as essential to the well-being of society on physical, moral, and humanitarian grounds. The programme includes reports and discussions on eight topics, as follows: The Sunday Rest in France; throughout the world; in commerce; in the service of transportation; in the larger and smaller industries; in semi-public employments under Government patronage; in agriculture; and in its relations to legislative enactments. Papers will be read by eminent French publicists upon these topics. Dr. W. W. Atterbury, senior Secretary of the New York Sabbath Committee, who is now in Paris, and the Rev. Dr. Thurber, the pastor of the American Chapel in Paris, have been appointed by Commissioner-General Peck as official delegates of the United States to this Congress, and by invitation Dr. Atterbury will present one or more papers to the Assembly. A summary of the various aspects of the Sunday problem in this country has also been furnished from the office of the New York Sabbath Committee, at the request of M. Deluz, and will be included in his résumé of the world-wide field of Sunday observance. In addition to this Conference, the distinctively religious aspect will be presented at a meeting to be held on October 8 at the

Chapelle Malesherbes. Dr. Atterbury will read a paper at this gathering also, and a report from the Woman's National Sabbath Alliance (of which Mrs. Darwin R. James is President) will be offered on the work of that Society in the United States.



**Methodist Expansion**

The General Conference of the Methodist Episcopal Church at Chicago last May began several new pages in making the history of the Church. One of these we have not yet referred to—the new policy adopted for the European interests of Methodism. There are seven European Conferences in the American connection—the Bulgaria, the North Germany, the South Germany, the Italy, the Norway, the Sweden, and the Switzerland Conference. Heretofore the Bishops have annually sent one of their own number to preside at the annual meetings of these Conferences and exercise the usual episcopal functions. Henceforth in the quadrennial apportionment of dioceses or districts for episcopal superintendence Europe is to be reckoned as one, and to have its own resident bishop. This new order of things has been auspiciously begun by the appointment of Bishop Vincent to the European field. In accordance with the new rule which, instead of allowing the bishop to choose his place of residence, requires it to be assigned him by the Conference, Bishop Vincent is to reside at Zurich. As the home of Zwingli, the most liberal and humanistic of all the Protestant Reformers, Zurich, selected no doubt for its central location, seems an ideally fit selection for the father of Chautauqua. Bishop Vincent went to his field in June, and has recently been followed by his wife and son. A promising evangelistic work is being carried on by the Switzerland Conference. In the Italy Conference a varied work in Rome has grown to an importance that may be estimated by the recently published warning of Leo XIII. against the invasion of Protestantism. The British Wesleyans, who also extend their work to the European continent, so fully sympathize with this forward movement of their American brethren that they have made over to them their own work in Germany. In the appointment to the

European field of a superintendent so resourceful, so quick to discern opportunity, and so pre-eminently gifted as an organizer, the Methodist Church has undoubtedly put forward its ablest man to begin the Apostolic succession.

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Church Building in  
New York City

If present plans for church building and extension may be taken as proof, the prosperity so evident in commerce has had a gratifying influence on religious work also. This is specially noticeable in New York City. According to estimates recently made, the sum of four million dollars is being spent this year on church building in the metropolis. In the Roman Catholic communion the recent report of Archbishop Corrigan to the Pope that two hundred and sixty-four new buildings had been completed during the past decade for the Roman Catholic Church in New York City will be distanced in proportion by the record of 1900. Not only will the number be larger, but the expenditure also. The new Lady Chapel of St. Patrick's Cathedral will cost a quarter of a million dollars. St. Joseph's Church has cost a hundred and fifty thousand dollars, and the new Polish church, now nearing completion, will cost nearly a hundred thousand, as will St. John Chrysostom's. In the Episcopal Church, since Bishop Potter's return last March, over half a million dollars has been raised for the new Cathedral of St. John the Divine. The largest single amount in the construction of that cathedral is represented by the erection of its choir, the expenditure being at least three-quarters of a million. In Brooklyn a new St. Mark's Episcopal Church is projected to cost nearly two hundred thousand dollars. The new Madison Avenue Presbyterian Church of this city will cost one hundred and fifty thousand dollars, and a larger expenditure in other buildings is contemplated by the same congregation. The corner-stone of a new Lutheran church is about to be laid, the church building being estimated to cost nearly a hundred thousand dollars, and other Lutheran projects will involve another hundred thousand. The Young Men's Christian Association is planning the erection of permanent headquarters in New York City for all its North Ameri-

can work, at an expenditure of a hundred and fifty thousand dollars; the new Association Building for Columbia University will cost one hundred thousand, and the Brooklyn Naval Branch seventy-five thousand. Dollars are a poor test of religious spirit, but they afford some indication, at least, of practical interest in religious work.

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## Which is Imperialism?

The instructions given by President McKinley to the present Board of Philippine Commissioners last April have now been given to the public. We regard these instructions as far more important than the President's letter of acceptance. That letter was written for the American people, and may easily, and to some extent legitimately, be discounted as a document written for the purpose of affecting the present Presidential campaign. These instructions were given to the Commissioners to determine their policy in organizing a government in the Philippines. They cannot be regarded as in any sense a campaign document, although doubtless in preparing them the President had in mind the public sentiment of the Nation which he represented, as he ought to have had it in mind. They nevertheless define absolutely and accurately the policy of the Administration, because they direct the agents of the Administration respecting that policy. We advise readers who are doubtful as to the purpose of the Government, or its method of executing that purpose, to obtain from the War Department these instructions and study them carefully. We can here only summarize them briefly.

The object of the appointment of the Commissioners is defined to be "to continue and perfect the work of organizing and establishing civil government" in co-operation with military authorities. For this purpose they are "to devote their attention in the first instance to the establishment of municipal governments in which the natives of the islands, both in the cities and in the rural communities, shall be afforded the opportunity to manage their own local affairs to the fullest extent of which they are capable." Next in order of importance "should be the organization of governments in the larger administrative divisions, corresponding to

counties, departments, or provinces." After September first the general legislative functions for the whole archipelago are to be transferred from the Military Governor to the Commission, until Congress shall otherwise provide. It will therefore be their function to provide for the raising of revenue, the expenditure of public funds, the establishment of an educational system and of an efficient civil service, the organization of courts, and the organization and establishment of the municipal and departmental governments. As the basis of its work in the establishment of municipal governments, the Commission is directed to take a plan of municipal government formed by a Board of which Cayetano Arellano was the President, made last January, and to give special attention to the existing government of the island of Negros, constituted with the approval of the people of that island in July, 1899; and it is directed in all its work of organization to localize the government as far as possible, so that "the central government of the islands, following the example of the distribution of the powers between the States and the National Government of the United States, shall have no direct administration except of matters of purely general concern." In these local governments the municipal officers are to be selected by the people, and "wherever officers of more extended jurisdiction are to be selected in any way, natives are to be preferred," if competent persons can be found. In all this work the Commissioners are directed to "bear in mind that the government which they are establishing is designed, not for our satisfaction, or for the expression of our theoretical views, but for the happiness, peace, and prosperity of the people of the Philippine Islands, and the measures adopted should be made to conform to their customs, their habits, and even their prejudices, to the fullest extent consistent with the accomplishment of the indispensable requisites of just and effective government." They are also never to forget those fundamental principles incorporated in the Bill of Rights and the Constitution of the United States, providing for protection for persons and property. This clause of the instructions to the Commission was included in the President's letter of acceptance, and was printed in The

Outlook's editorial last week entitled "A Policy of Emancipation." The Commission is also to see to it that "no form of religion and no minister of religion shall be forced upon any community or upon any citizens of the islands; that, upon the other hand, no minister of religion shall be interfered with or molested in following his calling, and that the separation between Church and State shall be real, entire, and absolute." It is instructed to emphasize in its work the importance of primary education and such changes in taxation as will make the taxation simple and easily understood, affecting the fewest practicable subjects, and serving for the general distribution of the burden.

This is the official and authoritative definition of the system which the United States is endeavoring to carry out in the Philippine Islands. The execution of this system is intrusted to men whose character is certainly a guarantee that they will make an honest and sincere endeavor to accomplish them. The Democratic party has demanded in its platform that stable government should be organized for the Philippines before the United States withdraws. It seems to us that it is in order for Democratic orators to point out how such stable government could better be organized than by the method indicated in these instructions. We do not recall any one who has endeavored to do this in America; but Mr. John Foreman, in the article in the "National Review" described in another column, outlines a different plan, and as it is the only alternative policy which we have seen definitely outlined, we here report it in full for our readers' consideration:

The Governor-General should be authorized to inform the representative Filipinos that the United States policy is to gradually, but conditionally, relinquish control over the islands. A Philippine Chamber of Deputies, representing the large towns and districts, should hold its sessions in Manila and vote laws for the internal government of the islands. The statutes of the Philippine Protectorate should be submitted to the United States Governor-General, or Commissioners appointed for the purpose, who would see that the rights of foreigners were duly protected. For the reimbursement to the United States of the twenty million gold dollars paid to Spain under the Treaty of Paris, the Philippine Protectorate should issue to the United States 40,000 one thousand silver dollar bonds, bearing interest

at a rate to be agreed upon and payable half-yearly, the Philippine Protectorate undertaking to redeem annually a minimum of five per cent. of the bonds, after the expiration of two years. The guarantee should be the customs dues collected by Philippine officials, but subject to an American control in Manila and the ports open to foreign trade. [Here follow some figures to show that this would be an adequate guarantee.] The Military Governor and troops should be withdrawn within three or four months after the first payment of interest on the bonds, and America, as the protecting State, should be represented in Manila by a Resident and a staff. The Resident could not interfere with the acts of the Chamber, but he would advise the Government and have the right of audience with all the members of the Cabinet. In the advent of civil war, America should have the right to land troops to support the Government against the rebels. Besides the island of Guam, America could hold absolutely and in perpetuity any island of the Philippine group, except one of the eleven of primary importance and largest area, to do whatever she liked with except alienate it to a foreign Power. If she eventually relinquished it, it should revert to the Filipinos. This island would serve as a naval and military depot and a *point d'appui* for the furtherance of American interests in the Far East. Without a station of that kind the integrity of the Philippines, or America's own interests therein, could not be effectively protected. As a protected State, the Philippine Government could not make treaties with foreign Powers or declare war.

President McKinley's plan may be called the American plan, both because it emanates from America and is American in its spirit and method. It proposes to begin with local self-government, on the basis of local self-government build up provincial self-government, and on that basis a central or national self-government. This is historically and politically the American method—first the town, then the county, then the State, last of all the Nation; its powers all derivative, not primary. The other plan is English, both because it emanates from England and is English in its spirit and method. In England the local government of the county and the town are derived from Parliament; the Parliamentary power is primary and the local government derivative. This is the method which Mr. Foreman proposes; first a Filipino Parliament, subsequently such local self-government for the towns and provinces as this Parliament may see fit to grant. In this centralized government America is to have no share; over it America is to exercise no control; but if there is any insurrection against it

America is "to lend troops to support the Government against the rebels." It must make the Government stable, but it may not make it just.

We do not hold the Democratic party or the Democratic candidates responsible for Mr. Foreman's plan, but it appears to us that in the nature of the case the country must decide between the two plans, unless it proposes to withdraw from the islands altogether and leave the Filipinos to take care of themselves. If we are to organize a stable government for them, we must either do it as Mr. McKinley proposes, by beginning with local self-governments and organizing the centralized governments out of them, or as Mr. Foreman proposes, by beginning with a centralized government and leaving it to organize or not, as it chooses, local self-governments. The objections to the English plan appear to us insuperable, the advantages of the American plan immeasurable. At all events, Mr. McKinley's instructions may fitly be taken as an official statement of the purpose and policy which the United States will pursue in the event of Mr. McKinley's re-election, and the Commissioners may be taken as representing the sort of men into whose hands the execution of this policy will be intrusted. So far as the Philippines are concerned, the question for the voter to decide is, Does he wish this policy carried on to its consummation, and does he think the men who are intrusted with carrying it on are the kind that ought to be trusted for such purpose?

## ● The Coal Strike

The Outlook gives on another page a careful report of the great coal strike, made by one of its staff as the result of a visit to the coal region for the purpose of getting direct and trustworthy information for our readers. He who at such a time and amidst such scenes could keep wholly free from prejudice would be either more or less than human, probably less, and we shall neither claim for our correspondent that he is the former nor charge against him that he is the latter. But on his painstaking endeavor to ascertain the exact truth, and on his conscientious purpose to tell it without prejudice, our readers can absolutely rely. Referring

them to this account for a picture of the events and the conflicting sentiments and opinions connected with them, we here simply reiterate three fundamental principles, often before affirmed by *The Outlook*—principles which these events appear to us to illustrate and confirm.

I. The workingman's worst enemy is he who endeavors to persuade him to dishonor himself by violating his sacred word or by entering into a labor war when he has no cause. The miners who are working for G. B. Markle & Co. are practically without a grievance. They have an agreement with their employers to arbitrate any differences which may arise. The endeavor of Mr. Mitchell to induce them to violate that agreement and go upon a strike when they have no grievances to be redressed is bad morals and bad policy. It is bad morals because it seeks to stir up causeless strife between copartners in a common undertaking, and because it asks men to violate a solemn contract made to meet just such exigencies as the present. It is bad policy because if employers learn that he who treats his men well is just as liable to a strike as he who treats them ill, and that agreements to arbitrate are binding only on employers but not on employed, all interest to treat men well and all motive to submit issues to voluntary arbitration will be taken away.

II. The first and fundamental right of labor is the right to be free. This right the State ought to protect at all hazards. It ought not to leave it to be protected by private enterprise. To permit a corporation to arm its retainers by swearing them in as deputies is to incite to private war. This method always has led to violence and always will. Governor Roosevelt, when the workers at Croton Dam were threatened by a mob, set an example which we are glad to see there are indications the Governor of Pennsylvania is inclined to follow. With the first threat of danger there ought to be sent to the scene of disturbance a body of well-armed and well-drilled troops, in the pay of the State and under the command of the State, prepared to protect person and property from every form of violence. Whenever and wherever the right of any man to work peaceably where he will, for whom he will, at what wages he will, under what

conditions he will, is threatened, it should be protected—not by privately armed forces, but by the State. If the terms and conditions on which labor may be carried on are to be determined at all for the individual laborer, they must be determined by the State, not by an irresponsible body whose edicts are enforced by a mob.

III. The State may well leave controversies between private employers and employed to be settled privately when no great public interests are involved. But when the conditions are such that the interest of the public is directly and largely concerned, the public through its properly constituted officials should have the power, in its own interest, to intervene and to determine the controversy. It is an imperfect civilization which allows the anthracite coal of the country to pass under the control of a small body of owners. It may not be easy now to correct the evils of this blunder inherited from the past, but it ought not to be difficult so to limit their control as to prevent distress and disaster to an innocent public. The community ought not to be dependent for its fuel on the chances of a private war waged, for no one knows how long a time, between the mine-owner and the mine-worker. We do not allow individuals to settle their controversies by a duel; much less ought we to allow great bodies of men to settle their disputes by a conflict which entails privation and suffering on the entire community. The State ought to provide by law compulsory arbitration in all cases in which the community has a direct and considerable interest in the peaceful adjustment of a labor controversy. It ought to require the corporations to submit to a court constituted for that purpose any complaints presented by or on behalf of its men; and it ought to forbid men from combining to cease work in order to enforce their demands, in cases in which such legal redress of wrongs is provided. The latter clause would rarely or never have to be appealed to. Men strike because they have no other redress; provide other redress and they would not strike. Nor is it any reply to the proposition of compulsory arbitration to say that the men themselves do not want it. We do not know whether this is true or not; but the community needs it, and it is in

the interest of the community that the demand for it is made. We are glad to see that in the present exigency the demand is urged in many quarters, some of them decidedly influential. Mine-owners and mine-workers ought not to be permitted to determine whether the community shall have the fuel necessary to its comfort and almost to its existence. If they cannot agree to co-operate in furnishing the coal and cannot be compelled to settle their disagreements by submitting them to an impartial tribunal, the State should take the coal fields from them and furnish the coal itself.



## The Galveston Disaster

To affirm, as one minister is reported to have asserted, that God sent destruction upon Galveston as a penalty for sin, is to fall into the very error which the Book of Job exposes—an error which assumes that prosperity is an indication of divine approval, and disaster a demonstration of his condemnation. On the other hand, to declare that such events are due to the operation of the laws of nature, and that God has nothing to do with them, is to leave man without a God in the very time when man needs him most. If the Almighty cannot control the forces of nature, if at least he cannot give man warning beforehand of impending disaster, he is not a God to whom one can look as to a present help in time of trouble. It is neither by imputing to God the indiscriminate harshness in administration of the one view or the poverty in resources of the other that faith in God can find support in time of adversity.

The real questions which we have to consider in the face of such terrible experiences are, Would life be better without them? Doubtless it would be easier, pleasanter, more agreeable, but would it be truly better? If the object of life is to produce what men generally regard as happiness, it is very ill adapted to its end. But there is something very much better than happiness to be secured—namely, character. That something higher we all wish for our children, and we do not hesitate to employ pain at times to confer it upon them. In our higher moods we desire this something better for ourselves, and in our highest see that pain is necessary

to develop it. Consider what qualities of character the Galveston disaster has evoked: what generous sympathy with the sorrowing; what forth-putting service for their succor; what self-sacrifice in heroic endeavor by men and women laboring for the injured and the dying; what illumination of commerce in the agreement of merchants at a distance to extend the credit of those bankrupted by the disaster; what higher life infused into government, promptly employing its resources to feed the hungry and shelter the houseless; what spirit of courage in the citizens themselves, resisting the temptation to faithless despair, and proving their inextinguishable spirit of manhood in their brave resolve to rebuild the city, re-establish its commerce, and reopen their gateway to the breadstuffs of the Southwest.

And it must be remembered that such disasters not only give occasion for the manifestation of these and kindred virtues, they create them. There could be no generosity in life if there were no need of gifts, no sympathy if there were no sorrows, no courage if there were no dangers, no patience if there were no burdens. One has only to glance in review over the pages of history to see that those epochs which have been characterized by undisturbed prosperity have cultivated the vices of indolence, ease-seeking, pleasure-living, and self-centering; and that the epochs of stress and storm have cultivated the virtues of heroism, unselfish service, dauntless endeavor, courageous persistence, glad self-sacrifice. One has only to look about among the circle of his acquaintances to see that the noblest spirits are not those that have been coddled in the lap of luxury, but those that have acquired courage by confronting peril, strength by great endeavors, and generosity by having to bear the burdens of others who were dependent upon them.

We are not shut up to believing either that God has nothing to do with such phenomena of nature as cyclones, or that they are the signs of his wrath or his just displeasure. They are necessary means of conferring on man the greatest virtues; at least we can conceive no better means by which certain virtues could be bestowed than by great disasters. The theological question, What is God's relation to them? it may be difficult to answer, but it is not

difficult to answer the practical question, How can we get the highest gifts from such unpromising sources? The greatest disasters become beneficent when we make a beneficent use of them. Whether they drive us to despair or summon us to an unconquerable spirit of hopefulness, drive us in upon ourselves in the selfishness of sorrow or call us out from ourselves in unselfish sympathy and service, terrify us into chronic cowardice, or inspire us with a courage we never knew before, depends upon our own wills. If we mix the cup of sorrow with the spirit of our own indomitable faith, we shall always find in it something far better than happiness. He who thus sees in what men call the disasters of life envoys of heaven bringing in their hands God's best gift, Godlikeness of character, will understand what Paul means by the declaration, "All things work together for good to them that love God, to them who are the called according to his purpose." He means, not that God has a chosen few to whom he promises what men call the good things of life, but that those who, inspired by their love for God, see life as he sees it, have power to take the highest good from the hands of the greatest evils; they make all things serve the divine purpose because in all experiences they are at one with the divine will.



## The Books that Nourish

In Mr. Mabie's last Shakespeare article he speaks of "Plutarch's Lives," and the "pasturage of noble minds" Shakespeare found therein. That quotation led me to wonder if there is any book that tells somewhat fully and accurately of the places in which noble minds have found pasturage. If so, I judge that *The Outlook* can tell. B. F. B.

There is probably no book in which the sources of nourishment which have sustained great spirits are indicated and set in order; such a book might be made by a wise and experienced reader, and could hardly fail to be deeply interesting, if not actively inspiring. The "pasturage of noble minds" must now be found by consulting a great range of biographical literature. It is significant that one rarely reads the life of a man or woman of creative energy without coming, early in the story, upon a record of special service

rendered at a critical moment in intellectual and spiritual development by some book or books of power. Few men and women come to clear consciousness of their own individual freedom and responsibility without the aid and fellowship of some one who has traveled the same road and left a record of experiences by the way. The art of living is so difficult and so exacting of many kinds of skill that few men develop it with any power or originality without the guidance of the great spirits who have made themselves its masters.

No man of deep and creative nature can unfold what is in him without the fellowship of men of kindred aims and experiences. The great man owes more than the average man to his fellows because the measure of his greatness is the measure of his need and his capacity to assimilate the knowledge, the inspiration, and the fruitage of those who have looked into life and recorded the results of their searching. The man who strives for originality by shutting himself away from the rich deposit of spiritual experience in those books of the race which constitute, in large measure, its accumulation of spiritual wisdom and power, violates one of the fundamental laws of development, and condemns himself to a meager and impoverished life. The great minds need to be greatly nourished. Homer, Dante, Shakespeare, Milton, Goethe, Tennyson, Emerson, must have rich pasturage; and the places where they fed their souls are the places where life is to be found.

Men need contact with the finest spirits for inspiration and for nourishment. There comes an hour in the lives of most men and women of spiritual insight and of intellectual freedom when a light held upon the path by another hand is of immense importance. Such a light suddenly shining into an uncertain and confused mind, dumbly conscious of power but ignorant of its right uses, has often proved the decisive factor in a great career. Such a moment came to Keats when he read the "Faerie Queene" for the first time, and knew that he was to be a poet; to Johnson when he found a copy of Petrarch in his father's book-shop; to Browning when the early poems of Shelley came into his hands; to Goethe when Shakespeare came in his way and he

found the tragic life of the race illustrated with matchless insight and enchanting beauty.

The most practical minds need this kind of help quite as much as men of more sensitive and imaginative nature. Franklin has left on record his sense of advantage received from Plutarch's *Lives*, in which he "read abundantly;" and he tells us that a book of De Foe's and Dr. Mather's "Essays to do Good" had an influence on the principal events of his life. It is impossible to touch the hem of the garments of great thinkers, artists, poets, or men of action without being vitalized and nourished, "I cannot even hear of personal vigor of any kind, great power of performance, without fresh resolution. We are emulous of all that man can do," writes Emerson. "We cannot read Plutarch without a tingling of the blood; and I accept the saying of the Chinese Mencius, 'A sage is the instructor of a hundred ages,'"

This is the highest use of biography, and explains Dr. Jowett's remark that in the future morals will be taught by the use of biographies as text-books. It is because Plutarch's material is so vital that he has so deeply impressed many of the greatest men and women. His manner is delightful, and his personality full of interest; he had the insight and the quality of the born writer, or his books would have been mere storehouses of facts; but no delicacy of skill in characterization and no charm of style could have given him the influence which he has exerted for many centuries if he had not dealt with material of the most enduring interest. No man has ever put greater range of experience, wider variety of character, or richer and more striking examples of energy, force, genius, between his pages than the great biographer who, more than any one else, has made antique life live before us.

He has fed men of imagination like Shakespeare, men of action like Napoleon, and men of meditation like Emerson, because he opened a record of life in so many fascinating phases, in so many searching influences, in so many heroic actions. A boy can dream of few great achievements which some of Plutarch's men have not made their own. Lockhart's life of Scott, Trevelyan's lives of Macaulay and of

Charles James Fox, Boswell's Johnson, Stanley's account of Arnold, Mrs. Kingsley's story of her husband's career, the biographies of Washington, Lincoln, Lee, Emerson, Phillips Brooks—to select a few from the biographies accessible to American readers in their own language—are full of the stuff which nourishes men and women of force, courage, and nobility.

Biography has the qualities of reality and of concrete illustration; it is history in episodes and chapters; it has, therefore, the force and the authority which facts carry with them. But biography must be supplemented by works of the imagination if the richest pasturage is to be found. For this reason, among others, the Bible has fed more men and women, in the Western world at least, than any other book. It appeals to minds of every order; to the practical and to the imaginative spirit; it presents a great array of facts and a great array of truths. Every kind of noble pasturage can be found between its covers; and its service in vitalizing, inspiring, sustaining, and developing the best in men will increase to the very end of time.

If to the Bible be added the greatest works of the greatest races in literature, the range of rich pasturage is almost illimitable. Books are studied to-day with fuller knowledge, keener vision, and more patient thoroughness than at any earlier period, and it is no assumption to say that we know more about them than our fathers knew. It is doubtful, however, if we know books any better than our fathers knew them. Shakespeare knew Plutarch better than the most learned modern editor of the *Lives*, though he knew far less about them; Emerson knew Plato better than many of the great philosopher's commentators, though he knew far less about the structure of the *Dialogues*, their relation to the thought of the times, and their specific contributions to our knowledge of the Greek mind. The real test of our knowledge of a great book is the extent to which we get nourishment from it. To feed upon a book we must come into vital connection with it; otherwise we cannot assimilate what it offers us. Homer, Plato, Shakespeare, Dante, Browning, are most intelligible to us when we take from them in largest measure inspiration and nourishment.



# The Coal Miners' Strike

By a Staff Correspondent

## THE MINERS' GRIEVANCES

**O**N reaching Hazleton, the center of the conflict in the anthracite mining fields, I went at once to the headquarters of the President of the United Miners, to whom I was introduced by a letter from the Secretary of the United Garment-Makers of New York. I found him a man about thirty-five years of age, with an attractive face. It was, as a Catholic miner at McAdoo afterwards expressed it, almost, typically the face of a priest. The Catholic miner's comment was, "I fell in love with him at the start." My own impression was also an unusually favorable one. When he talked with me, this favorable impression increased, for he had the rare good sense not to overstate his own case. In this moderation, however, he was not supported by most of the men gathered in the room, and when I turned from the general aspects of the strike to the local conditions, and was referred by President Mitchell to the men about him directly employed in the anthracite mines, I heard for a few minutes nothing but extreme instances of extortion and oppression. For example, men told me of cases where they had mined seventy carloads of coal in a month, and had been docked twenty, receiving for these no payment at all, though the coal in these cars was not dumped in the bank of waste but run through the breakers the same as other coal. This statement was only valuable as a suggestion of one of their grievances. Such cases had probably occurred. But when, later, I got ordinary miners to say how much they as individuals were generally docked, the proportion was usually from two to five cars out of seventy. Nevertheless, a point remained. It was a question of judgment as to how much slate and how much dirt there were in each car, and the fact that only the boss paid by the company inspected the cars left the men subject to arbitrary treatment. They asked the permission to hire a representative of their own, who also should pass judgment upon the cars along with the representative of the company.

By this means the equal and the fairer treatment of all individuals could be secured.

The grievance of docking, however, was far from being the most serious of which the miners complained. Every change that had been made in the coal-mine during the last twenty-five years, they said, had made their condition worse. "The companies," said one of them, "complain that everything is changed, but don't seem to realize that the miner has not got the benefit of any of the changes. Twenty-five years ago all the coal that wasn't up to the 'nut' size was waste. The companies got nothing for it, and the miners got nothing for it. First the companies got to selling coal of the 'pea' size, then the 'buckwheat' size, then the 'bird's-eye' size, and now the 'canary-eye' size. They are getting to use the very dust. All this coal in the dump-banks really belongs to the miner, as we dug it out and got no pay for it on the ground that it was worthless. But if our children go to picking those banks to get coal for the winter, they are charged with larceny." The selling of what used to be waste made up to the companies for the increased cost of the deeper mining, but the men had no gains to offset their losses. Wages had come down, work had slackened, and petty extortions had increased. Since 1897 the bituminous miners, under an agreement made by their organization with an organization representing all the operators from the Alleghenies to the Mississippi, had their wages advanced forty per cent., but the unorganized anthracite miners had received hardly any advance at all.

When I tried to get a statement from the men as to the average rate of wages, I was for some time baffled. Some of them were inclined to think that there was no average rate, and their view of the case had a great deal of truth in it. A "miner," as distinguished from mine laborer, is generally a small contractor. He pays the laborer who helps him, and when there is relatively little work to do, his own monthly pay will often fall to less than twenty-five dollars. In other months, when

the mine is being rushed, his pay may run to seventy-five dollars. One Hungarian miner brought me his pay slips for a couple of years, in a mine where he no longer worked, and from whose boss he had nothing to fear. The slip published below is for one of his best months:

No..... Hazleton, Pa., Nov. 30, 1897.

M—

IN ACCOUNT WITH A. PARDEE & CO.

*By Balance:*

" 69 Cars at \$1.18 C R.....	\$81 42
	<u>\$81 42</u>

*To Balance:*

" Powder.....	\$13 75
" Cutting Timber.....	....
" Smithing.....	38
" Labor.....	30 75
" Rent.....	4 50
" Coal.....	....
" Merchandise.....	7 49
" Board.....	....
" Doctor.....	50
	<u>57 37</u>
	<u>\$24 05</u>

The men in the Miners' Union simply ridiculed the widely published statement that they were receiving an average of forty or fifty dollars a month. Upon this point their position received authoritative support from the report published that very day by the Pennsylvania Bureau of Mines and Mining. During 1899, says this report, there were 140,000 persons employed in the mines, who produced 54,000,000 tons of coal—or less than 315 tons per capita. Operators nowhere claim that the total wages aggregate a dollar a ton. In fact, a dollar a ton was the estimate made to me by an official of the Lehigh Valley Company when he was stating his side of the case as strongly as possible. Another operator told me that his wage bill averaged sixty cents a ton. Ninety cents would be a high estimate of the average cost of mining coal of all sizes, and if the average product per employee is 315 tons, the average wages would not exceed \$285.<sup>1</sup> The claim of the Miners' Union that their wages did not average more than \$240 a year was a great deal nearer the truth than the statement of the operators that they had been paying forty and fifty dollars a month. In fact, the miners hardly

misstated the situation at all, for the wages paid them are not net wages. They have to provide their own tools and pay for sharpening them; they have to provide their own oil; and, above all, they have to pay for their own powder. The State report showed that, on the average, one keg of powder was used for every fifty tons of coal mined. As the miner is compelled to pay \$2.75 a keg for his powder, this item alone covers a reduction of six per cent. in the average wages.

The overcharge for powder, as has been previously stated in these columns, constituted a grievance second only to low wages. The very powder for which the anthracite operators were charging \$2 75 a keg was sold to the bituminous coal miners for \$1.25—even this price giving a liberal profit to the operator. The so-called "agreement" of 1874, fixing the price at \$2.75, was an agreement with organizations long since dead, with reference to conditions long since past.

AN OPERATOR'S GRIEVANCES

The first day I spent with the men—the morning at Hazleton, the afternoon at McAdoo and Silverbrook, and the evening at Jeddo. I was especially interested to see McAdoo, as it has the name of being the worst hotbed for trades-unionism and strikes in the whole district. When I visited it, I found that its distinguishing peculiarity was that nearly all the miners owned their homes—having secured them through years of punctual payments to a building and loan association. Owning their homes, they had a sense of independence not possessed in the other towns where the companies owned mines, stores, and houses, with the power to cut off credit at once and evict on a few days' notice. All through these districts, wherever the men are best off they are the most ambitious and determined to better their condition, and wherever they are most ground down they are least disposed and least able to protest. The only partial exception to this rule was where kindly personal relations with the employers modified the disposition of well-paid men to demand better pay. The conspicuous illustration of this was at Jeddo—the mining town belonging to the firm of G. B. Markle & Co. I visited this town chiefly because it had been the scene of the now

<sup>1</sup> Since writing the above the writer finds in the census of 1880 the statement that wages per ton averaged 79 cents in the anthracite fields. If this average still holds, the mine employees in 1899 averaged but \$250 a year gross.

famous debate between the head of the company and President Mitchell, of the Miners' Union. I reached it at the close of another and much smaller meeting of the miners at the village school-house. The miners who remained in the building talking over prospects were young men and boys—all full of strike. Never have I heard striking employees speak so well of their employer. "Markle is a gentleman," said one of them. "His is about the only company store that doesn't rob the men," said another. So far as he was concerned, they hated to join the strike, but they wanted to stand by the other miners so as to get better conditions for the whole district. Only when questioned about the contract with Mr. Markle to submit all grievances to arbitration did his men show any resentment. The contract, they said, was made fifteen years ago, and though it was in the book where all employees registered, most of them had never read it. At the time of the Latimer massacre, they said, three years before, they had presented grievances, and Mr. Markle had said nothing then about arbitration. He had merely said that he would furnish powder at cost if the men would accept a cut of nearly ten per cent. in wages. They did not feel that this agreement was binding. It was merely pushed to the front to disorganize the strike. If the strike failed, Mr. Markle himself could not give them much better wages than his competitors.

The next morning I drove out to Jeddo to meet Mr. G. B. Markle, and, fortunately, found him disengaged. His personal influence with the men had brought a good many of them back to work, and he was naturally in good spirits over the situation. When I tried to talk with him about general conditions in the mining regions, he said that he was concerned only with conditions about Jeddo, and regarding these he was glad to tell me and show me all he could. This was manifestly a sincere assertion—his sincerity being illustrated by his bringing me the August pay-rolls for me to examine at my leisure. About fifty dollars net seemed to be the ordinary figure for that month. As to the exceptionally good condition of his houses I did not need his statement, as I had seen that for myself as I had driven up. Most of the families occupied four-room dwell-

ings which were in good order. When any of the employees were sick, said Mr. Markle, they were cared for by trained nurses—a force of three being constantly employed at his wife's instance. In each village there were club-rooms—one of which I afterwards visited—where the men could meet for any kind of social enjoyment, gambling and drinking being the only things prohibited. In the schools also Mr. Markle took justifiable pride, and when I visited one of these I found that the spirit of the school was good, and that there was not the overcrowding customary in the mining region. In short, local conditions were better than I had seen elsewhere, either during the present visit or during a longer one two years ago. I did not wonder that Mr. Markle was ready to have them thoroughly investigated, or that news-gatherers who are hostile to the miners have tried to concentrate public attention upon the situation at Jeddo, and ignored the fact that the Markles employ but 2,800 miners out of 140,000. When Mr. Markle spoke of his agreement with the men to submit all differences to arbitration, he stated that when his firm submitted it in 1885 it took a long and perhaps unprecedented step toward the preservation of peaceful and just relations between coal operators and their men. "When President Mitchell advised the men to break that agreement, he advised them to confess that the contract of Jeddo miners was not worth the paper it was printed on."

Mr. Markle believed that President Mitchell had virtually confessed that his demand for general arbitration was insincere. "A general agreement," he said, "is as impossible as for water to flow up hill. . . . The conditions at the different mines are too different to permit it." When I asked how, then, it had been possible for the bituminous coal miners to make an agreement with operators covering all the fields from western Pennsylvania to the Mississippi, he said that the mining of bituminous coal was altogether different from the mining of anthracite. The only point made by President Mitchell to which he conceded any force was Mitchell's declaration that extortionate freight rates were at the bottom of the anthracite coal difficulties. Mr. Markle did not admit the full truth of this declaration, but

he did admit that the freight rates on anthracite were unreasonably heavy. As regards company stores, he would not discuss their operations elsewhere, but pointed out that his store received orders from men not employed in his mines. Although he conducted a company store, he did not violate the law, since the Pennsylvania statute only forbade mining "corporations" to operate company stores. His company was merely a firm. As to the semi-monthly payment of employees supposed to be required by law, Mr. Markle pointed out that the law simply required such payments "on the demand" of the men. None of his men ever demanded to be paid twice a month, and he denied that they would have been discharged if they had made such a demand. This last point was the only one made by Mr. Markle in reference to local conditions which any of his men afterwards disputed. All the men, they said, would like to be paid twice a month, but no one dared demand it.

#### THE ROOT OF THE DIFFICULTIES

On my way back to Hazleton I drove through another town in which the operatives seemed to be exceptionally well cared for. This was a place called Drifton, and here also the owners of the mines—the Coxe family—still reside. There is a great difference between a mining town owned by residents and towns owned by absentee landlords and managed by agents. In the former human relationships enter, while in the latter commercial relationships absolutely control. The town of Lattimer, which I also passed through on my return, was an extreme illustration of the commercially managed town. In another place where I stopped on my way back, I found a former tax-collector for the district, and learned the truth of the miners' assertion that all through these regions the propertyless classes pay a considerable part of the direct taxes. Even in Jeddo the absolutely propertyless miners and laborers pay about one-third of all the direct taxes, their year's wages being assessed as property; and at Lattimer the propertyless miners pay about two-fifths of all the taxes. These relics of feudalism, however, hardly deserve attention in trying to get a view of the general situation. What

I cared most to learn when I got back to Hazleton was the miners' reply to the assertion that a general agreement by arbitration is impossible. Upon this point the Secretary of the Miners' Union admitted that such an agreement was more difficult for hard-coal fields than for soft-coal fields, but urged that the difference was simply one of degree and not of kind. When a certain vein is taken as a standard, he said, the payment in other veins could be graded according to their relative thickness and the time required in getting out the coal. The agreements which the miners have had for the last three years in the soft-coal States have involved individual instances of hardship, but it has always been easy to settle these local disputes by mutual concession and arbitration. The same thing could be done in the hard-coal fields if the railroads would agree to arbitration.

The conflict centers in the attitude taken by the railroads. These, the men know, own 72 per cent. of the anthracite fields, and by charging for the shipment of hard coal three times as much as railroads usually charge to ship soft coal, the roads make it impossible for any of the operators to grant their employees the advances which the union has secured for the soft-coal miners in the West. The strike, therefore, is a strike against the extortion of the railroads, and the miners wish public attention concentrated upon this point. Here the facts which they put forward are absolutely incontrovertible. The Lehigh, the Reading, and the other hard-coal roads charge twice as much for hauling anthracite as the soft-coal roads such as the Columbus and Hocking Valley or the Chesapeake and Ohio charge for freight of all classes. Coal is notoriously the cheapest kind of freight to handle. The charge for hauling anthracite could be reduced one-half and still leave an excessive margin. The reduction of one-half would mean 70 cents a ton to be divided between producers and consumers. This would mean that hard coal would find an increased market at lower prices, and that the miners in the anthracite regions could find steady employment at wages as high as have been secured for their organized fellow-workers west of the Alleghenies.

C. B. S.

# Woman at the Paris Exhibition<sup>1</sup>

By Th. Bentzon

ONE may say that, at the Exhibition of 1900, woman, both as inspirer and executor, is admirably represented in the arts and industries and makes herself felt in every manifestation, whether great or small, of modern progress. From the threshold she invites you, in the form of that gigantic Parisian who, placed above the gate of honor at the Place de la Concorde (where there are thirty-two entrances), extends a welcome to visitors. Dressed in the latest fashion, coiffed with a small cap which is nothing more than a copy of the ship that appears on the arms of Paris, she rises to a height of one hundred and fifty feet from the ground, greeting the whole world with an untiring gesture which, when the sunshine fades, is illumined by the varied reflections of electric light.

Enter! Throughout the vast extent of the Esplanade, the Champs de Mars, the Champs Elysées, and the Trocadéro, you will not find one spot where woman has not added in one way or another to the brilliancy and the interest of the fête. From a picturesque point of view alone, all the old costumes (now, unfortunately, seldom to be found in the various provinces) worn by the attendants at the counters and cafés enliven the great galleries of the Palace of Agriculture and Food, where the different products of France are classified according to the regions they come from. Hebes in Norman and Breton coifs pour out the cider and *poiré*. Peasants from the respective localities serve at the Flemish dairy, at the hostelry of Poitou, etc.; and, in the same way, Japanese women, in their own especial domains, offer you *saké*, the rice-wine, while Cinghalese at the Ceylon

pavilion bring you tea, and the Algerians prepare *houkous* behind the overhanging draperies of Moorish houses. Carpet-weaving is carried on before your eyes by other Orientals, crouching down by their looms; and in the Swiss Village you see the women of St. Gall, Berne, etc., making embroideries and laces. Sometimes the foreign and provincial visitors seem to contribute to this exhibition of women from all countries, as in the case, for example, of two hundred Boulognese who landed together one morning at the foot of the Eiffel Tower, with their white caps like halos, their immense earrings, their gold chains, and their closely folded fichus. Two generous ship-owners of Boulogne wanted to assure these sailors' wives and daughters a holiday from the factories where they make nets and salt and pack the fish. Our famous "James," of the Halles, gave them a welcome; they were offered bouquets, toasts, a fine luncheon, which the poor fisherwives, who had never traveled before, and who found themselves suddenly transported among the united wonders of the entire earth, will remember for a long time to come.

Queens and princesses have played their rôle worthily in the Exhibition of 1900. The amusing collection of smaller national Russian industries, objects manufactured for the most part by the peasants in their homes—was this not organized under the patronage of the Grand Duchess Elizabeth? The name of the Queen of Roumania, Carmen Sylva, is attached, in the pavilion of her people, to a magnificent illuminated manuscript Gospel, the work of this sovereign, writer, and artist. In the monument of fifteenth-century style which shelters the Italian products there are some admirable samples of the lace industry, whose brilliant revival is due to the patronage of Queen Marguerite; and if the Spanish Pavilion surpasses all others in the Rue des Nations for artistic splendor, it is because the Queen lent the incomparable collections of tapestry belonging to the Crown; with the pieces of historic armor from the Armeria of Madrid, they form an *ensemble* unique in its severe

<sup>1</sup> The first article in this series was published in The Outlook for September 8. It dealt with the Industrial Side of the Exposition, and was written by Robert Donald, editor of the London "Municipal Journal." "Religious Aspects of the Exhibition," by Charles Wagner, was published in the issue of September 15. Other articles will be: The Social Economics Exhibition (illustrated), by Dr. W. H. Tolman, Secretary of the League for Social Service; Educational Aspects, by Howard J. Rogers, Director of Education for the Commissioner-General of the United States to the Exposition; The Historical Element, by the Rev. W. E. Griffis, D.D., author of "The Mikado's Empire," etc., etc.; and The Pictorial Side of the Exposition, by Mr. F. Hopkinson Smith, illustrated by the author.

and majestic beauty. It is a great and well-deserved success. When I said so to a clever Spanish lady, she answered, with a sigh, "Yes, it is indeed the splendor of the past; but as to the present, if we only want to find a writing-table, why, we must go to the pavilion of the United States!" But this is a parenthesis.

In the Rue de Paris, the street of amusements and diversions, there are perhaps even too many women peopling the innumerable small theaters where native songs are sung in different languages, with the costumes, the decorations, the surroundings *ad hoc*, and where the long-ago dances of France alternate with comedies and farces. At the Palais de la Danse proper, one can make a study of comparative choreography—Greek, Hindu, Spanish, English; one can learn about all sorts of dances—war dances, religious dances, Druidical dances, dances of the Renaissance, and I know not what; and the attractive history is embodied by a legion of pretty women. Andalusia, with a building faithfully copied from Cordova and Toledo, presents us with real gitanas; the Egyptian women have made a furor on their own ground; a Parisian, Cléo de Mérode, has glided in among the authentic Hindo-Chinese, and one would have difficulty in recognizing her under the disguise that extends as far as her face; Loie Fuller has kept her prominent place; and in the theater that bears her name we have been able to applaud the great Japanese actress Sada Yacco.

The fact is that no country, no epoch, has been left without its women representatives; and everywhere the peculiarity of the types, the strangeness of the costumes, add to the reality of the scene.

Speaking of costumes, let us notice briefly the Palace which has been dedicated to them on the Champs de Mars, through the care of the great dressmaker Félix, who had as aids an archæologist, M. Gayet, and several well-known men artists, together with a host of intelligent women collaborators. It represents the history of dress throughout the ages, from the Gallico-Roman times to the present day, with scenes borrowed from the Middle Ages, feudal times, the Renaissance, the reigns of Henry IV., Louis XIII., and Louis XIV. and their successors, passing by the Revolution, the Directory, and

the Empire. A semi-obscurity, lighted by electric lamps, lends an appearance of reality to the figures which compose it. And if these manikins seem to be alive, one is surprised to find, on the floor above, people in flesh and blood chosen among the prettiest of women to play the same rôle; they make real a reproduction of the wooden galleries in the Palais Royal, with the gay open booths that bordered them. Milliners, perfumers, and other grisettes of the times are replaced by their modern sisters dressed to perfection. Not the least interesting part is the résumé of fashions from 1867 to 1900, which represents all the transformations of beauty and dress during this still recent period. The women laugh as they recognize themselves, so different from what they now are. When you have completed the study begun at the Palais des Costumes by a review of what the Palace of Decorative Arts and Furniture of All Times offers—things borrowed from the most aristocratic collections, where one passes from a salon of the Second Empire to a Louis Philippe bedroom, from a Directoire apartment to the chamber of Talma, the famous actor—you will be better posted than by any amount of reading on the changes of taste in France. The most ancient things, Louis XV. and Louis XVI. furniture, and costumes as well, are those which have aged the least.

Woman's triumph is in the Petit Palais on the Champs Elysées, which I may, without fear of being accused of favoritism, praise as the gem of the Exhibition. The masterpieces of retrospective French art are heaped here, for the most famous collections have sent a tribute, and the church treasures have journeyed from all corners of France. How, in speaking of women, could one omit the hundreds of marvelous Virgins in wood, in stone, in ivory, works of the thirteenth, fourteenth, and fifteenth centuries, besides which the vulgar religious imagery of our days suffers keenly by comparison? This is the first time the celebrated Virgin of Villeneuve-les-Avignon has faced any public but that of her own province, and, religion aside, the least Catholic should feel tempted to kneel before this marvel of a naïve art inspired by faith. So near to it, although it is in reality at the antipodes, the delicate art of our eighteenth

century has said the last word on grace and elegance, seeming to defy all future creations of inventive genius in the way of furniture and bibelots. And there woman again, such as Rosalta and Mme. Vigée Lebrun painted her, is enthroned like a goddess. It is to her that all is dedicated—these sleighs, these sedan chairs, these thousands of bonbonnières, of snuff-boxes, of needle-cases, of tablets, of smelling-bottles, of enameled watches, of delicious nothings over which collectors quarrel.

To describe the part taken by women of all countries in the exhibition of clothes seems useless. The art of dressing has never been manifested with so much brilliancy, and, in spite of several men's names among dressmakers, the art is still chiefly feminine. In the galleries of decoration and furniture the modern styles have many women interpreters.

The artificial flower industry has become, under the small hands consecrated to it, an art that defies nature. And women have not only invented pretty trifles; a dozen patents have been awarded them during the last year for various inventions in the way of chemistry, mechanics, and agricultural implements. It seems that nearly half of the national work done in France in almost every branch of trade and industry is done by woman.

But perhaps I should have begun by hunting for her in the palace that bears her name—a white pavilion, handsomely built, situated on the Champs de Mars. The interior decoration is gay and fresh, large rooms furnished with comfortable seats, small tables scattered here and there, permitting the visitors to install themselves and write, or consult the French or foreign newspapers, or read the works signed exclusively by feminine names arranged in an especial bookcase. On the ground floor in the hall there are some good examples of statuary, although our celebrated women sculptors, Mmes. Bertaux, Itasse, Syamour, etc., prefer entering into combat with the men at the Palais des Beaux-Arts. The walls are lined with cases containing all the most varied specimens of needlework and of small decorative art, all arrayed upon Lyons silks of harmonious colors. Still on the ground floor are to be found restaurants and cake-

shops, where one can be refreshed while listening to excellent concerts, given at certain hours, of ancient and modern music. On the first floor adepts in a charming art which has grown less fashionable since the reign of photography—miniature-painting—exhibit a number of portraits. Here also those curious about statistics may find again the charts which appeared at the World's Fair, where they attracted much attention. These ingenious charts show not only the number of French women engaged in each profession, but also the proportion of married women, of mothers, of widows, of deaths in each department of France—a long, precious list of information concerning our army of women working in all fields. The compiler, Mme. Pégard, who for years has not ceased taking the lead in enterprises of which the "Society for Protecting Women Emigrating to the French Colonies" is certainly not the least interesting, has just been decorated with the Legion of Honor, a recompense given also to two other women, a scientist, Clémence Royer, and a writer, Daniel Lesueur.

In the gallery of paintings one exquisite picture is especially noticeable, by Mme. Demont-Breton, the foremost of our women artists to-day. "The Divine Apprentice" shows us the Holy Family at work; it is marvelous to have lent to this subject, which one might think exhausted, a revival of originality, simple and profound. And Madeleine Lemaire has sent some of her flowers, and Mlle. Klumpke a very good portrait of Rosa Bonheur. The æsthetic jewelry of Mlle. de Montigny, translucent enamels curiously set, is admired in a case at the end of the picture gallery.

The Palais de la Femme contains also a theater whose programme changes hourly under the skillful direction of Mlle. Thénard, from the Théâtre Français. Ballets, shadow pantomimes, tableaux, succeed each other with rapidity, and a troupe of children actors give a representation twice a week for young people.

All is gay, graceful, and elegant in this tiny palace. One must not seek there, however, as I said before, manifestations of so-called great art; these are to be found in those parts of the Exhibition that are open alike to men and to women, who never gain anything by being separated.

Among the foreigners Mlle. Breslau, of

Switzerland, and Mme. Waalgren, a Russian, are greatly admired; still more so the portraits of Miss Cecilia Beaux; they are certainly worthy to figure among those of her most eminent masculine fellow-artists, which is saying a great deal, for the United States exhibition of paintings is extremely interesting. It has succeeded perfectly in proving, as it set out especially to do, that since 1889 American art has become greatly emancipated from foreign influences and has begun a career which is wholly its own, which assures it the position of a truly national art.

I want here to repeat the flattering testimony of an artist well known for his beautiful landscapes, I will: "Often in our yearly exhibitions I think, at the first glance before some work that strikes me by its especial character, its personal note, 'This must be an American picture,' and on investigation it seldom happens that I am mistaken." I will must have found this character, so expressive of a certain ideal, in the portrait by Mrs. Sarah Sears entitled "Romola"—an American Romola, an interesting type of the coming woman, who, her head held high, her heart silently crushed, looks back with sorrow, with pride, thoughtfully and somewhat disdainfully over what she has renounced of the past.

It is in the class of charities and education that one meets woman with the greatest pleasure. The realms of letters, science, and art, and of pedagogy, are full of her good work which it would take many days to appreciate; it is easier to glance at once at the share, however important it may be, which she has taken in philanthropy and public aid.

The French exhibitors have done all they could to make attractive these rather severe rooms by collecting various elements of interest. Nothing could be more curious to a foreigner, for example, than the comparative exhibition of the Children's Aid Societies now and formerly. The organizer, Mme. Armand Landrin, general inspectress of the children's departments, will show you the rooms of the asylums in the sixteenth century, when there were only two especial shelters for children, so that the poor creatures of all ages were mixed together pell-mell. The Sisters of St. Esprit received the infants left out under the porticoes of the churches,

where a cradle or basket awaited them, the first evidence of humanity to protect their little bodies from the cold of the stone steps. Next came the revolving receptacle, thanks to which the baby was promptly introduced into the asylum, without its mother being obliged to reveal her identity. Opposed to the necessary inadequacy of the first shelter offered to children by charity is the admirable modern organization of public aid, with the model of a *biberonnerie* (a laboratory for the sterilization of milk), the rooms for consultation, for the distribution of medicines, for preparing the baths, etc. You may compare the bringing up of children from the long-ago swaddling-clothes to the innumerable instruments of torture that could still be met with forty years since in the country, the small parcel of life being hung against the wall for safe-keeping, or placed in a rolling carriage to learn its first steps. The headband which deformed the head under pretext of molding it advantageously, the stupid *bourrelet*,<sup>1</sup> the old grandmother remedies employed in days of ignorance, all are here to emphasize that progress has interfered to good purpose. One may visit corners suggestive of the Paris crèches, where a woman again, Mme. Marguerite Cremnitz, has superintended the reproduction of scenes taken from life. Manikins and pieces of furniture add to the illusion. All the other charitable establishments also exhibit.

It is well to speak, in this hasty review destined for America, of the important rôle played by American women in our Exhibition. They have given us evidence of really magnificent generosity and sympathy, in offering us the equestrian statue of Washington which will henceforth decorate the Place d'Iéna; they figured brilliantly also as representing the Daughters of the Revolution at the inauguration of the Lafayette Monument, deserving the praise of General Porter, "Women are found everywhere when there is a noble task to be fulfilled." Thanks to them, the American Pavilion has been constantly the hospitable center for charming reunions of the International Council of Women, founded at Washington in 1888. It has established a bureau of information concerning the nature and purpose of this Council, where every morning a

<sup>1</sup> Padded head protectors.



representative stays to answer questions and distribute pamphlets treating upon the important subject of Internationalism, which the President, Mrs. May Wright Sewall, eloquently spoke of at the Congress of Works and Institutions of Women.

We touch here on the significant question of Congresses—a means of communication between women's organizations in all countries, affording opportunities for women to meet together from all parts of the world to confer upon questions relative to the welfare of the commonwealth and the family. The principal feature of the 1900 exhibition has really been the number and infinite variety of Congresses; at several among them women have taken a brilliant part; for example, in the *Congrès du Patronage des Libérés* much attention was given to Mme. d'Abbadie d'Arrast, Secretary-General for the Patronage of Prisoners, for her intervention in obtaining the grant that the direction and administration of the chief establishment for women should be intrusted to women managers, inspectresses, etc.; that even the medical service in the prisons should be confided to them. Doubtless this desire will not be realized at once, but it has already made a large place for women in prison government.

At the Agricultural Congress a French woman, Mme. Bodin, and a Russian, Mme. Czaplinska, pointed out the need of special schools where young girls may receive higher education in agricultural branches. Mme. Bodin is directress of one of the two dairy schools which exist in Brittany patronized by the State. In these establishments the young girls are received at the age of fourteen years; theoretic instruction includes the science of the dairy, domestic economy, hygiene and the care of the sick, the raising and fattening of domestic animals, veterinary practice, the principles of agriculture and apiculture; practical instruction includes the making of butter and cheese, keeping the farm and the house, cooking, sewing, washing, care of the barnyard, the beehives, etc. The plan of study is perfectly adapted to young country girls, and insures them a means of existence whether they go back to their families or exercise the profession of farmers, whether they take a position in the country or become teachers,

as many of them do both in French or foreign schools.

Our housekeeping schools, like those at Rennes and at Nancy, our practical schools for commerce and industry for young girls like those which exist in Marseilles, Lyons, and other provincial cities, have a just reputation; and in the Agricultural School directed by Mme. Bodin there are Belgians, Russians, Norwegians, English, and even Americans. At the Congress of Commerce and Industry Mme. Daniel Lesueur, the well-known novelist, proved that the gift of imagination does not exclude a sense of the practical. In a very fine speech she lent herself toward proving that the impetus of feminine activity is one of the characteristics of our epoch, and that this evolution is determined by the action of economic, moral, and social laws which no one can escape. She demanded, where men and women are concerned, for equal work, equal salaries. At this Congress were also recounted the great services rendered by Mme. Malmarche, directress of the schools of commerce, not only to young girls by fitting them to earn their living, but to French commerce, which gains from their ranks many of its best employees. In many stores the money and bookkeeping are intrusted to them. And the list would be long to-day of women occupied in the administration of railroads, business establishments, etc.

This has all existed for years, but many people ignore it. It is well to proclaim it publicly in assemblies composed of men and women from all countries. It goes without saying that in the Congresses given up to education, both individual and social, women figure in great numbers very competently; at the Congress of Comparative History a Polish woman, Dr. Lisinska, took part in the midst of celebrated writers and authors; but it was at the Congress of Works and Institutions of Women that the progress accomplished in France by the woman's cause during the past few years was particularly noticeable. This international feminine assembly lasted from the 18th to the 23d of June, in the Palace where 129 congresses have succeeded each other. At it they read and discussed 230 reports in six days.

The programme, somewhat too exten-

sive, perhaps, embraced philanthropy, social economy, legislation, moral education, social and individual; pedagogy, labor, arts, letters; sciences, divided into five sections, each one of which was presided over by a woman competent in the especial subject. Among the honorary Presidents, between Mme. Bogelot, who has consecrated her life to the prison work, and Mme. Jules Simon, widow of the illustrious man who, better than any one else, could talk of the working woman, figured a distinguished American, Mrs. May Wright Sewall. The President, Mlle. Sarah Monod, had necessarily a right to this title, by the impetus she has so long given to a work which paved the way, one may say, for the Congress—the *Conférence de Versailles*, of Protestant origin, where all questions relating to woman's lot are discussed. The Vice-Presidents were Mme. Coigues, historian and moralist; Mme. Blanc Bentzon, novelist and critic. The Secretary-General, Mme. Pégard, of whom I have already spoken apropos of the Woman's Palace; five secretaries for each section—Mme. Henri Mallet, a name high in the financial world and also in the leading charities; Mme. Kergomard, the eminent pedagogue; Mlle. de Ste. Croix, of the newspaper "*La Fronde*;" Mme. d'Abbadie d'Arrast; the Comtesse de Maupeou—all representing a mixture of religions and opinions of divers characteristics and great toleration. In her opening discourse, Mlle. Monod brought out the progress accomplished in twelve years by the woman's cause, the numerous successes that have crowned it; Mme. Bogelot next took the stand, uttering the wish that in every country there might be constituted a union of women who should keep themselves in constant touch with a great International Council of Women. The foreign delegates next spoke, the Germans distinguishing themselves by their command of the French language. It is certain that the great majority understood little of the discourses pronounced in foreign tongues, and it is for this reason that the paper of Mrs. Lawrence on the numerous Americans who for fifty years have distinguished themselves in literature did not reach all ears, and that Miss Addams, of Chicago, was especially applauded for what was already known of her work at Hull House.

There was a charming speech from the Greek delegate, Mrs. Parren, who brought with her some flowers from the Acropolis.

Two Canadians, one French, Mme. Dandurand, the other English, Mrs. Hendrick, made known to us the customs of their country in its twofold aspect, which is so curious; the lamentable state of Armenia was placed before us by an Armenian, Mme. Berbéroff. Austria, Hungary, Russia, Sweden, Denmark, had appointed representatives, and hundreds of auditors met together as much at the sections which were held in the morning as at the public séances in the afternoon. Certain desires expressed, such as the abolition of the legal incapacity of married women, the management by them of their own property, the freedom to dispose as they please of the product of their labors, the equal rights of mother and father in all that concerns the children, the right of guardianship given to women, the founding of professional and art schools for women and scholarships for apprentices, the suppression of lucrative work by children under thirteen years of age, were the outposts set forth for excellent reforms. And notice that this Congress was organized by the most moderate of the believers in women's rights, by those who wish to keep to the scrupulous observance of religious and moral laws, and who hold that man and woman would be nothing one without the other, while their closer union, on the contrary, constitutes a harmonious being.

In the beginning of September, from the 5th to the 8th, a second International Woman's Congress was held, far more advanced in reforms than the Congress of Women's Works and Institutions. The President was Mme. Maria Pogron; the Secretary-General, Mme. Marguerite Durand, directress of the "*Fronde*." Conducted undoubtedly with more method and authority than the first, by professional women accustomed to the platform and to journalism, it was assured the support of a number of men belonging to the Government; the programme, at the same time concise and sensational, was of a nature to strike the imagination. Many working women were interested in it, and the question of syndicates was eloquently discussed.

No one can deny that the Congress of

"Woman's Condition and Rights" has been a very brilliant one, full of life and boldness. But any foreign delegate of some discrimination will nevertheless recognize, if he has followed both Congresses, that the first one, by its very moderation, its timidity, perhaps, on certain points, was the just expression of the spirit among the masses of French women; however prudent it may have been in leaving aside the suffrage question, for example, it was entirely unanimous in demanding equal culture and instruction for both sexes. Let us add that in the presence of women doctors like Mme. Edwards-Pilliet, of lawyers like Mlle. Chauvin and Mlle. Popelin, a Belgian doctor of law, culture carried to the furthest limit did not seem in any way unpleasant.

The June Congress was criticised for having given too much place to the reading of reports and not enough to discussion. For our part we find that it was necessary primarily to inform ourselves on the condition of women all over the world in their respective countries.

The English who might have had much to say on the woman question were unfortunately conspicuous by their absence,

although one of them who has become a French woman, Mme. Schmal, distinguished herself among the leaders by claiming independence for married women and the economic emancipation of working women.

It is not the first time that International Women's Congresses have met in France; they were held in 1878, '89, '92, and '96. But the governing powers did not sanction them; like the Catholic Congress which has been carried on this year at the same time with the others, they had no official character. They differed in this way, and in the enthusiasm with which women who formerly would have been horrified at similar discussions now display in running after them. Let us hope that clubs founded on the model of the International Council of Women in America will soon exist in all countries, and will achieve quietly, but with persistence, veritable victories in the domain of morals, legislation, pedagogy. It may be said that the Congresses have been the most brilliant evidence of the development attained and the importance acquired by women which we were able to discern in the Exhibition of 1900.



## Toward Dawn

By Clinton Scollard

Above the crestward-climbing pines,  
Above the dewy slopes of lawn,  
Above the copse's coil of vines,  
I have gone up to meet the dawn.

I have grown weary of the night  
That from day's gold mine eyes debars—  
Of seeing up the purple height  
Troop the processional of stars.

I yearn to mark the shattering beam  
Backward the gates of darkness throw;  
I long to hear across my dream  
The wakening trump of morning blow.

Hark! 'tis the first bird-note!—and mark,  
Flushing the east, a crimson ray!—  
Soul, from the girdling wastes of dark  
Go thou, too, up to meet the day!

# The Life and Literature of the Ancient Hebrews

## XV.—The Message of Israel<sup>1</sup>

By Lyman Abbott

**I**N the new library building at Washington the artist has undertaken to interpret by symbolic figures upon the interior of the dome the several functions of the great nations in the world's history. Each great nation is represented by an allegorical picture with a legend underneath. The legend for Judea is "Religion;" for Greece, "Philosophy;" for Rome, "Administration;" for Germany, "Printing;" for America, "Science." The artist has perceived and interpreted a great fundamental spiritual truth—that to every nation God gives a special mission; that, as the Washington Monument was built, every State contributing a stone to its erection, so the kingdom of God is built in the history of the world, every nation contributing something; that in that great development of the human race which the scientists call evolution, and the Christian calls redemption, each nation has had some part to fulfill; that in that great progress toward what political economy calls democracy, and religious faith perceives to be the kingdom of God, every nation has some share.

The message of the Hebrew people appears and reappears in the Hebrew writers. The Bible is not merely an anthology of Hebrew literature. It is not merely a collection of various messages from prophets and apostles to the Church of the olden time—the Jewish—or the Church of the more modern time—the Christian. It is true, these prophets were messengers to the people of Israel; but they were more than that. They were interpreters of Israel to itself. It was their function to do what is the work of the prophet in all ages, to pierce beneath the mere temporary experience, the mere mask of humanity, and discern the inner-

most light of the soul, which is itself the life of God, and bring it to consciousness. There was a message of Moses and of David and of Isaiah and of Paul; but in all these messages, uniting them all and making them one great message, there was a message of Israel to the world, and this message of Israel to the world the Bible interprets to us.

The Old Testament, then, according to that modern conception, is the record of the message of Israel to the world; it is the literature of a people commissioned by God to search out, receive, and communicate to the world the answer to these four questions:

Who is God?

What is man?

What is the right relationship between God and man?

How can that right relationship be brought about?

This literature is, however, not primarily the expression of the common thought of the nation on these subjects; it is the expression of the thought of its great spiritual leaders. Often that thought is expressed in antagonism to the public sentiment; but the errors against which the nation's leaders inveigh are not primarily political or social errors, but religious errors. The people's errors and their right judgments, their beliefs and their disbeliefs, their virtues and their vices, all mark this nation as one pondering the problems of religion.

There are myths; they are the vehicle of religious truth. There are legends; they show how far back in the patriarchal age this people was pondering the problem of religion; how its very progenitor, Abraham, centuries before the nation was born, was puzzled by the question of God, and left his native land and turned his back upon all the unsatisfying idolatries that surrounded him, to see if he could find some better knowledge of,

<sup>1</sup> This closes the series of articles on the Life and Literature of the Ancient Hebrews, and presupposes that the reader of this series will include as a real though not formal part of the series the preceding papers on The Prophets.

some better fellowship with, God than any which those idolatries furnished to him. This literature has folk-lore; the folk-lore shows us that the stories the mothers told their children were pervaded by the same spirit of faith in God and of humanity to man. It has lyrics; with possibly two or three exceptions, they are not love songs, nor patriotic songs, but songs of praise to God, or of penitence because of sin against him, or of sorrow because of exile from him, or of gratitude upon return to him. It has a drama of love; this drama is for the purpose of illustrating that loyalty of love which is the foundation of the family. It has a great epic drama; this drama deals with the relation of the soul to God in time of sorrow and of doubt. It has a romantic history not that of a great nation, not that of the heroes of a great nation, but that of the way in which God dealt with his people and the way in which his people dealt with their God. It has eloquent though fragmentary orations; they are not political nor literary; they all deal with the problems of the religious life, social or individual. There is law; its foundation is in the preamble to the Hebrew constitution: "God spake all these words, saying." From the opening verse in the collection, "In the beginning God created the heavens and the earth," to the closing verse, "God shall turn the heart of the fathers to the children," these writings—law, history, legend, folk-lore, drama, lyrics, proverbs, oratory—have but one object: to give the answer of a divinely illuminated consciousness to these questions—Who is God? What is man? What is the right relationship between God and man? How can that right relationship be brought about? In the one conception of the Old Testament, thirty or forty men, unique in character, separated from all their fellow-men by their extraordinary gifts or their extraordinary privileges, from some high and unscalable mountain-top hand down to us a message, as the angel Gabriel was supposed to have handed down to Mohammed the message of God written on sheets of silk. According to the other conception, we see a great people climbing the mountain toward God. We see them sometimes in the light, sometimes struggling through the mists and the darkness; at times wandering to the right hand or to the left, at

times halting altogether or falling back discouraged; now stumbling and falling, now getting upon their feet again and pushing on; we hear the voices of their leaders, rebuking, counseling, entreating, commanding, encouraging them; these voices rebuke, counsel, entreat, command, encourage us; and we dare to believe that where these men have climbed we too can climb, and that the God with whom they have talked on the mountain-top will talk to us also, though we, too, stumble and turn aside and fall, and sometimes forget ourselves and our God. These are the two conceptions of the Bible. It is idle to ignore the radical difference between the two. I accept frankly and unreservedly the second.

The message of Israel in answer to the four great religious questions is, first of all, that God is one. This now seems alphabetic; but for centuries after the prophet declared, "Hear, O Israel, the Lord thy God is one God!" no other people believed it. Philosophers occasionally held monotheism as an esoteric doctrine, but polytheism was the popular and dominant faith. Next was the message, God is spirit. And since only spirit meets spirit, only through the spiritual can man have communion with the Eternal, therefore deity is not to be worshiped by images or pictures or physical devices of any description. This, too, is quite plain to those who, brought up in a Christian atmosphere, regard the worship of idols as a curious folly of the past; but it was radical, extraordinary, revolutionary in the time when the law was first proclaimed—"Thou shalt not make unto thee any graven image." The third element in the message of Israel was its declaration that God is a righteous God. The difference between the God of Judaism and the gods of the surrounding paganism was not a difference of names; it was not that one God was called Jehovah and the other god was called Baal. It was this: that the other religions of the world worshiped force, because of fear, and this one religion worshiped righteousness, because of conscience. Hence, throughout the Old Testament history, until the very latest literature, there is scarcely a hint either of punishment or of reward in the life to come, scarcely so much suggestion of immortality as is to be found in the Egyp-

tian theology, because it was the message of Israel that God is not to be worshiped for wages here or hereafter, nor to escape punishment in this life or the next; that he is a righteous God, and because he is righteous Israel owes him reverence. The fourth element in this message was that this righteous God demands righteousness of his children. Even now Christendom has scarcely learned this lesson; when Hebrew prophets first proclaimed it, the world was very slow to receive it. The object of pagan religion is rarely, I think never, to make men better; it is to show men how they can escape the wrath of the gods or how they can win the favor of the gods. But in Israel's law, with the commands, "Thou shalt have no other gods before me," and "Thou shalt not make unto thee any graven image," are combined the great ethical principles which are the foundation of social order—respect for parents, regard for the rights of person, for the purity of the family, for property, for reputation. The religion of Israel is built on a religio-ethical basis; it is the message of Israel that righteousness is the foundation of religion and that religion is impossible dissociated from morality. And then, next in this message is an element still more radical; that this righteous God, who demands righteousness of his children, demands nothing else. Sacrifices, temple services, public and private worship, Sabbath observances, are regarded simply as the means by which we are equipped by God for practical righteousness, or by which we express our reverence for our God. The whole ceremonial system of Judaism, therefore, is a voluntary system; every sacrifice is the expression of an experience—of gratitude, of consecration, of penitence, of communion. This is the answer which Israel in the Old Testament makes to the question, Who is God? He is a person, a spiritual person, a righteous person, demanding righteousness of his children and demanding nothing else.

To the second question, What is man? the answer of Israel is equally explicit. "God made man in his own image:" into man God breathed his own spirit;<sup>1</sup> this is the fundamental faith of Israel in man, and it colors all Israel's religious experience. And this, too, was radical; for

when the Hebrew nation began to learn, and as it learned to impart its message, which has now become world-accepted, the image of God was looked for in the clouds, in the thunder, in the lightning, in the sea, in the land, in the mountains, in the beasts—everywhere but in men. The message of Israel transferred man's search for God from the outer world of force to the inner world of thought and feeling. "The word"—that is, the speech or revelation of God—said one of the ancient prophets, "is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."<sup>2</sup> The portraiture of God in the Old Testament are based on this assumption: he is a King, a Man of War, a Captain of the Host, a Shepherd, a Husband, a Father. The Old Testament is often criticised for its anthropomorphic representation of God. Its anthropomorphism is its glory. For nothing that God has made is so splendid as man. The ocean? man rides the ocean. The lightning? man catches the lightning. The forest? man fells the forests. It is man with his hand on the rudder of the world, with his thoughts reaching out into the great universe beyond, with his heart of love daring to do, to suffer, to die—it is man that is in the image of God; even in ruin he is a divine ruin. Through man God is to be seen; and God is liker to man than to anything else he has ever made:

Thou hast made him but little lower than God,  
And crownest him with glory and honor.  
Thou madest him to have dominion over the  
works of thy hands;  
Thou hast put all things under his feet.<sup>3</sup>

This is the answer of Israel's message to the question, What is man?

To the third question, What is the relationship between God and man? the message of Israel replies: "God is the great companion, the loving yet terrible friend of his inmost soul, with whom he holds communion in the inmost sanctuary of his heart, to whom he turns or should turn in any hour of his adversity or happiness."<sup>4</sup> To Israel God is not a hypothesis to account for the phenomena of creation; not an absentee God who

<sup>1</sup> Deuteronomy xxx., 14; compare Romans x., 6-9.

<sup>2</sup> Psalm viii., 5, 6.

<sup>3</sup> John Cotter Morison, "The Service of Man," page 181. The quotation is the more significant because it comes from one who is a disbeliever in revelation of any description, and an agnostic as regards God.

<sup>4</sup> Genesis i., 27; ii., 7.

occasionally interferes with the world on the petition of his children. This notion of God belongs to Baalism, and Elijah overwhelms its devotees with his sarcasm: "Cry aloud: for he is a god: either he is musing, or he has gone aside, or he is on a journey, or peradventure he sleepeth, and must be awaked."<sup>1</sup> Israel believes in a living God; a God who is in his world of nature and his world of men—a lawgiver with Moses, an architect with Bezaleel, a soldier with Joshua, a singer with David, a preacher with Amos, a statesman with Isaiah. In all men, not merely in these thirty or forty men; in all time, not merely in these twelve or fourteen centuries; in all the world, not merely in this little province. It is not the message of Israel that God was once in his world, once gave law to Moses, once inspired Joshua with courage, once brooded David with song, once visited Isaiah in the Temple and Ezekiel in the desert; it is that God is in his world, new creating in every spring, ruling over every storm, giving his law to all consciences, inspiring all heroic souls to valiant deeds, singing in every singer of pure and lofty verse, revealing himself to every prophet of his righteousness and his love.

To the fourth question, How can the right relationship be brought about between God and men? the Hebrew message is not less explicit. It is terribly clear in its enunciation that such right relationship does not now exist. It declares that God is of purer eyes than to see iniquity; that he cannot and will not suffer it; and that man is iniquitous, deliberately, willfully, continuously, habitually so.<sup>2</sup> But it also plainly shows what is necessary to deliver man from this sin, to remove and destroy this obstacle between the soul and God, and to make them truly one in the unity of a mutual love. It declares that God can never accept a lower standard than that of perfect, divine righteousness, but that if man accepts this standard and endeavors to make it his own, no other condition of comradeship is required; that God desires this comradeship with man, longs for it, is eager for it; but that it is possible only as man reconciles himself with God by aban-

doning his sin, by accepting God's law and loyally obeying it, by accepting God's love and loyally responding to it. He has simply to seek God, to call upon him, to forsake his wicked ways and his unrighteous thoughts and return to the Lord, and the Lord will have mercy upon him and will abundantly pardon. His past sins need not prevent; for God will blot them out of the book of his remembrance; he will bury them in the depths of the sea; though they were as scarlet, they shall be white as snow; though they were red as crimson, they shall be as wool. No sacrifice is necessary to propitiate God, or to turn away his wrath or win his favor. Sacrifice is only the human expression of penitence, consecration, thanksgiving. It is only a symbolical witness that to destroy sin costs much; that sin is not a light matter to be easily dismissed and readily forgotten. But God, though he accepts sacrifice as man's expression of loyalty and love, does not require it. He requires only that the penitent cease to do evil and learn to do well, that he begin forthwith to do justly, love mercy, and walk humbly in fellowship with his God. For God is more than a righteous God; he is a pitying God; he is "great in mercy;" he is "long-suffering;" he not only demands righteousness, he helps to righteousness all who wish to be righteous; he not only forgives sin, he destroys it, and he leads the forgiven sinner in the paths of righteousness.

This is the message of Israel to the world: that God is a righteous person, who demands righteousness of his people and demands nothing else; that man is of kin with God; that the relationship between God and man is one of comradeship; that man has nothing to do to enter into that comradeship but to desire it and to endeavor to conform his life to it; and that, if he does so desire and so endeavor, he may be sure of God's readiness to receive and to help him. But Israel does not understand this message at first. In the Old Testament we see him gradually learning the message: which in time he is to give to the world. First he conceives of Jehovah as one God among many gods, but superior to them all, "no other god like unto thee;" as a provincial God who dwells in Jerusalem and rules in Palestine, but not in Egypt or in Babylon; only

<sup>1</sup> 1 Kings xviii., 27.

<sup>2</sup> For a summary of the Old Testament indictment of man see Paul's quotations gathered from various Old Testament writings and contained in Romans iii., 10-18.

gradually he learns that Jehovah is God alone and all the gods of the heathen are what Jeremiah calls them, "*not-gods.*" At first Israel thinks of him as a just judge who cannot endure the wicked, who will destroy them, and who commissions Israel to destroy them. Only very gradually does Israel learn that there is a higher justice than that which destroys, that mercy is not incongruous with justice, that the highest righteousness is not that which destroys men but that which transforms them. At first he thinks of God's love as confined to Israel; Israel alone is of kin to God; the heathen are outcasts, of a different blood, of a different spirit; not until the captivity does he learn that God cares for pagans also, that he will have mercy on Nineveh if it repents, that he will call Cyrus the Persian to be his minister. At first humanity appears to Israel to be required only toward Israelites; the Jew must not enslave a Jew, but may enslave a pagan; he must not eat unclean meats, but he may reserve them for the stranger in the land; not until later does he learn that he is to do justly toward all men and exercise mercy for all. At first he conceives of his relationship to God as that of a soldier to his commander-in-chief or that of a subject to his king; obedience by a dogged resolution to an external law is his highest conception of religion; not until later does religion grow to be divine comradeship, and obedience the conformity of character to character, not of conduct to statute laws. At first he imagines that Jehovah must be propitiated by sacrifices; for a long time the two conceptions, that of the pagans that God must be appeased by sacrifices, and that of the prophets that God is himself self-sacrificing, struggle for the mastery; it is not until the time of the Great Unknown that the idea becomes clear even to the mind of the most spiritual that it is by his own suffering that the servant of Jehovah will redeem Israel; that the sacrifice is not for God, but for the people; that God himself takes the burdens, the sorrows, and the sins of his people on himself. This is the Old Testament; the literature of an ancient people commissioned first to learn, then, by the very process of their learning, to teach the world that God is a righteous person, that man is his child, that the relationship between the two is one of comradeship,

that to enter into this comradeship nothing is necessary but to accept God's love and give him our love in return.

And yet in all his history Israel is seen expectant of a clearer understanding; he is seen in quest of his message; he is seen with his face toward the future, looking for a clearer disclosure of the light and a larger endowment of the life. The prophets prophesy in part; the message is given in fragments, "by divers portions and in divers manners," as says one of the New Testament interpreters of this message.<sup>1</sup> Moses is reported as asking to see the glory of God; Gideon as doubting if Jehovah is indeed with his people; Job as questioning if he is a righteous God, and if so, why life is so full of undeserved and seemingly unjust suffering; the Psalmist as seeking for him as the thirsty hart panteth for the water-brooks; even the Great Unknown as longing for him to rend the heavens and come down and manifest himself.<sup>2</sup> In the earliest traditions of this people their God is represented as putting enmity between man and the powers of evil; as warning man that those powers will poison humanity, but also as promising man that humanity will at last utterly destroy them. In the successive calls to Israel to engage in this battle of the ages Israel has the pledge and the promise of his Father's help, and the assurance through his Father's help of final victory. It is intimated to him that One is coming to Israel—sometimes described as a priest, sometimes as a prophet, sometimes as a king, sometimes as a suffering servant of the Lord—who will as a priest interpret men to themselves, as a prophet interpret God to them, as a king show them the full meaning of the divine law, and as a suffering servant of the Lord bear the burdens of their sins with them and for them. Those who accept his message and are loyal to his law and share both his burdens and their own with him, he will lead to victory. And when that victory is won, the evils which sin has brought into the world will disappear from the world; wars will cease; pestilence and disease will abate; death itself will be conquered; love and life will reign.

Two or three centuries passed away after the last contribution of any note had

<sup>1</sup> Hebrews i., i.

<sup>2</sup> Isaiah lxi., i.



been made to the unique literature of this Hebrew people. During those two or three centuries no new lawgiver interpreted the divine law, no new poet sang of the divine love, no new prophet spoke of man's duty or God's grace. Then a new prophet appeared in Palestine. His life was brief and uneventful; his message was a continuation of the message of Israel; but to it he gave a new significance. He taught that God is righteous and demands righteousness of his children, and demands nothing else; but to righteousness he gave a clearer meaning if not a new interpretation. He taught that God is a Father who cares for men, cares for the little children, cares even for the insignificant sparrows. He taught that righteousness in man must be more than obedience to a righteous law; it must be spontaneous; must spring from the heart; must include reverence in spirit, chastity in thought, meekness and lowliness of mind, the peace-loving and peace-making disposition, the nature which loves and prays for one's enemies. He taught that God will help men to this spirit if they desire it, that he is more ready to give his own spirit of love to those that ask for it than fathers are to give bread to their children when they are hungry; that the spirit of righteousness, that is, of love, can be had by any who seek for it. He told his race that the kingdom of heaven long promised and long expected was not afar off, that it was close at hand; it was no other than the spirit of obedience and fidelity, of loyalty and love to God and service of men, and that it could grow only gradually and despite opposition. His teaching was illustrated by his life. He seemed utterly careless of the things for which men generally are most eager—wealth, fame, social position, power. He lived wholly for others. The contradictions of his character constitute an enigma which the world has never been weary of studying: his fearlessness in defending others, and his meekness when assailed himself; his quiet assumption of authority over his followers, and his absolute self-abnegation; his purity of life, and his understanding of and sympathy with every form of sin; his unassailable dignity, and his approachableness; his disregard of the conventions and ceremonies of religion, and his trans-

parent devoutness of spirit; his humility, and his challenge to his enemies to search the record of his life for a flaw; his reverence, and the familiarity of his intercourse with God; his joyousness, and his participation in the sins and sorrows of the world.<sup>1</sup> The leaders of his time arrayed themselves against him as an iconoclast; the people regarded him with admiration as a prophet; his immediate followers believed that he was the One of whom the ancient prophets had spoken as he that was to come and bring with him a new and divine life to the world. After his death they recalled and recorded his first sermon in which he had declared that he had come to fulfill those ancient prophecies; his private conversations with them in which he had indicated still more clearly this as his mission; the trial scene before the Jewish Sanhedrim, in which, put upon the stand and under oath, he had affirmed that he was the expected Messiah; the trial scene before the Roman procurator, in which he had affirmed that he was a king and had come to establish a kingdom on the earth, not by force of arms, but by force of truth. His death disheartened and scattered his followers; but their faith in his resurrection gave them new courage and a new understanding of him and his mission. Since that time, and apparently due to his influence, a new life has appeared in the world. He contributed nothing to architecture, yet there are no such noble monuments as those built to his memory; nothing to song, yet his inspiration has created a new order of music; nothing to art, yet his spirit has permeated most of modern art; nothing to literature, yet no one teacher has exerted so profound an influence on literature as he has exerted; he promulgated no laws and instituted no reforms, yet where the story of his life and death has gone slavery has been abolished, government has grown more just, war has been ameliorated, education has become general and in some communities practically universal, and the home has been re-created; he taught no creed, formulated no ritual; and organized no church but his influence on religious philosophy has far transcended that of the greatest of ancient philosophers, and his

<sup>1</sup> See for an admirable presentation of this contrariety of character in Christ, the chapter on the person of Christ in Bushnell's "Nature and the Supernatural."

name is mingled with that of his Father in the prayers and praises of the great liturgies of Christendom, and scores of ecclesiastical organizations claim the authority of his name. More than all, his influence has almost created the virtues of meekness, gentleness, and forbearance, and taught the world how to unite them with those of sturdiness, courage, and energy. If he is not the prophet whom Moses foretold, he has done more than all other prophets to interpret the divine nature to man; if he is not the priest whom Ezekiel foresaw, he has done more than all other priests to make access to God easy; if he is not the king whom the unknown author of the Seventy-second Psalm anticipated, his spirit has done more than that of all other lawgivers combined to imbue law with a new and humane life; if he is not the Suffering Servant of whom the Great Unknown had a mystical vision, his life and death has given to suffering a new and glorious significance.

This is not the place to answer the questions here barely suggested. Yet I cannot close this series of articles on the life and literature of the ancient Hebrews without saying that I see not how anyone can accept the general interpretation of that life and literature here given and not see in Jesus of Nazareth the fulfillment of Israel's aspirations; not see, at least, that he more than any other of the sons of men, more, I will say, than all the other sons of men, gives answer to the four great questions of religion: his godlike character answers the question, Who is God? his simple, spontaneous, serious yet sunny life answers the question, What should man be? his unity with the Father interprets that ideal comradeship between the spirit of man and the spirit of God which should be the goal of all life; his passion tells us what we who possess any measure of that comradeship are to do that we may impart the divine life to others.

## The Fräulein Dorothy

By Henry Seidel Canby

THE first floor of No. 117 lost caste by its cheap restaurant; the second was no better for a junk and old iron shop; but on the third lived the Guligans, who were in politics and most respectable. Midway between their apartments with the famous piano, and the Shaughnessys of the upper regions, came a clean-swept little landing, from whence, of an evening, you might hear the violin of Herr Bauermeister weaving sunny little melodies and soft, homesick quaverings all to itself.

The Herr was not famous in those days. He trudged up the tenement stairs with his pot of beer like the others, and it was not yet so long ago when he played bad waltzes for bread and cheese at the variety shows that he might forget to give thanks for his beer and sausages. No one guessed as yet that he was born for greater things than the rest of the ten thousand aliens who make art for the native born, who cannot make it for themselves, unless, perhaps, it was the leader of his orchestra, or old Nick Lensen, who

played with him of an evening, and heard the violin when the fire was in the strings.

Surely old Lensen knew in those times, when he puffed up the narrow stairway each night, with a musical bumping of his big 'cello at the corners and a prodigious amount of grunting over the steps between. Then the greeting was always the same, "It is well with thee, Hans?" and, "Ja wohl, Nick," and, without another word, the two would swing off and away into Beethoven, or, when the mood was upon them, sad and sweetly through the "Pilgrims' Chorus," as in the old days in the Palm Gardens, when the chatter died away at the tables, and the gay-clad officers grasped their scabbards lest the swords should clink as they walked. Lensen, the white-bearded, who had played beneath Stockwitz at Frankfort, and a season at Berlin, must have guessed, for he was the unsparing master at these evenings. "Technique! technique!" he would cry. "Thy great savage of a violin will know no laws," perhaps holding sternly in his heart the time when he

might say, "Thou art a musician, Hans. Make music for thyself."

Every night, when the big 'cello went bumping down again, Herr Hans, like a boy fresh from work, would send a lusty "Hallo" to the floor above, and rasp into a laughing Irish jig-time, till the Shaughnessys, little and big, came tumbling down the broken stairway. And then deep strategy: Tim Shaughnessy, a whispered message in his ear, knocks on a little door across the landing, and would Miss Dorothy come out to play with them? And if she would, great were the doings; and if she would not, "Guten nacht," cries the musician, and drops his notes to a sleepy cradle-song. The little red-heads crawl drowsily up the stairs, the lights go out in the rooms, until pretty soon the violin laughs and sobs alone.

Ever since she had come from down somewhere in North Carolina to live at 117 and work out her fortune in New York, the Herr Hans had contrived to be on the landing each morning when the door of Miss Dorothy's room opened, that he might say "A good morning, Fräulein," and keep the memory of her answering smile to turn into music at night. For of all that youthful army which a great city draws with a golden promise from the purer, cleaner country, Dorothy, it seemed to Hans, was the freshest, the prettiest, the best expression of those purities and graces which never find birth in the dingy floors of a tenement, and therefore the Herr Bauermeister would get from the maiden an inspiration in his music—nothing else. "Hans, Hans," growled Lensen, "thou wilt soon be in love with this mädchen—at thy age!" and for answer the Herr Bauermeister only picked up his violin and played a few soft bars. "That is the theme, the soul of this girl," said he. "From it I shall some day make a great sonata. I will love only the music, Herr Meister."

Each day the music grew and changed and grew again. Each day the Herr Bauermeister saw well that the soul of woman-kind is strange and various and beyond all knowing; yet the sonata grew, until a holiday brought Miss Dorothy home for an afternoon and set its themes to confusion. But of such injuries the Fräulein could have guessed nothing, else of an afternoon, when store hours were done,

she would not have sung funny Southern darky songs to the Shaughnessys spell-bound on the landing, with the Herr Hans in full range, nor flaunted such entrancingly ridiculous faces to make the children scream with laughter, and impossible ideas run through his head. Thus, however, was damage done and mischief sown in the heart of Herr Bauermeister. Looking through the door-crack, he feloniously caught each note, and, when the songs were done and the Shaughnessys departed, he tiptoed across the hall and hung a great red rose on her door-knob, and then back again to play a soft little liebeslied over and over again, until she opened her door and found the flower, and ran across to blow thanks through his key-hole. At which Hans on the other side smiled foolishly, and, "This is not music, thou great boy!" said he, and fell to work on a dusty étude.

It was upon such a holiday afternoon, the children gathered close about, Dorothy in her happiest, sauciest mood, that a strange disturbance began below. The shouts of the restaurant children heralded the great event, and the Guligan youngsters followed as far as they dared, which was until the outermost red-head spied a blue uniform and gave the alarm. Herr Bauermeister heard the noise, and, looking through his crack, saw the little Fräulein grow very pale, and reached the door just as she tore open a telegram, gave a little cry, and tumbled right into his arms. For a second he thought of nothing but the delight of having that little body lying there; then she opened her eyes and slid into a sad little heap on the floor in the midst of the frightened children. "My mother!" she sobbed, "my mother!" And at that Hans tiptoed away and brought down good Mrs. Shaughnessy, then went into his own room and shut the door. Pretty soon the old Irishwoman knocked and entered with streaming cheeks. "Her mother's sick to death in Carolyn," said she, sobbing without restraint. "Poor child, she's no money to take her home."

The Herr Bauermeister was delving in a flutter of time-tables. "At six does she leave," said he, gruffly. "As for the money, I have much, and you shall say that it is from you. And now," said he, "will I play that which will soothe."

"The saints bless ye!" cried Mrs.

Shaughnessy, and went back to the room

Herr Hans first played his theme is the soul of his motive when you hear it now, but outside Dorothy's door it sang only of purity and tenderness and sympathy, with deep quavering grief in its melodies. Another messenger-boy followed the first, while he played, and the trembling Mrs. Shaughnessy tiptoed shakily into the darkened room, and came bursting out again crying, "Better! Better!" that the whole house might hear.

"Lieber Gott! that is good," shouted Hans, and, tucking his fiddle under his arm, went trotting down the stairs, for it was concert afternoon and the hour long past. He was not much of a thinker, the Herr Hans, when anything besides his music needed solving. He lived upon his sensibilities, and his violin thought for him. Perhaps it was for that reason that he could not analyze the pleasant melancholy which kept him company all the way to the music-hall, which made him wish to be on the little landing one instant, and the next breathing his whole heart into his violin before a hundred hearers. The streets, the air, the passers-by, went round to the thrumming swing of his sonata, and the glory of an unknown motive blending with the old music filled his mind with a curious wonder. The violin under his arm was fairly throbbing with suppressed song. Entering the side door of the hall, he heard with impatience the full swing of the orchestra which told him that its time had not yet come.

The symphony flared out in a glorious blast of trumpets, followed by rapturous applause and a prosaic rustle of whispers. In the midst of the confusion Hans entered by the drums and made his way through the chairs with a serene unconsciousness of fault. The conductor and Nick Lensen, talking anxiously together, spied him as he took his accustomed seat, and pushed their way thither with flushed faces. "This will not do, Bauermeister," cried the leader, angrily; "yours is the next number." "It was a sickness, Herr Conductor," said Hans, calmly, but he beckoned Lensen closer. "Nick," he whispered feverishly, "what is that which I play to-day?" "Thou fool," cried Lensen, "the aria. Mad one! thou wilt

disgrace us." "It may be," said Hans, tightening the G string with untroubled care.

The Herr Conductor tapped sharply, silence spread over the chairs, and Hans stepped to the dais with uplifted violin. For the space of a breath or two he did not break the silence. Then his bow just touched the strings, and drew softly across. Three times he played a simple melody slowly and with caressing carefulness, like one who would be sure of that which he has found. "Ach! how grows the theme!" said he, audibly, threw back his head, and was off and away into the great sonata. There was a faint rustle of surprise among the audience and a craning of necks in the orchestra, but as the quivering strains mounted higher and higher into the fullness of completed harmony the murmur ceased. Then a new motive, wonderfully sweet, and half ashamed, stole in and inspired the old sonata, until music and musician and hearers alike throbbed to the height of the glorious love-song of the violin. Then sudden silence, and "The mischief is done," muttered Herr Hans; "until this I did not know"—a few soft notes like the breath of wearied passion, and it was over.

And then what a burst of applause, what crowding friends and rapturous praise! Old Nick stood trembling, with a big teardrop run to his white beard. "Hans, Hans, it is thy masterpiece!" he cried, while the Herr Conductor seized him in his arms and kissed him. But the Herr Bauermeister only shrugged. "Ach! it is good," said he. "To-morrow I will write the score, and then, old friend, perhaps I will leave thee for a while."

"Tonnerre!" cried Lensen. "I should have guessed. It is the mädchen!"

But Hans had already escaped. Outside the stage door was the tail of a string of hansoms. Only the last excitement would have urged him to such extravagance, so that the cabby who found himself possessed of, so eager a passenger caught his fervor and drove down Warburton Street as if at least an alderman were within. Print deals not with such astonishment as that which kindled from floor to roof of 117 when the Herr Hans sprang from the hansom at its door. "Until now I did not know! Until now

I did not know!" he had murmured all the way. He said so dreamily to the cabby, half dazedly to Mr. Guligan on the third floor, and reached the little landing with the fire of his sonata still hot upon him.

Then the door of the blue room opened for the Fräulein Dorothy all dressed for her journey. At the sight of Herr Bauermeister, bow in hand before her, she stopped confused, and put out her hand with a new shyness. "Good-by," she said; "I reckon I must leave you for a while—for a long while." The love-song was throbbing louder and louder in Herr Hans's brain; he beat it down and bent over her hand with foreign courtesy; then, all of a sudden, a great wave of emotion swept through him, the violin flew one way, the bow another, and, on his

knees, "Meine Dorothy!" he cried; the violin went bing-banging down the stairway, and the Shaughnessys could be heard scurrying about at the clatter. Dorothy, with a frightened little cry, jerked her hands away and fairly ran down the steps. "Now have I ruined all," groaned Herr Bauermeister, and got to his feet like a man who has lost the world and played the fool besides.

But Dorothy had stopped at the landing. "Not all, Hans," said she, softly. "I reckon I don't know but three words of German, but"—she blushed to the eyelids—"Hans, Ich liebe du."

Nick Lensen, toiling upward, gasped as she fled past him, and found a mad German, dancing, singing with a half-dozen wild red-heads on the little landing by the blue room door.

## Art in the Kindergarten Story

By Anne K. Benedict

A SHORT story is to literature what a small and perfect picture is to the art of painting. The painting presents to the eye of the soul a unified whole with the conception of the artist as its center. Such should be the aim of the short story, especially of that which is to become a reality to the little child. How to attain this result should be our study.

First of all as to its selection. Whether myth, legend, an incident of childhood, or a gem of fairy lore, let it be simple. However beautiful it may be, the child will comprehend it neither intellectually nor spiritually if it is complex. The soft brain, the incomplete mental machinery, grasps only units; it is not ready for thousands or tens of thousands. This should refer to simplicity of general plan, to be tested by the comprehension of the child. The mind of the little one at eight years old grasps easily that which proves a hopeless stumbling-block to the child of four; and this is said with a realization of the power of simple language to convey meaning which may seem abstruse if clothed even in the language of every-day life. This quality in language addressed to a child is absolutely essential. Even experienced kindergartners do not always appreciate the small vocabulary at com-

mand of the little child. Words should not only be short, plain in meaning, but familiar, while at the same time we should remember that by hearing new words which are simple and judiciously used a child's vocabulary may be enlarged.

Next, if we would tell the story so that it becomes a living picture to another, it must first become such a picture to our own minds; fixed there, not only by careful study of the story, but by means of whatever vivid coloring and accurate markings are made possible by the laws of literary work. This must be true of the story, not only as a whole, but in each and every one of its details.

To attain this result, first and foremost the truth to be impressed must stand forth in the mind like one shining star in the deep shadowy vault of the evening sky. Our story each morning must have one thought dominant, only one star pre-eminently bright. We realize that the kindergarten principles are as wide-reaching as the world, that each mother-play joins, intersects, interweaves, in so marvelous a manner that we rarely find a story illustrating one point which does not, if it is generally right in its influence, touch upon a number of others. It is just here that clearly defined principles are of true and

practical assistance. Our glowing evening star is not the least resplendent by reason of the smaller lights surrounding it. Its power to hold our attention lies in its superior brilliancy. We do not necessarily eliminate helpful thoughts from our story. We must emphasize in our own minds the one thought which we would make dominant. As we further unfold the natural plan by which we may construct artistically, we shall possibly see that intruding thoughts will naturally care for themselves.

When our purpose is clear, it will be easy to make a mental, or, better still, a written, analysis of the story. Every short story has been judged by good authorities to divide itself naturally under five headings—Purpose, Plot, Setting, Incidents, Characters.

The purpose we have mainly defined. It is that truth around which our story is centering.

The plot is the thread which serves to unfold the purpose in an interesting and attractive way. The setting consists of surroundings in time and place. This may be simple or complex, may have almost no attention given to it, or may add much in the development of the story.

The incidents develop the plot; and the characters are those persons, animals, or what-not, which act in the little drama.

Having analyzed our material, according to what principles shall we gather it together so that it shall serve our purpose?

Let us remember first our most important principle, Unity. What is Unity as applied rhetorically? That story possesses Unity in which plot, setting, incidents, characters, unfold the single purpose. Those details only are necessary which bring out with distinctness such thoughts and incidents as unfold the plot, this again containing the deep underlying truth. Such details are essential, are so much an organic part of the recital that without them the skeleton consists of bare bones; but detail for the sake of detail breeds many rhetorical evils.

Be dramatic at the points which develop the thought of your story. If a tiny side-path tempts you, strike into it perhaps with a telling word or a pointed sentence, but reserve the time when you will pour forth your mind, your feeling, your whole self, for that climax which comes in every well-

planned story; that climax which presses the spiritual truth deeply home to the heart of the listener. Some one has well said that our power lies, not in that which we use, but in that which is evidently there but reserved. So it is with our dramatic force. Scattered, it is affectation, used to attract attention rather to the person telling the story than to the thought; reserved, it is power.

A second rhetorical principle which we must not violate if we desire to leave a clear impression is Coherence. As applied rhetorically, coherence is that principle by which one thought follows another according to natural laws. We must not, in the first sentence, seat our farmer in his barn, in the next adjourn to the chickens in the poultry-yard, jump in the following to the apples in the orchard, meander then to the brook in the wood, and at last recall ourselves and our hearers with a start to the fact that the farmer, the hero of our tale, was patiently sitting in the barn waiting for us to return. This applies to simple recital—or rather to a lack of it—in which one thought ought to follow another naturally, according to the laws of cause and effect.

A still more serious violation of coherence is the breaking away from the main thought into episodes which are irrelevant, suggested by some word or even a thought in the preceding sentence. If you launch forth into one such episode, become so interested in it that you gather your details about it, throwing into it your force of dramatic power, you will do well to part company with your original thought for that particular morning, go home to commune with yourself, and begin again the following day, having learned a lesson most valuable in your own experience. Move steadily and surely from the opening sentence, which should be a short, attractive one, to that climax in which throbs the heart of the truth. Questions, guesses of the children, may be used with discretion, and may be valuable if the kindergartner retains the thread of the plot coherently in her own mind. It is usually the case, however, that, if the story is sympathetically, lovingly, and at the same time artistically told, the children are too much interested to remember to ask questions.

Thus, with Unity and Coherence in

mind, our plot unfolds our purpose, our incidents develop our plot, and our characters work out our incidents. The nat-

ural artist will not be trammelled by these laws, but will imbue the whole with the vitalizing power of individuality.

## American Horticulture<sup>1</sup>

FROM being considered a manufacturing and utilitarian people during the first century of our National life, we Americans, in proportion as we have developed the best racial inheritances, are fast becoming an 'outdoor and nature-loving race, keenly alive to all forms of sport and open-air living, and to everything that is best in horticulture as well, whether this interest finds expression in the stately operations of landscape-gardening or the simpler but equally engrossing care of the home acre.

A distinctive American literature has been the result of this development. Twenty years ago we depended largely for our natural science upon English books, at most slightly adapted upon republication for the needs of the American market. Singularly enough, up to the present time we have had to rely upon such unsatisfactory material for any extensive reference-book upon horticulture and its many ramifications.

Now, in the closing year of the century, Professor L. H. Bailey fills this gap with his notable "Cyclopædia of American Horticulture," of which he is not only the editor-in-chief, but the projector and motive-power. Master of his subject as well as of clear, incisive English style, Professor Bailey has long since won the confidence of a large and intelligent constituency by his series of books upon garden-craft, volumes upon "The Evolution of Our Native Fruits," "The Principles of Agriculture," "The Survival of the Unlike," and "Lessons with Plants," while as editor his name is associated with the invaluable "Rural Science Series."

Of the aim and scope of this work it may be well to let the editor speak for

himself in some sentences from the preface:

It is the purpose of this work to make a complete record of the status of North American Horticulture as it exists at the close of the nineteenth century. The work discusses the cultivation of fruits, flowers, and garden vegetables, describes all the species which are known to be in the horticultural trade, outlines the horticultural possibilities of the various States, Territories, and Provinces, presents biographies of those persons not living who have contributed most to the horticultural progress of North America, and indicates the leading monographic works relating to the various subjects. . . . The work is made first-hand, from original sources of information. So far as possible, the botanical matter has been newly elaborated from the plants themselves, . . . and is not the work of copyists nor of space writers. . . . The point of view is the garden, not the herbarium. . . . In other words, stress is laid upon plants as domestic and cultivated subjects.

So much for the motive, now for the result. The technical and scientific side of the work, with its excellent, because somewhat independent, code of nomenclature, can be adequately dealt with only in an exhaustive review. It is sufficient to say here that scientific accuracy together with simplicity of expression are combined in a rare degree, and it is in this conjunction that the greatest value of the Cyclopædia is to be found.

It would have been easy to record the same facts in a style that would have confined the work to the shelf of botanical reference-books in the college of agriculture or the public library. Useful as it will be in these places, Professor Bailey's art, without having made any special bid for the position, places this cyclopædia first and last as a "popular book," in the best interpretation of that much-abused term. This cyclopædia is a book to keep at the elbow, for it contains something of vital interest for every one who comes in contact with the problems of the plant and the soil, whether as a farmer, market gardener, florist, landscape architect, or the owner of a few rural acres with the usual accompaniments

<sup>1</sup>*Cyclopædia of American Horticulture*. Comprising Suggestions for Cultivation of Horticultural Plants, Descriptions of the Species of Fruits, Vegetables, Flowers, and Ornamental Plants sold in the United States and Canada, together with Geological and Biographical Sketches. By L. H. Bailey, Professor of Horticulture in Cornell University; assisted by Wilhelm Miller, Associate Editor, and many expert Cultivators and Botanists. Royal octavo, pp. 509. Illustrated with over Two Thousand Original Engravings. In Four Volumes. A-D. \$5 per vol. The Macmillan Company, New York.

of vegetable garden and flower-beds. Though many authors are employed in its compounding, that each may deal with his own specialty, the quality is remarkably uniform, and much of the material is readable as literature.

The illustrations are deserving of special praise. They are not the old-timers that have grown aged in traveling the rounds of seed catalogues and garden books, but are reproduced from new drawings, combining the technical characteristics of the various plants with, wherever practicable, the spirit and attitude of their growth.

The full-page plates made by photography are very attractive, and, beyond a few pictures in monochrome, any attempt at illustration in color has been avoided. Plate V., showing several varieties of cherries in a splint basket; VII., types of Indian corn or maize; and IX., giving the

velvety depths of some rich cactus-dahlias, are particularly successful; while Plate IV., in a cool sepia tone, showing types of American winter-flowering carnations, is quite remarkable for its grouping and texture, as it is well known that the carnation is one of the most difficult flowers to picture with either brush or camera, as its petals stand in their own light, so to speak.

The typography and presswork, from the Mount Pleasant Printery, are both extremely satisfactory, and the impress wonderfully even, when the great number of engravings in the text are considered.

The five volumes forming the complete work are promised within the year. Their issue will be watched with eagerness, for the first "Cyclopædia of American Horticulture" is significant of the new and more intelligent impetus working in things rural, and it has only to be seen to win its own way.

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Afield and Afloat.** By Frank R. Stockton. Charles Scribner's Sons, New York. Illustrated. 8x5 in. 423 pages. \$1.50.

Nearly a dozen tales not at all related, but held together by a title chosen to include everything on the earth and the waters of the earth. The first tale, "The Buller-Podington Compact," tells of the adventures at sea of a buggy and on land of a sailboat, and is as delightfully whimsical as anything Mr. Stockton's fertile ingenuity ever devised—which is saying much. The volume has a high average of story-telling skill and invention.

**Aguinardo's Hostage.** By H. Irving Hancock (War Correspondent). Illustrated. Lee & Shepard, Boston. 7½x4¼ in. 366 pages. \$1.25.

**Animal Life: A First Book of Zoölogy.** By David S. Jordan, M.S., M.D., Ph.D., L.L.D., and Vernon L. Kellogg, M.S. D. Appleton & Co., New York. 7¼x5 in. 329 pages. \$1.20.

In this work that phase of the study of zoölogy is presented which appeals most strongly to the beginner. This is the phase which treats of the why and how of animal form and habit, exhibiting all varieties of form and habit as the responsive adaptations of animal life to its surroundings. The application of the laws of animal life to man is not discussed, but is nevertheless made apparent. The book is copiously illustrated, and is attractive to the general reader, while presenting the subject

to the student in the point of view taken by the best modern biologists.

**Antarctic Regions, The.** By Dr. Karl Fricker. With Maps, Plates, and Illustrations. The Macmillan Co., New York. 9½x6¼ in. 292 pages. \$3.

The explorations now under way or planned by Germany, Belgium, England, and Scotland have naturally attracted attention just now toward the South Pole. This is, therefore, a suitable time for the translation of Dr. Fricker's satisfactory account of all that is known of the Antarctic region. By narrative, maps, pictures, and bibliography all attainable information is presented. The style is arid, and the work is therefore one for reference rather than for popular entertainment.

**Bible in Spain, The.** By George Borrow. Notes and Glossary of Ulick Ralph Burke, M.A. (New One-Volume Edition.) G. P. Putnam's Sons, New York. 8x5 in. 823 pages. \$2.

This is the initial volume in the new edition of the complete works of George Borrow, which are to be published in four substantial octavos—an undertaking which ought to be supported by American readers; for Borrow is a very interesting and individual writer, whose intellectual processes could never be predicted, who never followed conventional lines, and whose life brought him in contact with much which is absolutely novel to the great majority of his readers. His books are



pre-eminently restful, so entirely are they out of the range of modern problems, so completely do they deal with aspects of life which are full of human quality. This volume is a book which it is difficult to characterize; it is everything but that which its title would seem to predict. It is full of keen observation, of humor, of mild forms of adventure; it is not without its touch of romance; and it brings one into the company of those interesting vagabonds with whom it was Borrow's joy to associate. The volume contains notes and a glossary by Mr. N. R. Burke, and is supplied with three etchings of Spanish architecture. Although a substantial book, it is comfortable to the hand, the type is large and clear, and the volume is simply but tastefully bound.

**Bible Characters.** By S. M. Burnham, M.A. Illustrated. A. J. Bradley & Co., Boston.  $7\frac{1}{2} \times 5$  in. 302 pages. \$1.25.

Two-thirds of the chapters of this book are from the Old Testament, and the remainder from the life of Paul. The form of each is that of a short story, closely following, but modernizing, the language of the Bible narrative. Though not simple enough for younger children, it may be used by those of twelve years, with an occasional lift over a puzzling word.

**Boers in War, The.** By Howard C. Hillegas. Illustrated. D. Appleton & Co., New York.  $7\frac{1}{2} \times 5$  in. 300 pages. \$1.50.

Beyond doubt the best book yet published on the actual events of the Boer war. The author of "Oom Paul's People" is well known through that book. He is an American, saw the war from the Boer side, and is frankly pro-Boer in his sympathies, because he believes the Boers were a brave people struggling against heavy odds for their national independence. Occasionally his sympathies lead him to exaggeration, as where he says that "thirty thousand farmers of no military training were enabled to withstand the opposition of several hundred thousand well-trained soldiers for the greater part of a year." Here he would have strengthened rather than weakened his case if he had said *two* hundred thousand, and would have been within the truth. British authorities would also dispute the estimate of thirty thousand for the Boers, but Mr. Hillegas stoutly defends it. Usually, however, the book impresses one as fair-minded, and there is a good deal of plain speaking about the faults of the Boers. Mr. Hillegas is quite positive in the opinion that the Cape Colonists, as well as the Boers and the Orange State people, will hold hatred toward England, and that "some day a man will arise who can lead the Afrianders, and then there will be a united, a peaceful South Africa under a South African flag." The study of the Boers' peculiar war methods is thorough, and brings out strongly its merits and defects. Throughout the book is intensely interesting. The pictures are many and good.

**Buddha and Buddhism.** By Arthur Lillie. M.A. (The World's Epoch-Makers. Edited by Olyphant Smeaton.) Charles Scribner's Sons, New York.  $7\frac{1}{2} \times 5$  in. 223 pages. \$1.25.

**Primitive and historical Buddhism, viewed**

apart from modern Buddhism in the lands where it prevails, is an attractive subject. Mr. Lillie has treated it sympathetically and attractively. His sympathy carries him beyond the mark of what we regard as sober criticism in imputing to Christianity a Buddhist origin, and even to the religion of the Aztecs in Mexico the influence of a Buddhist propaganda. Many similarities have been traced between Christianity and Buddhism, but *post hoc propter hoc* is fallacious reasoning. That men are of one blood is a sufficient cause for the independent origin of many similarities. There is no more proof that the Essenes among Jesus' countrymen were Buddhists than that the spirit of German liberty was inspired from Greek sources. In a judicial comparison of Christianity and Buddhism account must be made of that unique element through which Christianity alone has been able in degenerate periods to reproduce its primitive enthusiasm in successive regenerations of moral life.

**Charles Darwin.** By J. I. Hinds, Ph.D. (Revised Edition.) Cumberland Presbyterian Publishing House, Nashville, Tenn.  $7\frac{1}{4} \times 5$  in. 42 pages. 35c.

**Christianity in the Apostolic Age.** By George T. Purves, D.D., LL.D. With Maps. Charles Scribner's Sons, New York.  $7\frac{1}{2} \times 5$  in. 343 pages. \$1.25.

This is the third volume on the History of the Apostolic Age which the same publishers have issued, each in a different series, during the past four years. This fact is at least indicative of a large interest in the subject. That the first of these, by Professor McGiffert, of Union Seminary, and this last, by Dr. Purves, recently of Princeton, should be antipodal in their treatment of critical questions was to be expected. In this point of view the characteristic of Dr. Purves's work is its resistance to the least concession to modern criticism, even where the adverse consensus of Christian scholars is vastly preponderant, *e. g.*, in his maintaining that the "tongue-speaking" at Pentecost was in foreign languages, and that Peter wrote the whole of the second Epistle called by his name. A middle course between Drs. McGiffert and Purves is taken by the second of these three works, by Professor Bartlet, of Oxford. In the three taken together the older and the newer phases of Christian scholarship secure an equal representation. It remains to say of the present work that its aim is strictly historical. Its compact and clear narrative amply fulfills its design of presenting apostolic Christianity, at least in its essential features, as it really was.

**Conversations with Prince Bismarck.** Collected by Heinrich von Poschinger. Edited by Sidney Whitman. Harper & Bros., New York.  $8 \times 5$  in. 293 pages. \$1.50.

The German author wrote or compiled five bulky volumes of Bismarck, and with an industry and all-inclusiveness exceeding even that of the Bismarck-Boswell, Max Busch. Out of this ample material Mr. Whitman has made one welcome and readable volume of moderate size. Here we have the Bismarck of daily life—opinions about all sort of things, from religion to brooms, from high politics and historic events of moment to the breeding

of dogs. The table-talk of few great men has so much salt of wit and wisdom as had Bismarck's; these reminiscences, reflections, and anecdotes make capital reading. The obligation of the English and American reader to Mr. Whitman for his work of selection, arrangement, and condensation is great.

**Dancing Master, The.** By Adrien Chabot. Translated by Pauline W. Still. Illustrated. The J. B. Lippincott Co., Philadelphia. 7x4¼ in. 139 pages. \$1.

A pretty French story, prettily translated.

**Decline and Fall of the Roman Empire, The.** By Edward Gibbon. Edited by J. B. Bury, M.A. Vol. VII. The Macmillan Co., New York. 8x5 in. 508 pages. \$2.

This volume completes a well-made edition of Gibbon's great work in seven substantially made volumes, of modern size, printed from clear type.

**Der Prozess.** By Roderich Benedix. Edited by Benjamin W. Wells, Ph.D. D. C. Heath & Co., Boston. 4½x6½ in. 22 pages.

**Dishonor of Frank Scott, The.** By M. Hamilton. Harper & Bros., New York. 7½x5 in. 319 pages. \$1.50.

An intensely disagreeable account of a peculiarly infamous case of bigamy. Despite the title, the reader feels that the author expects some sympathy for the bigamist, who in fact is a cad as well as a scoundrel. The tragedy which wrecked three lives is told in a hard but direct fashion, without much real character-study or true analysis of motive.

**Economics of Modern Cookery; or, A Younger Son's Cookery Book.** By M. M. Mallock. The Macmillan Co., New York. 7x5 in. 378 pages. \$1.

The original English title of this book, now the sub-title, has a ludicrous rather than a humorous touch to American ears, while the new title of the book is somewhat ponderous. The volume itself is nothing more or less than a well-classified cook-book, with recipes innumerable.

**Essays Practical and Speculative.** By S. D. McConnell, D.D.; D.C.L. Thomas Whittaker, New York. 5½x8¼ in. 282 pages. \$1.50.

In these sixteen short essays Dr. McConnell has treated a variety of ancient questions—ethical, theological, and ecclesiastical—with his usual clearness and vigor, stimulating to thought even when not convincing. The introductory essay on "The Morals of Sex" sets in like a north wind upon a foggy air. As to "Broad Churchmen and Narrow," Dr. McConnell sees no prospect for the success of the Catholic party. "It possesses a strong *esprit du corps* and adroit managers, but not many scholars, preachers, or men who in any way touch the public." Concerning "The New Situation," as raising the question what church membership has to do with doctrine, the position is taken that a Church is acting *ultra vires* in making the doctrinal statements of a confession of faith "a condition of membership or of admission to its ministry." The Church is meant to be simply "Christ's Institute of Righteousness. It must be easily accessible to sinners—intellectual as well as moral sinners." Dr. McConnell admits that this is not very consistently acted upon in his Church. The requirement of the Apostles' Creed from

candidates for confirmation shuts out a sincere Unitarian. His position that doctrinal beliefs should not be required of the ministry we wish he had thought worth while to support by argument, as he does in the case of the laity. But his book is interesting from cover to cover.

**Expositor's Greek Testament, The. Acts of the Apostles.** By the Rev. R. J. Knowling, D.D. Romans. By the Rev. James Denney, D.D. St. Paul's First Epistle to the Corinthians. By G. C. Findlay, B.A. Dodd, Mead & Co., New York. 9½x6½ in. 953 pages. \$7.50.

This volume well sustains the promise of the first, published three years ago, to do for this generation the work which Dean Alford's Greek Testament did for the last. The general characteristics of that and this are similar, both in form and in spirit, while the present critical apparatus is, of course, more ample. In regard to this last, a point of large interest is the importance to be ascribed to the so-called Western text of Acts (represented in the Codex Bezae), which, though still in controversy, is thought to go well back into the second century. Scholarly pastors will find the Expositor's Greek Testament a desirable book. We note its preference, in the contested text of Romans ix., 5, for the reading of the American Revisers, who put a colon after "flesh," and make the following words a doxology to God.

**First Aid to the Young Housekeeper.** By Christine Terhune Herrick. Charles Scribner's Sons, New York. 7x5 in. 195 pages. \$1.

Mrs. Herrick has a recognized place as adviser to housekeepers, young and old. In this volume she repeats or originally suggests many useful and sensible hints for kitchen, laundry, and bedroom.

**German Lyrics and Ballads. Selected by James Taft Hatfield.** (Heath's Modern Language Series.) D. C. Heath & Co., Boston. 7x5 in. 24 pages.

**German Reader for Beginners, A.** By H. C. O. Huss. (Heath's Modern Language Series.) D. C. Heath & Co., Boston. 7½x4¼ in. 208 pages.

**Ginsey Kreider.** By Huldah Herrick. Illustrated. The Pilgrim Press, Boston. 7½x5 in. 452 pages. \$1.50.

A tale of the mountains of eastern Kentucky, somewhat wearying in its dialect.

**Handbook of Golf for Bears, A.** By Frank Verbeck. Verses by Hayden Carruth. Illustrated. R. H. Russell, New York. 9½x7 in. 60 pages.

Amusing pictures with less amusing verse.

**History of Greece, A. Part III.** By Evelyn Abbott, M.A., LL.D. G. P. Putnam's Sons, New York. 8½x5½ in. 561 pages. \$2.25.

**Hoch der Kaiser; Myself und Gott.** By A. McGregor Rose (A. M. R. Gordon). Illustrated. The Abbey Press, New York. 7½x5 in. 28 pages. 50c.

A versified skit on "William the Gusty." It is accompanied by several caricatures.

**How to be Attractive and Successful.** By Antoinette Van Hoesen. (Cross and Lotus Library.) Oliver Publishing Co., Chicago. 5½x8½ in. 17 pages. 20c.

**Hypnotism in Mental and Moral Culture.** By John Duncan Quackenbos. Harper & Bros., New York. 6½x4½ in. 291 pages. \$1.

The author writes as a man of science and of Christian principle from his own experience as an expert practitioner of hypnotism for the

purposes designated in the title of his book. The facts show that in such hands as his hypnotism is a potent force for the awakening of dormant, the restoration of perverted and debased, and the strengthening of weak and wavering powers of mind and will. In all reform work it is of inestimable, but as yet poorly recognized, value. As the work of a thoroughly competent and trustworthy authority, we regard this as the best book on the subject that we have seen. We have to add that the facts of moral reclamation through hypnotism leave not a shred of reason for the belief that the possibilities of human redemption are closed at death.

**Jack's Carrier Pigeons.** By Hezekiah Butterworth. Illustrated. A. I. Bradley & Co., Boston. 7½×5 in. 289 pages. \$1.25.

Many are the stories here told about Father Taylor, the keen-witted, big-hearted preacher to sailors, of whom Dickens spoke in his "American Notes," and many also the tales related by his supposititious mariner friends. Incidentally Mr. Butterworth illustrates the possibilities of a kindergarten Sunday-school, and preaches simply and sincerely of our duty to men and animals.

**John Knox.** By Marion Harland. **Hannah More.** By Marion Harland. Illustrated. (Literary Hearthstones.) G. P. Putnam's Sons, New York. Each 7½×5 in. \$1.50 each.

Mrs. Terhune has followed her biographies of Charlotte Brontë and William Cowper in the *Literary Hearthstone* Series by two companion volumes presenting the biographies of John Knox and Hannah More, bound in the same attractive style, and with illustration. These books will receive further notice.

**Later Love Letters of a Musician.** By Myrtle Reed. G. P. Putnam's Sons, New York. 8½×5 in. 165 pages. \$1.75.

This volume is in the same vein of sentiment as its predecessor, "The Love Letters of a Musician." It is essentially a book of sentiment, but the sentiment plays over a considerable range of subjects. The book is largely a transcription of certain poetic aspects of nature recorded in an imaginative vein, but with a tone of real feeling. Miss Reed has the gift of poetic expression, and although her book by its quality will appeal especially to those who are sensitive to beauty either in nature or in art, it is not esoteric; it deals with aspects of life, of experience, and of nature from which men and women are excluded only by the limitations of their insight or their imagination.

**"Machine" Abolished and the People Restored to Power.** The. By Charles C. P. Clark, M.D. G. P. Putnam's Sons, New York. 7½×5 in. 196 pages. \$1.

A full statement of the plan of nominating public officers to which public attention was called a few years ago, when the author, with the support of neighbors, persuaded one branch of the New York Legislature to accept it for trial in his city of Oswego. Its essential features are the selection of "primary constituencies" by lot, and the election of "electoral colleges" by these constituencies. The object of selecting the primary constituencies by lot is to get a body small enough to assemble

together and yet representative of the whole people. To the electoral colleges Dr. Clark would give not only the right to appoint officials, but also the right to remove them.

**Maid of Maiden Lane: A Sequel to "A Bow of Orange Ribbon."** By Amelia E. Barr. Dodd, Mead & Co., New York. 8×5½ in. 338 pages. \$1.50.

This is the sequel to "A Bow of Orange Ribbon," which is one of the most charming novels Mrs. Barr has written. Like that book, it deals with life and love in Old New York, and introduces a number of historic characters.

**Master Christian, The.** By Marie Corelli. Dodd, Mead & Co., New York. 4½×7½ in. 604 pages. \$1.50.

In this latest story the author of "The Romance of Two Worlds" and "The Sorrows of Satan" has attempted to deal with a very difficult subject—the failure of the Church to rightly interpret religion, and the consequent loss to the world of spiritual power and hope. She is to be credited with entire sincerity of purpose in her attempt to bring out dramatically the failure of organized religion to make the world understand the teaching of Christ and to bring men to his way of life, and the Church's responsibility for its failure; and she has written a story which will not fail to hold her own constituency and probably to materially enlarge it; a story in which there are touches of genuine skill and ability. The central figure, Cardinal Bonpré, is touched here and there with unreality, but on the whole the character is well drawn, and it is one of great beauty. But, although Miss Corelli writes books which are widely read, she does not, and it is highly improbable that she ever will, write stories which can be classified from any point of view as literature. She has considerable invention, but she lacks the gift of artistic construction. She has great fluency, but she has a rudimentary sense of style. Her expression is pretentious, ornate, and artistic. As a presentation of an aspect of religious life "The Master Christian" may do good; as a piece of writing it is conspicuously bad.

**Messages of the Apostles, The.** By George Barker Stevens, Ph.D., D.D. (The Messages of the Bible. Vol. XII. Edited by Professor Frank K. Sanders, Ph.D., and Professor Charles F. Kent, Ph.D.) Charles Scribner's Sons, New York. 6½×5 in. 258 pages. \$1.

This volume contains the apostolic discourses in the first portion of the Book of Acts, the Catholic Epistles, the Pastoral Epistles, and Hebrews. Dr. Stevens has followed the same method as in "The Messages of Paul." Historical and critical introductions, both general and special, and a list of reference-books for further study are given in connection with the text, consisting of a paraphrase of the original in modern style. As a sample of this, see the rendering given to the saying in 1 Timothy ii., 15, about the woman being "saved through childbearing," viz.: "She shall realize her salvation, *not by assuming the functions of public life*, but by keeping in all faithfulness and simplicity to her allotted sphere as wife and mother." The words we have italicized are not only injected by the paraphrast, but are unnecessary to the elucidation of the passage.

It may be questioned if this is not taking an undue liberty with the original. In general, we commend this book as heartily as the preceding volumes of the series.

**Mr. Bunny: His Book.** By Adah L. Sutton. Illustrated by W. H. Fry. The Saalfield Publishing Co., Akron, O. 11x9 in. 104 pages. \$1.25.

**Napoleon III. at the Height of His Power.** By Imbert de Saint-Amand. Translated by Elizabeth Gilbert Martin. With Portraits. Charles Scribner's Sons, New York. 7½x5 in. 305 pages. \$1.50.

This is the twenty-fourth volume relating to French historical biography published by M. de Saint-Amand, and the fifth in the series relating to the Second Empire. The great popularity achieved by these books is due to their intimate study of persons, character, and social aspects rather than the military and political history. The present book has, perhaps, less of this special attractiveness than some previous volumes, but it is incisive and clear. The period covered is from the end of the war over Italy between France and Austria down to 1860, when the author leaves Napoleon III. "a happy husband, happy father, happy sovereign."

**Ned Myers.** By James Fenimore Cooper. Introduction by J. Pomeroy Keese. Mohawk Edition. 8½x5½ in. 242 pages. \$1.25.

This story, in the preparation of which Mr. Cooper acted as a reporter of Ned Myers's talk, cannot be classed with the novels in point of interest or importance, but has a value of its own as the record of a sailor's life eighty years ago. It will be remembered that Ned Myers was one of the acquaintances formed by Cooper during his brief experience of life before the mast; that they were separated for many years, and finally came together when Cooper was living at Otsego Hall in Coopers-town. During this period Myers filled many hours of Cooper's time with stories of the sea—stories which constituted the record of his life; and it was from this material that Cooper prepared the narrative which bears the name of his sailor friend.

**New Study of the Sonnets of Shakespeare.** By Parke Godwin. G. P. Putnam's Sons, New York. 8¼x5 in. 306 pages. \$1.50.

Mr. Godwin's book is evidently the fruit of long and loving study, and has the interest which attaches to a new point of view. Shakespeare's Sonnets have been interpreted from so many different points of view that it seemed almost impossible that some one should present an entirely fresh interpretation, but that is precisely what Mr. Godwin has done. He has done this by pushing the Sonnets further back in point of time. It will be remembered that they were published in 1609. Most students and critics have believed that they were written between 1593-4 and 1600—the period during which Shakespeare was writing the lyrical plays. Mr. Godwin believes that they were written when Shakespeare was about twenty—that is to say, they were written at Stratford before he went up to London; that the seventeen sonnets which have heretofore been regarded as being addressed to a friend urging him to marry, constitute "a plea for poetic or creative art;" that a number of the

sonnets were addressed to Anne Hathaway, and were the expressions of the love which the poet felt for his wife; and that the whole group is an expression of personal history, but along entirely different lines from that which has heretofore been surmised by commentators on the sonnets. Mr. Godwin illustrates his view by introducing prose paraphrases of the sonnets, which are by no means easy reading to one who carries the sonnets in his memory. The book is very suggestive, and brings out some points in Shakespeare's life with great clearness. Many objections, however, will at once occur to Mr. Godwin's interpretation. It is very difficult, for instance, to believe that the sonnets were written at so early a period in Shakespeare's artistic development. Mr. Godwin is a warm defender of Anne Hathaway; there is no reason why he should not be, for the prejudice against Shakespeare's wife is utterly without foundation in positive proof of any kind. The book is disfigured by some colloquialisms which might better have been omitted. The sonnets are reprinted at the end of the book in the order in which Mr. Godwin believes they ought to be read.

**Nuttall Encyclopaedia, The.** Edited by the Rev. James Wood. (Twentieth Thousand.) Frederick Warne & Co., New York. 5¼x8 in. 700 pages.

A new edition of a popular English condensed cyclopædia. It does not seem to include the American-Spanish war or that in South Africa; the names Dewey and Baden-Powell, for instance, are conspicuous for their absence. Allowing for faults inherent in a one-volume, low-priced book which aims to cover almost the whole field of human knowledge, the book is a useful and fairly satisfactory work of reference.

**Patriotic Eloquence; Relating to the Spanish-American War and its Issues.** Compiled by Robert I. Fulton and Thomas C. Trueblood. Charles Scribner's Sons, New York. 7½x5 in. 364 pages. \$1.

A volume of declamations selected with discrimination and fairness from speeches for and against the war in the Philippines.

**Paul of Tarsus.** By Robert Bird. Charles Scribner's Sons, New York. 8x5 in. 515 pages. \$2.

Mr. Bird has introduced himself so successfully to young folk by his "Joseph the Dreamer" and "Jesus the Carpenter" as to win them to his introduction of a figure more difficult of presentation to them—St. Paul, the favorite of theologians. If any one could write a life of St. Paul that would interest children, it is Mr. Bird, and he seems to have done it. "In doing this," says he, "I have drawn him in brown cloak and sandals, amid ever-changing scenery, giving shape and color as with a brush. I have also broken up and paraphrased his writings, so that they are no more presented in long epistles to be passed over, but bit by bit, in their settings, to be taken in with the narrative."

**Referendum in America, The.** By Ellis Paxson Oberholtzer, Ph.D. Charles Scribner's Sons, New York. 8¼x5¼ in. 430 pages. \$2.

Although the author is not democratic in his sympathies, this volume is the fullest and

fairest account yet published of the steadily growing disposition of the American people to settle all important public questions by submitting them directly to the judgment of the whole body of voters. Those who have thought of the referendum as a peculiarly Swiss institution will be convinced that it has from the first been deeply rooted in the soil of our own democracy, and is now putting forth branches in many different directions with little aid from Swiss ingraftings.

**Romance of Gilbert Holmes, The.** By Marshall Monroe Kirkman. The World Railway Publishing Co., Chicago. 8x5½ in. 425 pages. \$1.50.

Too prolix and too leisurely in narration. The author has gathered from the characters, whose talk he has put in literary form and connected with a thread of fiction, considerable material about early Western history and social customs. But as a story the book lamentably lacks vigor and directness.

**Second Book of Word and Sentence Work.** By M. W. Hazen, M.A. (Hazen's Grade Spellers) Ginn & Co., Boston. 7½x5¼ in. 238 pages.

**Sentimental Journey Through France and Italy, A.** By Laurence Sterne. Dodd, Mead & Co., New York. 8½x5½ in. 213 pages. \$1.50.

The first of a series of reprints to be known as the "Bookman Classics." The form is pleasing; the rubricated titles and headlines give a touch of color; the type is clear and open; the cover in design and color is original, but not to our taste as attractive a feature as those just named. Of Sterne's humorous-sentimental little masterpiece everything that needs to be said in praise or fault-finding is familiar to all readers.

**Short Talks by D. L. Moody.** The Bible Institute Colportage Association, Chicago. 7x4½ in. 127 pages.

**Situation in China: A Record of Cause and Effect.** By Robert E. Speer, Fleming H. Revell Co., New York. 7x4½ in. 61 pages.

Two things are made clear by this pamphlet—the natural fruit of Christian missions in the reform movement in China which was suppressed by the Empress Dowager, and the fatuity of Western statesmen in allowing the reactionary forces to suppress it and to seize control.

**Sons of the Morning.** By Eden Phillpotts. G. P. Putnam's Sons, New York. 8x5½ in. 492 pages. \$1.50.

This is the first novel of consequence written by Mr. Phillpotts since his "Children of the Mist," which was regarded by many English and American critics as the ablest novel of its year. It is not strong dispraise to say of the present story that it is not as clear-cut and vigorous in its character-drawing or as pungent in its humor as its predecessor. It is, not the less, a serious piece of literary work, thoughtful and intended to incite to thinking, not a mere rush-and-hustle tale to be skimmed through for the plot and then quickly forgotten. The scene is again in Devonshire, and the descriptions of external nature—of woods and birds, of moors and hills—are as close in their exact knowledge as they are essentially poetic in form. The delightful Devonshire rustics are as strongly

drawn as are those of Thomas Hardy or Walter Raymond, but they have a grim and hard as well as a quaint side. The main theme of the story, the love of a refined, high-minded girl for two men at the same time, in different degrees and in different ways, is treated delicately, but it is too temperamentally complicated and of too psychological a nature to make a satisfactory subject for fiction. It is here, we think, that Mr. Phillpotts falls short of the best effects reached in "Children of the Mist." One wearies of the strained situation. The ending of "Sons of the Morning" is not convincing, and the catastrophe which cuts the knot of the problem is a conventional *tour de force*, done, to be sure, in an unconventional way. But with all its defects the book has character, originality, and literary quality; and of how many of the popular successes of the last two years in fiction can that truly be said?

**Story-Tell Lib.** By Annie Trumbull Slosson. Charles Scribner's Sons, New York. 6¼x4 in. 79 pages. 50c.

A crippled but imaginative little girl in a mountain village tells stories, "kind o' fables that learnt folks things and helped 'em without bein' too preachy." Mrs. Slosson here repeats these little parables.

**Sunning Well.** By F. Warre Cornish. E. F. Dutton & Co., New York. 7¼x5 in. 289 pages.

**Supreme Leader, The.** By Francis B. Denio, D.D. The Pilgrim Press, Boston. 7¼x4¼ in. 264 pages. \$1.25.

This is one of the important theological issues of the year. Treatises on the Holy Spirit are generally unsatisfactory, because recognizing only or mainly the transcendence of God. At length Professor Denio has given us one which equally recognizes God's immanence. "The Holy Spirit, as the Deity immanent in all creation, manifests his presence by the operations which we call the laws of nature." Likewise in the laws of mind: "He who secures the normal action of his mind is promoting the ordinary operation of the Spirit." And, if one feels stirred by any wrong-doing in the world, this is evidence of "the presence of the Spirit stirring in his heart." Professor Denio distinguishes the activity of the Spirit into "Cosmic" and "Redemptive," and holds it probable that a large part of his redemptive operations are immanent, as well as the cosmic, regarding him as "the principle of life, intelligence, and moral action in man, and as the agent securing their preservation." It is in the sphere of the sub-conscious life that Professor Denio believes the influence of the Spirit to be ordinarily exerted. While the influence of modern conceptions is thus strikingly apparent, older modes of thought are also conspicuous. It seems hardly necessary to encumber the subject with a doctrine of the Trinity which, by alleging that "there is society in the Deity," involves a tritheism that is no less objectionable for being metaphysical. The whole aim of Professor Denio, however, is practical, and converges on the development of a conscientious, well-balanced, and active Christian life. In this point of view the book would be difficult to improve.

**Storied West Indies, The.** By Frederick A. Ober. Illustrated. (Appletons' Home Reading Books.) D. Appleton & Co., New York. 7¼×4½ in. 291 pages. 75c.

Those who have visited the West Indies and those who have not will alike find interest in this account of those islands. Extracts from the letters and diary of Columbus, describing the gentle natives and the strange birds and animals, tell how they appeared to the first European visitors; and their history is brought down through the horrors of the early conquests, the times of the buccaneers and treasure-seekers, and the years of Spanish cruelty to the present day. Mr. Ober's explorations in the islands enable him to give occasional personal verification to an ancient name or custom, and to describe the ruins of the city

of Isabella, founded in Haiti in 1493, the first city to be planted in the New World.

**Two Little Street Singers.** By Nora A. M. Roe (Mrs. Alfred S. Roe). Illustrated. Lee & Shepard, Boston. 7½×4¼ in. 182 pages. \$1.

The story of two children who were stolen by a street musician.

**Wall Street Point of View, The.** By Henry Clews. Silver, Burdett & Co., New York. 7½×5 in. 290 pages. \$1.50.

A well-named book. Mr. Clews is the incarnation of the Wall Street spirit, and what he says on any subject voices the sentiment of the street. He puts his views forcibly, and this makes his book an exceptionally quotable one both to the friends and to the enemies of the ideas he champions.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any books named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

1. Does the Bible teach that man in his future existence will remember the things of this life? If so, where? 2. To what extent have the pagan religions influenced the Christian religion? 3. Can a man, who has the opportunity, be a Christian and yet not attend church? I mean *must* he practice formal religion? 4. Bishop Taylor is said to have held that the Hottentot has a saving religion. Has his statement printed form? If so, where can it be obtained? What is the opinion of The Outlook in regard to the idea that heathen people generally have saving religions? H. C. K.

J. Luke xvi., 9, implies this by teaching that benefactors will be greeted hereafter by the friends they have made here. 2. A book is devoted to this subject, the Rev. A. H. Lewis's "Paganism in Christianity" (Putnam, New York, \$1.50). 3. We should not wish to affirm the negative of this. There is such a thing as unconscious Christianity, Christian in fact but not in form. Jesus seems to intimate this in John x., 16. 4. We do not know where the statement may be found. On one hand, we believe that any man who conscientiously endeavors to follow the best light he has will be saved. On the other hand, the moral condition of pagan lands gives small evidence of saving religion.

Will you mention any comprehensive works on the history and biography of missions?

G. D. E.

Within a year or two the following have been published: "The Healing of the Nations"—a plea for medical missions (Students' Volunteer Movement, New York); "Missionary Annals of the Nineteenth Century" (F. M. Barton, Cleveland); "Questions and Phases of Modern Missions" (Dodd, Mead & Co., New York); Dr. Storrs's "Addresses on Foreign Missions" (Pilgrim Press, Boston). For many others previously published see copious bibliographies in Dr. Dennis's volumes on "Christian Missions and Social Progress" (The Revell Company, New York).

Can The Outlook give me any information about G. R. Stevens? Was he married, and did he leave children? AN OLD SUBSCRIBER.

We presume you mean George W. Stevens, the English war correspondent and author. He was an Oxford graduate (Balliol); began his editorial work on the staff of the "Pall Mall Gazette" in 1893; went to the "Daily Mail" in 1897, in which year his book on this country, "The Land of the Dollar," was printed. His other books followed fast: "With the Conquering Turk" in

1897; "Egypt" and "With Kitchener to Khartoum" in 1898; "In India" and "The Tragedy of Dreyfus" in 1899. "From Cape Town to Ladysmith" has appeared since his death. Mr. Stevens was married; we do not know whether he left children.

I see that in the "Plymouth Hymnal" the poem, "My Times are in Thy Hands," beginning,

"Father, I know that all my life  
Is portioned out for me,"

is attributed to Anna L. Waring. I have been an admirer of the poem since I met it in an old "Christian Lyrics," and should like to get some information about its author. E. R. F.

All that we know of her, except through her hymns, is that she was born in 1820, and has resided at her native place, Neath, in South Wales.

Kindly suggest some books or magazine articles that would be serviceable in the preparation of a series of popular addresses on "A Christian's Responsibility as a Citizen." CITIZEN.

Dr. Prall's "The State and the Church" (T. Whittaker, New York, \$1.25); the Rev. S. W. Batten's prize essay on "The New Citizenship" (American Sunday-School Union, Philadelphia, 90 cents); Dr. Abbott's "Christianity and Social Problems" (Houghton, Mifflin & Co., Boston, \$1.25); Dr. Hodge's "The Heresy of Cain" (Whittaker, \$1).

What is your construction of Matthew xix., 24? Do you construe literally? J. B.

At the time the statement was made, Jesus' death had been determined on, and it was impossible to expect that a rich man would stake his all on what seemed to be a lost cause. We therefore construe the saying about a camel going through the eye of a needle literally, with reference only to *that time*. It is utterly wrong to detach it from its special historical connection and take it as stating a general fact.

The lines quoted by "M. S. R.,"

"We wandered to the pine-forest  
That skirts the ocean foam," etc.,

are to be found in Shelley's poem "To Jane—The Recollection." They are the first lines of stanza two. K. C. S.

"Antiquarian" asks for an authoritative statement of the case of Edgar Mortara. Such a statement is found in the "Civiltà Cattolica," Vol. XII., pp. 383, for the year 1858. P. R. H.

## Correspondence

### The Inland Empire's Harvests

*To the Editors of The Outlook:*

The Outlook's interesting story of "The West's Golden Harvest" is incomplete because it relates only to the Middle West that lies east of the Rockies, whereas there is a West Coast that includes the wheat-fields of California and the Pacific Northwest, which have their own peculiar conditions, and a means for harvesting wheat that discounts all that you describe in the way of harvest machinery in your late story of harvests in Oklahoma, Kansas, and the Dakotas. Of course the farmers of the West Coast have all that you describe, and in some portions are compelled to rely on it continually, while there are especially dry districts where the combined reaper and thresher can be used.

As far back as in the eighties an Oregonian caught the idea of a harvester that should cut, thresh, and even sack the clean wheat at one operation. To do this completely required a dry climate, with no excess of dewfall, and away from the moist breath of the ocean. It was not found practicable to use such a harvester in western Oregon, where the dewfall is heavy and the air laden with moisture from the Pacific. For some time this machine attracted attention, but the maturing of the idea went slowly, and finally the inventor was induced to remove his works to San Leandro, California, where capital was ready to assist him.

There the idea was perfected, resulting in a harvester that is extensively used in the drier portions of that State, and made effective in the harvest work of what we call "The Inland Empire"—all the Pacific Northwest that is east of the Sierras—known to the North as the Cascade Range. This Inland Empire includes a vast reach of fertile basaltic soils found on the waters of the Columbia in Oregon, Washington, Idaho, and even in Montana.

There is wide difference in the climates east and west of the great Cascade range; the western valleys bordering the coast mountains have humidity that requires very warm weather to ripen wheat or corn, while this humidity is barred by the great range, permitting the climate to the east-

ward to be unusually dry. The same is true of a vast area of the wheat-growing districts of California. So there is a wide field for the use of the combined thresher and reaper. It can be used to advantage where the dews are off and the wheat dry by nine o'clock, as the days are long and work can be extended late in the evenings.

Some years ago, as I was going by rail up the Columbia to Walla Walla, I heard the work of these harvesters described by parties on the train, to find that in the seat before me was the agent of the manufactory, who gave me an interesting account of its success. When returning a few days later, a man took the train at evening—as we passed through a wheat region—who said he had just finished his day's work as one of a gang of six men who had that day cut and threshed, sacked and hauled, the wheat on sixty acres of land that bore a heavy yield. This had been done by horse-power, and work did not begin until late. While sixty acres may seem a large figure, that was not the full capacity of the harvester, which, I think, when all goes perfectly, can cut nearly a hundred acres. Imagine automatic working that cuts the grain rather high, passes it through the threshing process, and requires a man at the rear end to handle sacks and tie them as fast as the wheat comes pouring out! There is an arrangement for dumping sacks in heaps, convenient for the wagon to follow and load and haul them off. Ten acres a day to the credit of each man employed does not need enlargement, but that has been excelled.

The wheat of the Inland Empire usually stands short, and is easily handled as a result. Such tall straw as is common to the hither West is unknown there. The advantage of having the straw and chaff left on the stubble, to be turned under by the plow, and return so much to the soil, needs no argument, especially when it is common to see the straw accumulated from threshing burned, and so lost to fertilization. This harvester seems to do its work so carefully that it is used wherever the normal conditions are favorable; that is, wherever standing grain can be

cut dry, to permit the grain to be entirely threshed out.

Your article speaks of \$7 per acre as the average cost of growing and harvesting wheat; which reminds me that several years ago a friend, who crops 2,000 acres in an unusually uncertain portion of the Inland Empire, had one of the partial failures occur, when the utmost he could hope to realize would not amount to \$3 an acre for the grain hauled to the railroad. I had farmed in the old time when ten dollars was considered the cost for growing an acre of wheat, so I felt warm sympathy for his misfortunes until he summed up that, while there could be no profit, there need not be any loss. He would use a combined harvester and thresher, and so be out but little. "But," said I, "look at the cost of putting in the wheat and the seed!" This he showed was all changed since my day; he rigged teams and plows to correspond with the threshing economy, and one man could so plow what might be considered a small farm in one day; and as for seed—they sowed only a peck to the acre. In western Oregon they sowed five times that; but the farmers of the Inland Empire sow the seed very thin to permit the plant to stool—as it does prodigiously. In early days we used to let the crops "volunteer"—that is, the stubble was not turned at all, and the wheat that had shelled out was allowed to come "volunteer," as it was called. (From the vast increase of families, it has been suggested, that the pioneer people had volunteer crops of children.) In early days nature was amazingly prolific, and they made the most of it, allowing as many as three crops to come from one sowing. But the time for such careless farming has gone by. It might have been of advantage if it could turn out as did one case I knew of in recent times in that same region. I had asked a man how much his land yielded, and was told the last crop threshed forty-five bushels to the acre; but that had been volunteer. "How much," I asked, "did you get from the sowing?" The volunteer yield had fully doubled the product from the parent crop.

If at home, in Oregon, I could give much interesting data as to wheat-growing and past harvests, but these notes will furnish some idea as to the working of the combined thresher and harvester, and the cheapening of all work connected with wheat-growing on the West Coast. The Inland Empire managed to live through the panic years when wheat brought as low as twenty cents a bushel, and is happy with it at forty to fifty cents. After years of disaster—about 1896—there was a year of immense crops with fairly good prices, that lifted many to affluence who feared they were ruined. In several instances men had left their mortgaged farms to the mercy of the loan companies, and they, not foreclosing, hired the land planted to wheat, with such results that the mortgages were paid, with years of accumulated interest, and there was money to the credit of the owner, when they could hunt him up.

Wheat-growing is full of such vicissitudes, for the wheat-grower had been so successful prior to 1890 that he had often attempted the difficult feat of trying to buy all the land that joined him, to find himself disappointed in the extreme. The few late years of good crops, with fairly good prices, have done wonders for the farmers of Kansas—and for the West Coast as well. Calamity years and Populism seem synonymous terms; but "there is nothing that succeeds like success"—even in the growing of wheat!

S. A. CLARKE.

#### "Peter Parley" Again

*To the Editors of The Outlook:*

The Spectator's delightful article on Peter Parley will be read with great interest by all the young grandfathers in the land. I notice one slight error in the reference to Coburn's Arithmetic. It should be Colburn—Warren Colburn. My father drilled me in mental "sums" from Colburn's Arithmetic so that I have always been a wonder in my family. People ask, "How can you do a sum in your head so quick and never make a mistake?" and I can only answer, "Colburn."

J. H. J.



# The Outlook

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## The Anthracite Coal Strike

The strike in the anthracite coal fields gained further strength last week, and by Saturday fully nine-tenths of the miners were idle. At the beginning of the week President Mitchell, of the United Mine-Workers, strengthened his position before the public by offering to ignore the question of the recognition of his union if the operators would agree to arbitration between themselves and conventions held at one time and place representing each the mine-workers of one operator. The political bearings of the strike began to cause discussion, and there were rumors of conferences between the managers of the Republican National campaign and the financiers in control of the anthracite coal roads. Before the close of last week it was admitted by railroad officials that important concessions were likely to be made to the miners, and at the beginning of this week several companies posted at all their collieries the definite announcement of a ten per cent. advance in wages, to take effect immediately. The President of the United Mine-Workers has announced that he is unauthorized to accept any terms except those demanded by the miners at their Hazleton convention, and that no new terms should be accepted anywhere without the approval of a new convention. And at the mines of G. B. Markle & Co. the men refused to return to work pending the adjustment of local grievances by arbitration, as their contract provided. Nevertheless, there is widespread confidence that a settlement throughout the entire district will not be long delayed. As regards disorder, the history of this strike has thus far been measurably satisfactory. There have been a few instances of gross terrorism on the part of strikers and one

instance of reckless shooting on the part of deputies, but in general there has been quiet and good order, and the authorities expect soon to send home some of the State troops which were prudently despatched to the coal regions a fortnight ago.



**Political Notes** Senator Caffery's letter declining to be the Presidential nominee of the National party has led the managers of that movement to withdraw its ticket and ask its supporters to agree upon one elector in each State whose name they should substitute for the first elector on the party ticket they finally prefer to vote. In this way they hope that those who oppose Mr. McKinley's Philippine policy and Mr. Bryan's silver policy will try to record at the polls their exact attitude. They could, of course, have made a greater show of strength had they urged their supporters to adopt the maxim "Of two evils choose neither," and remain away from the polls. The managers of the movement, however, were men too much in earnest to be content with a negative expression of their views, and too sincere to intimate that the stay-at-home vote expected this year will be largely made up of their supporters. In one of the Massachusetts districts they have nominated Mr. Moorfield Storey for Congress, and they hope to secure the nomination of other Congressmen who oppose the retention of the Philippines but favor the gold standard.—Mr. Stevenson's letter accepting the nomination of the Populists eulogized Mr. Towne for his withdrawal in the interests of unity, noted briefly the essential harmony between the Democrats and the Populists in regard to taxation and finance, and discussed at length the

demand of all the fusion parties that the war in the Philippines be stopped by pledging to their people the same treatment that we have pledged to the Cubans.—Mr. Andrew Carnegie, in the current issue of the "North American Review," announces his purpose to vote for Mr. McKinley in spite of his own anti-imperialism, and ex-Secretary Carlisle has made the same announcement. Ex-Attorney-General Harmon, of Ohio, has announced his intention to vote for Mr. Bryan; and Mr. Schurz, as was anticipated, definitely committed himself to the same course in his address at the Anti-Imperialist mass-meeting at the Cooper Union in this city last week.—While the leading Gold Democrats have thus been declaring themselves for Mr. McKinley or Mr. Bryan, their candidate in 1896, General John M. Palmer, has passed away, dying of heart disease in Springfield, Ill., last week, at the age of eighty-three.



#### Kentucky Matters

The Democratic factions in the Kentucky Legislature have agreed upon a new election law which gives to each party a representative on each election board, but makes the Attorney-General the umpire for the State board, and the county sheriffs the umpires for the county boards. The duties of these boards are merely ministerial. This measure is apparently an improvement upon the present Goebel law, and the Republicans in the Legislature will not try to obstruct its passage, though none of them is likely to cast his vote in its favor. The trial of James Howard, who was charged with firing the shot which killed ex-Senator Goebel, has resulted in a verdict of guilty. The jury was similar in its composition to that which tried ex-Secretary of State Powers on the charge of conspiracy. It contained nine regular Democrats, two anti-Goebel Democrats, and one Republican. This jury agreed at once as to the guilt of Howard, and, after some discussion, rendered a unanimous verdict that the death penalty should be imposed. A new trial has been asked for on the ground that some of the jurymen were prejudiced against the accused, but the verdict of this second jury has strengthened public faith in the fairness of its predecessor.

#### Direct Primaries in Minneapolis

The most interesting and gratifying feature about the first trial of the new direct primary law in Minneapolis last week was the very large vote it brought out. The law applies to all offices within Hennepin County, in which Minneapolis is situated, and the election is held on the first day for registration. On Tuesday, September 18, some thirty-seven thousand voters registered and voted directly for candidates for nomination on the Republican and Democratic tickets. This poll was larger than the total vote cast at the State and city election two years ago, and is considerably more than half the total voting strength of the county. With so large a participation in the primary, it may be safely predicted that the law has come to stay. Now that they have had an opportunity to exercise their power, the voters of Minneapolis will never consent to any material abridgment of this right. Rather, the law is likely to be extended to other counties in the State in response to popular demand. In Minneapolis there is general satisfaction with the law among the men who do the voting. As a rule, no one is dissatisfied with its main features save the "practical politicians" and the defeated candidates who may think they would have had better luck under the old plan. Those who criticise the law adversely attack a single feature rather than its basic principle. After registering, each voter receives a bunch of ballots containing the tickets of all the parties participating in the election. This he takes into a booth, where he marks one of the ballots and folds it up with the rest to be deposited in the ballot-box. While this provision, in its lack of restraint and its complete secrecy, secured an unexpectedly large vote, the conditions were such that a great many Democrats, who had no close contests of their own, voted the Republican ticket, with the result that a former Democrat, lately turned Republican, who could not by any possibility have secured the Republican nomination in a convention, led the Republican candidates for Mayor by over two thousand, and is the regular party nominee. While it is true that this candidate secured a large number of Republican votes, he would not have been nominated had no Democrats voted for

him; and thinking men of both parties agree that each organization should be allowed to select its candidates without interference. It is difficult to determine how to prevent such a miscarriage, but several ways have been already suggested, which will still preserve the voter's right to cast his ballot when he registers, though they lessen the secrecy of his ballot by requiring some statement as to his party affiliations. That Minneapolis will, in the long run, get a better class of candidates from the direct primaries is demonstrated beyond all doubt. Already three discredited aldermanic candidates, expert politicians who would probably have secured nominations and elections under the former methods, have been summarily defeated. When he is unable to appeal to regularity and party loyalty, an aspirant for nomination with a bad record, who has to stand the scrutiny of a personal campaign for eight or ten weeks, has no easy task to defeat a clean man at direct primaries. And as the people become accustomed to the workings of the law, this fact will be very generally recognized. If, on the other hand, undesirable men get into office, the rank and file of the dominant party must bear the blame, for they can get just the kind of men they desire. No large city need now have any hesitancy about adopting the direct primary plan. The people of Minneapolis have shown that the voters will go to the primaries when they know that they can accomplish something by so doing.



**China: The Political Situation** The reports that Prince Tuan has been deprived of his office and salary and, with other high officials, marked out for trial, are confirmed by a special despatch from our Consul at Canton. This indicates that the brief madness of the Boxers is over, and either that the Emperor has again become a real power in China or else that the Empress Dowager has been frightened into abandoning the anti-foreign crusade which it is certain received support, if not inspiration and initiation, from her. This action doubtless will have the effect of strengthening the policy of America, which has been to treat with the Chinese Government *de facto*, and

to demand of that Government that it punish the guilty leaders of the Boxer mobs. The German proposal that the Boxer leaders be surrendered before peace negotiations should be entered upon was, in the very nature of things, an unsettling of hitherto accepted ideas of international law. Her new action is believed to be of a milder nature, and it is hoped that all the Powers may be brought to accept the programme, but the exact terms of the proposal have not yet been made public. The comment of the German press, however, and even of the English press, on the refusal of the United States Government to lend itself to the first proposal has been acrid in its tone. They claim that the American Government has put itself in the position of the beneficiary of the Powers, and yet declines to co-operate with those Powers; it shares the result of their efforts, and yet declines to pay its share of the expense in money or in men. That this view is unjust is self-evident. Our Government has accepted the general principle that the guilty must be punished, though it must needs reject the ways and means proposed by Germany. The outlook for co-operation between the Powers is, however, brighter than it was a week ago. As to China itself, all the Foreign Ministers at Peking have addressed informal notes to Prince Ching suggesting the return of the Emperor and his court, and the Prince has undertaken to deliver the notes. Mr. Conger reports that Yung-Lu and the Viceroy of Nanking and Wuchang will be joined to Prince Ching and Earl Li as peace commissioners for China. All except Yung-Lu are moderate, acceptable men.



**China: The Missionaries** Last week it was learned that anti-Christian disturbances had been renewed in China, especially in the south, the provinces of Kuangsi and Kuangtung being greatly disturbed. Both the Catholic and Protestant missions at Sheklung have been destroyed. The American Bible Society publishes information from the Rev. Dr. Hykes, its agent in China, which gives a hitherto hidden picture of danger, not only in the south, but also in the valley of the Yangtse. Dr. Hykes says that the attitude of the Viceroy, supposed to be friendly to

foreigners, is really doubtful; that even Chang-Chi-Tung issued a proclamation apparently intended to incite the people to massacre native Christians, or at least to make them recant. In many places in the Yangtse valley chapels are being destroyed and native Christians robbed, and apparently no attempt is made to stop the outrages. The missionaries who arrived last week from far interior places report terrible experiences. The Congregationalists crossed the desert of Gobi from Kalgan, and were over a month before reaching Russian territory. They nearly perished from hunger. The additional news reported of the tragedy at Paoting is of a nature to make one hope that the entire horrible story may never be known. Letters concerning the siege of Peking and other places have now arrived, and particular interest attaches to those from Mrs. Conger, the wife of our Minister, and from Dr. Martin, President of the Imperial University. From these it is plain that the Chinese Government adopted the policy of the Boxers and the Boxers themselves, thus setting itself against the whole world. The complicity of the Chinese Government has been fully proven in the discoveries made at the Viceroy's office at Tientsin, where receipts were found for money paid for the heads of foreigners, and receipts for rice, arms, and ammunition supplied to the Boxers.

#### In the Philippines

The most important war news of the week was that sent by General MacArthur stating that fifty-one men of Company F, Twentieth Regiment, had been captured by the enemy, together with their leader, Captain Devereux Shields. They had left Santa Cruz in the island of Marinduque by a gunboat for Torrijos, and nothing has since been heard directly from them, but rumors through natives indicate that the entire party were captured, killed, or wounded; Captain Shields was among the wounded. This is undoubtedly the severest blow inflicted on our army this season. Marinduque is an island on the south coast of Luzon, only twenty-four miles in diameter. It is garrisoned by two small detachments of United States troops, and evidently in this case the

policy of spreading out our forces thinly in order to hold much territory has been carried too far. Official reports have reached this country of the conviction by court martial of two American officers for torturing Filipino prisoners at Mariguina. They were reprimanded merely. General MacArthur comments as follows:

It is obvious that a cruel and illegal assault was perpetrated by these accused officers upon certain native prisoners—an assault not only criminal in its effect under the laws of war, but in remote consequences well calculated to inflict permanent injury upon essential interests of the Nation. . . . It is believed that the sentence of the court will be sufficiently executed by reminding Captain Brandle and Lieutenant Perkins that, by reckless defiance of the ethics of their profession, they have inflicted incalculable injury upon the interests of their country, and have also cast unwarranted aspersion upon the reputation of the United States Army for sentiments of honor and humanity.

We confess that this sentence appears to us unwarrantably light. We hesitate to criticise without fuller knowledge, but it appears to us that a "cruel and illegal assault" upon native prisoners inflicts a more serious blow upon the American cause than any act of cowardice, and on this ground, no less than upon the more sacred ground of humanity, deserves far more serious penalty than a mere reprimand.



**Lord Roberts** The appointment of Field-Marshal Lord Roberts as Commander-in-Chief of the British army is not only a clever piece of politics, but will commend itself to his admirers the world over as a notably well-earned honor. Lord Roberts entered the army nearly half a century ago, and has risen step by step through every military distinction to the top. His appointment came to him as a birthday gift from the Government. He is just sixty-eight years old. It is hardly necessary to outline the brilliant career of the author of "Forty-one Years in India," while his record in South Africa is current history. He has been an active supporter of the present Conservative Government, and during the past year has perhaps done more to strengthen it than any other man. The Conservative leaders, while grateful for such aid, have resolved to use the name of the Field-Marshal to the uttermost. Despite their expected

large majority in the October elections, they have recognized that something might well be done to make their side of the campaign resistless, and especially to meet the demand for reform in the War Office. The result will doubtless redound not only to the credit of the party in power, but also to the welfare of the British army. With the hero of India and South Africa as Commander-in-Chief, the matter of appointing a new Secretary of War to supplant the present incumbent loses much of its importance, since every one who knows Lord Roberts will have confidence that needed reforms in the army will be vigorously prosecuted under his administration.



**The Austrian Reichsrath** The gravity of the political situation in Austria still persists. A year ago Count Clary, then Austrian Prime Minister, made a special appeal to the Reichsrath (the Austrian Parliament) to co-operate in establishing normal parliamentary conditions, especially as the Government was neutral as between the different parties. This appeal, like the appeals of other Premiers, was disregarded, and the year's session was more turbulent than ever. No sovereign in Europe could have shown greater patience with the well-nigh unmanageably conflicting races which form the Austro-Hungarian Empire than has Francis Joseph II., but even his forbearance has its just limits, and the Reichsrath has now been dissolved by an Imperial rescript. A succinct commentary on its existence of nearly four years is that it passed one solitary bill. Elections for the new Reichsrath will not take place until next January—a contrast to the custom in England, where the Queen's decree of Dissolution was published only two weeks before elections to a new Parliament would begin. Dr. von Körber, the present Prime Minister of Austria, has already issued the governmental election manifesto, and, as in the case of Count Clary's appeal, emphasizes the main cause of all the trouble, the quarrel over the official language decrees in provinces where two languages are spoken. Decrees such as those establishing the official language in Czech-German Bohemia are merely provisional. The Premier therefore appeals

to all Austrian electors to protect their economic interests by seeking members to the Reichsrath who will not deprive constitutional institutions of their worth by continually hindering Parliament in doing the work for which it was created. It is disheartening, however, to note the tone of nearly all the Austrian papers on this subject. The same cynicism and hopelessness of any change characterizes them, whether Conservative or Liberal, whether Clerical or Socialist. If the new Parliament should prove as impracticable as the one just dissolved, the Emperor, so it is rumored, has promised to establish a new constitution by decree.



**Indian Famine Notes** Now that the Indian famine has been practically ended, though its painful sequels have not, by the advent of the long withheld rains—too copious, indeed, in some parts—an instructive account of things done and not done is being taken. Perhaps the most impressive fact that appears is the contrast between the activity of relief work proceeding from Christian sympathy and the neglect or refusal of succor by Hindus well able to contribute it to their perishing countrymen. As Hinduism has its missionaries laboring to propagate it in this country and elsewhere in Christendom, it is right that the contrasting facts should be stated. America has contributed a million dollars to the sufferers. Germany has also contributed—we know not how much. British charity, though heavily taxed in the South African war, has given \$1,700,000. The Government of India has spent \$65,000,000 in relief work. The Viceroy and other British officials have given freely. A few of the native princes and rulers have given large sums. On the other hand, the educated, English speaking Hindus have held aloof. The Indian correspondent of the New York "Times," writing in August from Simla, says that the great want in all the suffering districts has been more Europeans for administrative work, it being impracticable to rely on the natives, however highly cultured. These latter, who are conspicuous at conventions in denouncing British tyranny over a poverty-stricken country, "have not contributed one cent," and have made

themselves conspicuous by absence from the work of charity. Many of them are very wealthy, but appeals to their sympathy have been in vain. As a specimen of the sort of religious interest that did affect them, the "Times" correspondent says that these same wealthy Hindus devoted themselves to saving the lives of sacred fish and alligators from a pond in the district of Ahmedabad near the north-west coast, which showed signs of drying up, and spent thousands of rupees in transporting them some distance to a river. Furthermore, in the scarcity of medical aid due to the calling off of so many men to the African war, qualified natives uniformly refused to risk their lives by attending cholera patients, while the few English physicians in the field were working their hardest, and several missionaries worked themselves into their graves. On one hand, this lack of human sympathy is a logical result of Hinduism, whose speculative theology is so fixed in contemplation of the infinite that human interests shrink in its view to zero. On the other hand, it furnishes those who fortunately live in lands where theology makes account of human worth with the crucial test for a comparison of Hinduism with Christianity—"by their fruits ye shall know them."



Professor Briggs  
on Irenica

Union Theological Seminary in this city began its sixty-fifth year with encouraging prospects. The ecclesiastical boycott and its own newly introduced merit system, insisting on a high standard of scholarship, have reduced its numbers in recent years. The entering class this year, however, was a third larger than last year. The opening address was given by Professor Briggs on "The Principles of Christian Irenics," before an audience that filled the chapel. He described Irenics as a new theological discipline, the apex of Christian theology, aiming at the elimination of discordant elements from Christianity. It finds in comparing the creeds both a consensus and a dissensus. As the antipodes of Polemics, which insists upon its own partial view, Irenics refuses at the outset to regard any one statement as final. Its task was described as: (1) To determine, in the light of Scripture,

Authority, and Reason, what are the essentials of Christianity. (2) To determine what is Catholic, *i. e.*, what Christianity *as organized* stands for. One may be Christian and not Catholic, or *vice versa*. (3) To determine the Christian consensus, the accord of various types in the Catholic Church. This is not the same as orthodoxy; there are various orthodoxies. The only orthodoxy identical with the Christian consensus is that of the Apostles' and Nicene Creeds. (4) To study also the dissensus, for such discovery of obscured truth as tends toward concord. Dr. Briggs here criticised the opponents of theological reformation, and declared that Protestant scholasticism, insisting upon irreformable dogma, was doing what it could to push the Holy Spirit out of the Church. The Protestant creeds of the sixteenth and seventeenth centuries had been generally cast aside as inadequate, and in a few years would retain no authority. Irenics was, therefore, supremely necessary in this time of transition, caring as it does solely for truth. Among the requisites of Irenics Dr. Briggs named: (1) Courageous devotion to truth. Many dared not face the odium springing from theological partisanship. (2) Sympathy, without which no type of Christianity could be fairly estimated by an outsider. Among American Methodists, British Anglicans, German Lutherans, and Catholics in Rome, he had come into such sympathy with each as to avow himself a laborer for the organic reunion of all. (3) Comprehensiveness, inclusive of the peculiarities of type inevitably arising from differences of temperament and of national or racial characters. Dr. Briggs earnestly maintained that the bane of Protestant theology is its provincialism, and intimated that it needs some correction from the Catholic side. But, said he, the ideals of Irenics will not soon be realized, and so its task finally requires patience, as God himself is patient, and love, which shall preside in the consummation as faith in the beginning. The association of Professor Briggs in the public mind with recent sharp controversies, in which, however, he has been the defendant, lent peculiar interest to his presentation of such a theme as Irenics. But it is matter of history that some great soldiers have been great haters of war.

**The Roman Catholic Young  
Men's National Union**

Last week, in the Park Theater, Borough of Brooklyn, New York City, there took place the Convention of the Roman Catholic Young Men's National Union. The most interesting discussion was that concerning the recent proposition put forth by Bishop McFaul, of Trenton, looking to the federation of all Roman Catholic societies in the United States; and an important address on this subject was made by the Rev. Dr. F. H. Wall, pastor of the Church of the Holy Rosary, New York City, and President of the Union. He declared that Roman Catholics are discriminated against, although they simply demand their rights under the Constitution. He instanced the Indian school question. The United States Government, said Dr. Wall, entered into a solemn covenant with the authorities to the effect that, if the Church established, built, and equipped schools, and furnished teachers, the Government would maintain them; but the agreement was not fulfilled. Other religious denominations which had built schools have relinquished those schools to the State, but Roman Catholics will not do this and still keep on teaching. The appropriation for the schools, he added, which the Government makes yearly, is very small, and is continually decreasing. Dr. Wall then instanced the looting of Roman Catholic churches in the Philippines by the American troops, and claimed that some of the sacred relics from those churches are now exhibited in shop windows in Fulton Street, New York City. He regretted that no Roman Catholic had been appointed a member of the present Philippines Commission, notwithstanding the fact that the Commissioners were sent as emissaries of the United States to a Roman Catholic country. The remedy for alleged grievances, in the speaker's mind, would not seem to be so much the attempt to right them at headquarters as to amalgamate all Roman Catholic societies into one federation. Some of the societies included in the proposed union are, the Roman Catholic Knights, the Knights of Columbus, the Roman Catholic Benevolent Legion, the Ancient Order of Hibernians, and the Roman Catholic Total Abstinence Union of America. This address appears to

us to afford a curious illustration of the difficulty which certain Roman Catholics have to understand that separation of Church and State which is fundamental to the Republic. Every other denomination has accepted, and most of them have urged, the dissolution of the partnership between Church and State in Indian teaching. And if it be true that Roman Catholic churches have been looted by American soldiers—a statement which has been denied on Roman Catholic authority—this is a crime against humanity which the whole Nation is equally interested to punish if the offenders can be discovered.



**The Westminster  
Confession**

Three particularly interesting Presbytery meetings have just been held to take action concerning the proposed revision of the Westminster Confession. The first was held by the Presbytery of Buffalo at East Aurora, N. Y. Replying to the questions submitted by the General Assembly concerning the desirability of a substitutional and shorter creed concerning "the things most surely believed among us," the vote was 32 in favor of a change to 19 against it. The second Presbytery meeting to which we refer was that of the Presbytery of Monmouth at Freehold, N. J., the vote standing 38 against revision to 19 favoring it. A third meeting was that of the Presbytery of New Brunswick at Trenton, N. J. Two Princeton professors, the Rev. Drs. Warfield and De Witt, led the opposition to revision, while its advocates were the Rev. Dr. Duffield, of the University, and the Rev. Dr. Kennedy, of Trenton. Dr. Duffield wanted every elder to go home and read the Westminster Confession, and then say whether he could find in it a single statement of the love of God for the world. Despite this appeal, the question on the resolution to revise was defeated by a vote of 16 to 43. It may be that many of those who voted against revision will one day vote for it, resigning themselves to the opinion of the "Herald and Presbyter"—"If the Confession is ever changed, it will not be in the interest of intellectuality, spirituality, or real piety, but simply out of consideration of the fact that there are so many who are not sufficiently

disciplined to think up to its level, and so many who are morally unchastened and liable to blasphemy." With this view, they still think the time not ripe for them to condescend and to humble themselves as much as seems almost necessary, in view of the infirmities of their fellows; on the other hand, they would undoubtedly stoutly aver, with the paper above mentioned, that the Presbyterian Church "is not willing that infidels should be denominated as the world's thinkers," and that the Church "will not tolerate the claim of those who are disciplined for propagating a false doctrine, that they suffer because the Church will not permit them to think." At a later date we shall give a summary of the replies of the Presbyteries to the Committee's questions.

#### Church Arrayed Against Police

A sensational incident occurred at the annual Convention of the Diocese of New York last week. Charges of heaping indignities on the clergy of the Pro-Cathedral in Stanton Street were made against the captain of the neighboring police station and the inspector of the district. A resolution was unanimously adopted requesting the Bishop of the diocese to investigate these indignities, and, if just cause be found, to take formal protest in the name of the Church to the Mayor of the City of New York. In putting the question to the Convention, Bishop Potter remarked:

I am profoundly thankful to Dr. Huntington and the rector of the Church of the Intercession for bringing this matter to the notice of the Convention. Some one might think that this resolution was introduced at my request, but that is not so. It was my intention to let the matter rest until the close of the political campaign, fearing that we might be charged with playing politics. We have a double duty, a duty as churchmen and one as citizens. If the awful conditions this metropolis shelters were known to men, there would be such a storm of indignation as would shake the entire social structure.

It is understood that, at the complaint of the clergy concerning those who waylaid young men and women at the very threshold of their homes, the police authorities remarked that if the clergy did not like the existing condition of things they could move out, and that no attempt would be made to change the outrageous state of

affairs. The whole matter is apparently only one more proof that the police government of New York City is in active sympathy with the vice which corrupts it. The resolution of the Diocesan Convention outlines the only true course of procedure, the ignoring of the Police Board and a direct appeal to the Mayor of the city.

Count Tolstoi Last week, at Lausanne, Switzerland, a circular was published purporting to be a secret document addressed by the Metropolitan of Kiev to the archbishops of the Russian (Greek) Church, virtually depriving Count Tolstoi of the privileges of its communion. The circular declares that the famous novelist and social reformer is an avowed enemy of the Church, and that, unless he recants, the Holy Synod will prohibit the celebration of all divine services and expiatory masses in the event of his death. At various times since the publication of "Anna Karénina," twenty-two years ago, rumors have been rife that the Russian ecclesiastical authorities were about to take action looking toward the excommunication of Count Tolstoi, and these rumors were confirmed by the fact that the circulation of some of the novelist's writings was forbidden by the Russian censors. It is believed that his "Commentary on the Gospel," "My Religion," and "My Confession" were especially obnoxious to the Russian ecclesiastics; nor is this strange, since he is a severe critic of Greek Christianity. More than that, in his latest novel, "Resurrection," he denies some of the fundamental dogmas, not only of the Russian Church, but of Christianity. While he reveres the Founder of Christianity, he repudiates both the ethical and the doctrinal interpretations current in the churches of our time.

#### The American Board of Commissioners for Foreign Missions

It will be gratifying intelligence to all Christians, but especially to all Congregationalists, to learn that the receipts this year of the American Board of Commissioners for Foreign Missions have not only paid its entire running expenses, but have also paid the additional amount, twenty



thousand dollars, made necessary by the extraordinary conditions in China and in India, and have also made a reduction of nearly six thousand dollars on the debt. Moreover, this result is reached without including what has been received and pledged for the Twentieth Century Fund. The increase in receipts this year amounts to nearly a hundred thousand dollars. The annual meeting of the Board will be held in St. Louis October 10-13, and promises to be one of the most interesting and important in its long and impressive history.



**Charles Merle d'Aubigné** All Americans interested in the progress of French Protestantism, but especially those who have profited by a notable history of the Reformation, will be gratified by the announcement that the Rev. Charles Merle d'Aubigné, a son of the distinguished historian, is about to arrive in this country, and that his mission of three months will be an advocacy of the evangelization of France. To this mission he brings a thorough acquaintance with that work, and he possesses a prime necessity for his American undertaking in his exceptional understanding of the English language and ability to express himself in it. He believes, as do many, that no Roman Catholic country offers such an open door for the Gospel as does France; French Protestants are unable to respond to all the calls coming from communities which want the simple Protestant faith. The missionary will work while here under the auspices of the Franco-American Committee of Evangelization, the President of which is the Rev. Dr. Burrell; the Committee's office is at No. 22 East Sixteenth Street, New York City. Corresponding to this is the Comité Franco-Américain, with headquarters in Paris, and uniting all the Huguenot churches in France. These committees call attention to the fact that the work of French Protestants, like the regular home missionary work in our own land, takes on a character of permanence, through the establishment of regularly organized churches, the erection of substantial ecclesiastical edifices, and the maintenance of settled resident pastors. The Protestants of America should not fail in helping the

French Huguenots to give back to France her heritage of the Gospel of which she was robbed amid the horrors surrounding the massacre of St. Bartholomew's Day, more than two hundred years ago.



#### The National Prison Congress

No session of this Association has ever been so marked in certain ways as the one held last week in Cleveland. One of the special characteristics was the amount of time given to plans for scientific study of prisoners. If these plans are carried out, there will be few better places for sociological and psychological investigation than in the great prisons of the country. Another feature was the international character of the meeting. In addition to delegates from Canada and Mexico, the latter of whom made an admirable report on the prisons of his country, one evening was devoted to a report of the International Prison Congress, lately held in Brussels, by the Rev. S. J. Barrows, the member for the United States of the International Prison Commission. More than twelve hundred pages of printed matter, in the shape of reports on penalogical matters, were presented on behalf of the United States at Brussels, instead of the meager thirty pages sent for the last International Prison Congress, five years ago. Among the most valuable papers read in Cleveland was one by Mr. Eugene Smith, of New York, whose computations on the "Cost of Crime" gave some startling figures. Every year shows more clearly that prison wardens are doing more to improve the men under their charge, so that there are fewer recidivists. Much more attention is also paid to the study of preventive measures than the Association used to devote to that subject. There were excellent papers on prison discipline, and good, earnest discussion, in one of which a man who had served several terms in prison unexpectedly took part. A hearty vote was passed regretting the resignation of Z. R. Brockway, of Elmira, and expressing the warmest confidence, respect, and affection. Two other declarations were made by the body—an increasing belief in the absolute necessity of the indeterminate sentence, to be applied to all prisons and reformatories, coupled with an equal need for

permanent tenure of capable officials, and the desirability of a reformatory for women in every State. It is rather a humiliation, for instance, to Massachusetts, which proudly boasts the finest prison for women in the world, to know that there are as many women in Massachusetts jails and workhouses as there are in her special prison. The original plan was to have *all* women who are prisoners under the care of women. If the foremost State in this particular falls so far short of her own ideals, what must be the condition of imprisoned women in States where little attention is paid to their proper care! There is to be a strong effort to secure a State reformatory for women in Pennsylvania the coming year. The women's prisons of Indiana, Massachusetts, and New York were represented by their superintendents. The chaplains, of whom many were present, not only gave several papers themselves, but heard two at their special meeting which were full of thought—one on "The Chaplain's Work from a Pastor's Point of View," by Dr. F. A. Gould, of Mansfield, and one by Dr. F. H. Wines on "Certain Proposed Drastic Remedies for Crime."



#### Rest-Rooms for Farmers' Wives

The rest-rooms for farmers' wives which have been established of late furnish opportunity for mutual helpfulness and companionship between the residents of town and country. The main object of these institutions, which belong essentially to the progressive West, is making people comfortable, but the intellectual and social side of the question is also met. For a few years past social pavilions have been erected at many of the Western State fairs. Chippewa Falls, Wis., and Albert Lea, Minn., were pioneers in this movement, which is gradually reaching other towns which see the usefulness of providing a temporary rest-room. To Rochester, Minn., is accredited the honor of opening the first permanent rest-room in the West, and possibly in the States. A homelike room in the business part of the city is furnished with cozy chairs, lounges, books, and magazines. Here country women are invited to stop when in town on a day's shopping excursion, and every convenience is provided necessary for the welfare

of the woman who has ridden many miles to town. The comfort of this room appeals strongly to this class, especially to the mothers with tired children. Other Minnesota towns have undertaken similar work. For instance, Anoka, Minn., is a small town surrounded by a large farming district, and this place has a flourishing rest-room, which was started two years ago. A Woman's Exchange in connection pays the matron's salary, and tea and coffee are served for the nominal price of three cents. Winona, Northfield, and Faribault, all in the State, have undertaken similar work with success. Following closely in this work, Eau Claire, Wis., boasts of a room whose guests average forty-five a day, and York, Neb., Burlington, Kan., and Joplin, Mo., have resting-places provided for their country sisters. The latter place is situated in a mining district, and the miners' wives eagerly avail themselves of the room's privileges. Convinced of these successes, the Town and Country Club of Piqua, O., has opened well-equipped rest-rooms. The Club is under an efficient board of managers, and hopes to broaden its field as in Rochester, where sewing-classes are conducted and interest taken in traveling libraries. Some of these rooms are self-supporting, others are under the management of women's clubs, and in some cases financial aid is given by merchants who contribute with the idea of building up trade. That they foster a spirit of friendliness between town and country women is shown at a recent meeting of the State Federation in one of our Western States, where country members came twenty-five miles to attend the session.



**Rebuilding in Turkey** The Board of Trustees in Boston of Euphrates College, located at Harpoot, Eastern Turkey, has just received a despatch from President C. Frank Gates, from Harpoot, that permission to reconstruct the buildings destroyed by the Turks in the autumn of 1895 has just been passed over by the local government. Some five months ago it was widely announced in the press despatches from Constantinople that the Government, after more than four years' delay, had granted permission to rebuild these buildings. A document purport-

ing to be a copy of the imperial permission was handed to President Gates giving permission to build a "few teachers' rooms," which was interpreted by the local officials as meaning no more than five. The *Chargé d'Affaires* at Constantinople took the matter up vigorously, and, after four months of earnest diplomatic effort, the original permission has reached the college authorities. It is a very gratifying document, apparently granting all that was asked, with one unimportant exception. This permission to reconstruct the destroyed college buildings is not accompanied by the indemnity money for the ones destroyed. The American trustees who hold the permanent funds of the College have already advanced as a loan, for purposes of building, all the available funds in their possession. This is in no way adequate to reconstruct the college. The indemnity is absolutely essential to the use of the building permission obtained with so much difficulty. The College schools in all their departments, including the primary, have enrolled this year over eleven hundred pupils. To provide for this number of pupils several private buildings have been rented, and the schools conducted under great difficulties and at increased expense and diminished efficiency. When the College was attacked in November, 1895, there were less than six hundred pupils in attendance. The College is not a free school, but a large tuition is demanded and collected. It is the only higher educational institution for above five millions of people of different races.

**Thomas G. Shearman** Mr. Thomas G. Shearman, whose death, at the age of sixty-six, took place after a brief illness on Saturday last, was identified with this journal in its early history under Henry Ward Beecher, and, though never directly responsible for either its editorial or its business management, was always vitally interested in its well-being. By profession a lawyer, he was by temperament a reformer, made so, not by a desire to constitute his conscience a law for others, such as makes one type of reformer, and a very disagreeable one, but by an interest in his fellow-men which made him eager to right every wrong he saw,

and an unhesitating confidence in the certainty of the remedy which he wished to apply. This made him an anti-slavery man before the war, an advocate of a policy of trust toward the South after the war, later a warm advocate of absolute free trade and direct taxation, an ardent supporter of the Single Tax, of Civil Service Reform, and of Municipal Reform in its various phases. His "Natural Taxation" is a more scientific though a less popular book than Henry George's "Progress and Poverty," and its challenge has, in our judgment, never been successfully met. The same spirit of humanity made him the determined opponent of Calvinism, and, with his faith in the supremacy of love, a Universalist in his theology, though always an active member in the Congregational Church. Known to the world as a successful lawyer and an uncompromising reformer, he was known to his personal acquaintances as a steadfast friend, whose generosity was boundless, but who in his giving always shrank from publicity. He was at the time of his death, and had been for many years, a trustee of Plymouth Church, Brooklyn, and the Superintendent of its Sunday-school.



## The Basis of Government

*To the Editors of The Outlook :*

In your editorial columns of September 15 you say : "The Outlook does not believe that governments rest upon the consent of the governed." May I ask, in this connection, upon whom, or upon what, you do believe governments justly rest? If the people do not, and should not, control in framing and maintaining the governments designed to rule over them, then it must be that "the divine right of kings," or, what is the same thing, the right of a class, to rule is the true theory of government. Theoretically speaking, there is not a government under the sun, except dependencies, from a despotism to a republic, where the ruler did not get his power primarily from the people. It is true that in many instances the chosen ruler has usurped powers not originally granted, and on the ruins of a once free country founded a despotism. And this is the danger to all free people—is the greatest danger to America to-day.

WILLIAM WHITSON.

Asheville, N. C.

Just government rests neither upon the edict of a few strong men nor upon the consent of the many; it rests upon the law of God. No government is just which does not conform to the law of God. No

edict of one or few or many or all can serve to make it just if it does not so conform. The will of a majority approving did not make the crucifixion of Jesus Christ, or the execution of Socrates, or the establishment of the Inquisition in Spain, or the maintenance of slavery in the United States, just. The fact that the people of Santiago consented to unsanitary conditions, under which thousands of men, women, and children died before their time, did not make the existence of those conditions just. They had an inalienable right to live, that is, a right which they could not alienate, and no acquiescence on their part in conditions which caused their needless death made the government just which suffered those conditions to continue.

There are certain great natural laws—as of light, heat, electricity. Man does not make them and cannot unmake them. All material civilization is based upon his understanding them, conforming his life to them, making use of them. So there are certain great moral laws of the social organism. They are inherent in the divine nature; and in man's nature because man is of kin to God. They are absolute, eternal, indestructible. Man can neither make them, nor unmake them, nor modify them. They rest neither upon the edict of one nor on the consent of many. They are equally divine and authoritative whether men consent to them or dissent from them. All moral civilization is based upon man's understanding these laws and shaping his life in conformity with them. If the community understands these laws and conforms its life to them, it will be prosperous; if it does not, it will be unprosperous. In the former case the government will be just because it will be in accordance with these divine laws; in the latter case it will be unjust because it does not conform to these laws.

Human governments are, or ought to be, attempts to ascertain what these laws are and to adapt the life of the community to them. They are generally more or less awkward and blundering attempts. Sometimes, perhaps we should say often, no such attempt is made; the governing power, whether monarchical, oligarchic, aristocratic, or democratic, imagines that it can make laws. Disaster always has

and always will follow such attempts. And the disaster will not be one whit less if the attempt is made by a sovereign people than if it is made by a sovereign Cæsar. The despotism of the Red Terror, which was founded on the will of the majority, was as cruel, as unjust, and as disastrous to the people as the despotism of the Old Régime. "For myself," says De Tocqueville, "when I feel the hand of power lie heavy on my brow, I care but little to know who oppresses me; and I am not the more disposed to pass beneath the yoke because it is held out to me by the arms of a million of men." History abundantly confirms De Tocqueville's sentiment, and disposes of the sentiment borrowed from Rousseau that just governments rest upon the consent of the governed. The rest of the philosophy of Rousseau has long since been abandoned by thoughtful men; the imagined history on which he based it has long since been disproved by scholarly research. This relic of an exploded philosophy is no better worthy of our reverence because it is found inserted in a parenthesis in the Declaration of Independence. An age which refuses to regard the Bible as a final and infallible authority will not consent to regard incidental phrases in the Declaration of Independence as final and infallible. Just governments rest on conformity with the laws of God. "The seat of law," says Hooker, "is in the bosom of Almighty God." The Outlook has said all this over and over again, but since the question is still repeated perhaps the answer ought to be repeated.

A righteous democracy is simply one way of ascertaining what are the laws of God, and of conforming the life of the community to them. In democracy a large proportion of the community—in America about one in ten—participate in this endeavor. The other nine-tenths are under the government of this one-tenth. This method has two great advantages over all other forms of government. As all classes participate in it, the dangers of class legislation are materially reduced; and class legislation is one of the most fruitful causes of unjust government—that is, of government inconsistent with the divine laws. Moreover, the people who make the laws in a democracy are the ones most likely to suffer from bad laws;

suffering is a great education; thus democracy tends automatically to correct the evils which it inflicts upon itself; it is, therefore, of all forms of government the most educative. But when class legislation is permitted in a democracy, as it sometimes is permitted, and when, despite the evils which bad government inflicts on the common people, the common people continue it, the government is not made just by their consent. The people of Pennsylvania for years have consented to a corrupt rule under Quay; the people of New York City consent to blackmail under Croker; but the public consent has not made the government either of the Quay Republican ring or the Tammany Democratic ring a just government.

The principle here enunciated furnishes a reply to two other questions addressed to us by correspondents whose letters we publish on another page. In the judgment of *The Outlook*, the destruction of the Spanish fleet in Manila Bay and the subsequent treaty with Spain have combined to make the United States responsible for the protection of persons and property in the Philippines. We are not responsible for persons and property in Finland, and therefore, however great our sympathy with the Finns, we have no call to interfere with injustice perpetrated there. We are responsible in the Philippines; and this responsibility is recognized by the Democratic no less than by the Republican party, since its platform in terms declares it to be our duty to establish there a stable government. But if we have any responsibility, it is to establish a just as well as a stable government—that is, a government in conformity with the divine principles of justice and equity. The worst thing we could do would be to establish a Filipino government without seeing that it is just, and then stand guard about it to protect it from foreign attack if it is unjust to foreigners, and (as Mr. Foreman has proposed) against domestic attack if it is unjust to its citizens. This would be the worst thing, because it would prevent the people from learning by experience. The next worst thing we could do would be to govern the Filipinos as the Roman Emperor and the Roman Senate governed a Roman province. This is imperialism—the government of a great body of the

people by one man or a few men, or of other classes by one class, or of one community by another independent and separate community. This in all its forms *The Outlook* has condemned and resisted, and expects always to condemn and resist, in whatever form and under whatever guise it makes its appearance.

The best thing we can do is to help the Filipinos to form a government of their own, and while they are doing so, under our guidance and direction, to protect them alike from foreign and from domestic enemies. This is what America is trying to do, and this is not imperialism. While a military oligarchy still holds sway in parts of the islands, and encourages anarchy and assassination in other parts, America has sent some of her best and ablest citizens to the islands to help the Filipinos who are willing to accept our help to form a self-governing community; these Commissioners have been officially instructed to organize first town governments, then provincial governments, last of all a centralized government to grow out of the others; in doing this to maintain those essential principles of human rights which the experience of the past has proved to be in accordance with the divine laws and which are incorporated in our Bill of Rights and our Constitution; to follow as far as possible the methods already proposed or accepted by the people themselves; to give preference to natives in selecting officials to administer the government; to recognize and respect their customs, fashions, and even their prejudices; to establish and equip schools for their better instruction; in short, to build up a self-governing community among them upon principles of justice and equal rights, leaving the question of the relation of that community to the Nation which has been its nursing mother to be settled in the future, when the community has come to its consciousness and is able to express its choice. It is quite legitimate to question whether such an undertaking as this is practicable, or to argue that a Republic like our own is incompetent to do so beneficent a work, or even that, in the nature of the case, it is a task impossible; but to call this procedure, as it is defined by President McKinley in his instructions to the Commissioners, imperialism, to class it with the government exercised by im-

perial Rome over her provinces, by the Czar over Siberia, or even by England over Egypt or India, appears to us a singular misuse of language, since it confounds political processes essentially different.

And this appears to us to answer the question of another correspondent who thinks he discovers inconsistency between the present position of *The Outlook* and a past utterance of its editor-in-chief which he quotes, and which we reprint with his letter. To us they do not seem inconsistent. Mr. Carl Schurz has challenged defenders of the present Government "to show in the whole history of the world a single act of perfidy committed by any Republic more infamous than that committed by Mr. McKinley's administration against our Filipino allies." The *Outlook* meets this challenge with another. When before in the history of the world has a great Nation delivered at its own cost a helpless community from an oppression under which it has long suffered, in the treaty consequent upon victory has reimbursed the oppressor the money expended by him in real material improvements, has promised the vanquished nation all the trade advantages it derives itself from the conquest, has protected the liberated people from threats of foreign powers and from the greater peril threatened by that anarchy which almost invariably follows the sudden overthrow of despotic power, has sent highly trained teachers to open schools and organize a system of public instruction, has selected men from its best citizens and sent them with instructions to aid the community in organizing its own system of self-government, has pledged itself to give the preference to natives in all appointments to office, in all this beneficent work has insisted on nothing except that the rights of civil and religious liberty shall be preserved, and from first to last has demanded for itself no promise or guarantee of any commercial preference or advantage of any kind whatsoever? For a great Republic thus to undertake the education of a childlike people such as the Filipinos, help them organize their institutions of self-government, and guard them against assault, while the process is being carried on, both from within and from without, appears to us a new and noble stage in the development of human brotherhood.

## Two Scholars

Two men have recently died whose services to education ought not to be overlooked, and whose aims were so distinctly intellectual that they deserve emphasis in a time which is generally characterized as largely commercial. Dr. Henry Sidgwick, widely known to the English-speaking world, not only for his valuable contributions to the literature of politics and of ethics, but for his services to Newnham College at Cambridge, of which he was the head, was one of those men the presence of whom in large numbers in England gives distinction and dignity to English life. He was a scholar of great acquirements, a thinker at once lucid and profound, a successful lecturer, and a man of academic spirit and marked social gifts. More than thirty years ago Professor Sidgwick suggested a comprehensive scheme of lectures for women in Cambridge. Girton College had then been recently established at a sufficient distance from Cambridge to be within reach and yet to be outside the old university town. It proposed to have an academic life of its own, although one of the most venerable of English universities was within easy walking distance. The higher education of women had already attracted wide attention in England, and had borne fruit in other ways besides the establishment of Girton College. Dr. Sidgwick's plan for taking advantage, on behalf of women, of the resources of scholarship accumulated at Cambridge secured the support of a number of very influential people. In 1871 sufficient funds had been raised, a house was opened at Cambridge, and Miss Anne J. Clough, the sister of the poet, became its head. In three years the college had outgrown a rented house, as Barnard College outgrew one in this city; the committee became a stock company, about \$50,000 was raised, and in 1876 the students in the care of Miss Clough moved into a building which had been erected for their own purposes, and Newnham College began its influential career. Four years later another hall was added to the accommodations for the college, and Dr. and Mrs. Sidgwick, who were equally devoted to the enterprise, made their home in the new hall. Miss Helen Gladstone, a daughter of Mr.

Gladstone, succeeded Miss Clough as Principal. In 1888 a third hall was built, and Newnham is now adequately and beautifully housed on the outskirts of Cambridge, and has made its place among the higher institutions of learning in England. Its success has been due in no small measure to the wisdom, the ability, and the devotion of Dr. and Mrs. Sidgwick. Dr. Sidgwick's "Elements of Politics" and his "Methods of Ethics" have been widely read. His intellectual influence has been one of the definite powers in recent English life.

Professor Thomas Davidson, although a Scotchman by birth, and a graduate of a Scotch university, had for many years identified himself with teaching work in this country. In the earlier years of his life he taught in the harness; in the later years he was a free lance. Like Mr. Denton J. Snider, with whom he was at one time associated in teaching work, Professor Davidson represented the humanist modified by the new conditions of modern life. His intellectual curiosity was insatiable; there were few fields of knowledge in those aspects which bear upon human culture which he had not investigated. His power of assimilation was as great as his capacity for work, and he lived in the phases of thought through which he was passing. At one time he was saturated with Hebrew thought, at another with Oriental thought, at still another with early Italian, and at a fourth with German thought; and in whatever phase of culture he found himself at work he was absolutely absorbed. He was a man of acquirements and intellectual energy rather than a man of vision and inspiration; but he had great power of setting men and women afoot in the field of intellectual investigation. The work in which he was deeply interested at the time of his death, among the Russian Hebrews of this city, will be as well worth remembering as anything he did. Two years ago, under the auspices of the People's Institute, he began a series of lectures in East Broadway which brought him into close touch with a great many young men and women, and he became so deeply interested that he organized a class in history and sociology which he taught for many months without remuneration. At a time when so many young men and women of the working classes are in revolt, more or

less bitter, against existing institutions, when so many panaceas are presented to them as specifics for the social and industrial evils of life, Professor Davidson's aims in his work are well worth considering. He saw clearly that the problems of the working classes are not to be settled by a readjustment of conditions; that something more is needed for the development of the full life of men and women than better conditions for work and better conditions for outward living. Professor Davidson understood that men live by culture—that is to say, by the knowledge of what humanity has done, and by the unfolding of the spirit—as well as by the work which they do with their hands. He defined his purpose in these words:

In the discussion which followed the course of lectures on "Problems which the Nineteenth Century Presents to the Twentieth" . . . I had come to know to some extent the character, aspirations, and needs of the young people whom I undertook to instruct. I saw that they were both able and earnest, but carried away by superficial teachings of a Socialistic or Anarchistic sort, greatly to their own detriment and to that of society. My first object, therefore, in taking up the class was to induce its members to study and think out carefully the great problems of sociology and culture in accordance with the historic method, and so to impart to their minds a healthy attitude toward society; to do away with the vengeful sense of personal or class wrong, and to arouse faith in individual effort and manly and womanly self-dependence. I desired, moreover, to give them such an outlook upon life as would lift their lives out of narrowness and sordidness and give them ideal aims. Finally, I wished to train them in the use of correct English, both written and spoken. My method of instruction consisted in gaining their confidence, and in making them do as much as possible. I also tried to impart impetus and give direction. In spite of a little distrust on their part at first, I soon gained their confidence and even their affection, while they performed the tasks set them with a will and perseverance that were really admirable.

As a result of the diffusion of these ideas, the members of Professor Davidson's class not only studied stenography, but Greek and Latin and philosophy. They not only gained a better preparation for earning a livelihood, but they gained what was still more important, a larger and more intelligent view of life, a wider and more adequate conception of what society is in its history and organization. Such work, conceived in such a spirit, ought not to be forgotten, either as the contri-

bution of an individual man to American civilization, or as an example of a kind of work the value of which social reformers do not always adequately recognize.



## Queen Margaret's Prayer

A sudden blow, and the good King has slipped from his wife's side, leaving her bereaved. Her soul cries out in its agony to the Great Comforter, and Italy responds with a deep Amen to her simple prayer :

"O Lord, he did good in this world ; he cherished rancor towards no one ; he always forgave those who did him wrong ; to his last breath he sacrificed his life to duty, to the good of his country, and he studied ever how best to fulfill his mission. Because of his dear blood issuing from the three wounds, because of his works of goodness and justice accomplished in his life, Lord, merciful and just, receive him into thy arms, and give him eternal peace."

But the Church of Rome will have none of this prayer. In a published edict the Vatican declares that it has "tolerated" the funeral of the late King ; but "as to the prayer, composed in a moment of supreme and pitiful anguish, a prayer not conforming to the laws of Holy Liturgy, it cannot be, nor has it ever been, approved by the supreme ecclesiastical authority." Protestantism, too, would doubtless criticise this prayer, for is it not a "prayer for the dead," and does not Protestantism disallow prayers for the dead ? Orthodoxy would criticise, if not disallow, it ; for in this prayer there is no confession of sin, and mercy is sought because of the merits of the King, not because of the merits of his Saviour, and the blood which is pleaded is his own blood, not that of the Crucified One. Rationalism also, while it would not disallow this cry of a woman's anguished heart, and might even smile indulgently upon it, would not conceive that it furnished any other relief than that afforded by a mere outlet for pent-up emotion. It would not conceive it possible that in the Infinite and the Eternal there could be succor in such an hour for one who is but an insignificant mite on a grain of sand in the great universe.

From the conventional narrowness of the ecclesiastic and the theologian, and

from the cold philosopher who refuses to take counsel of his own best impulses, an appeal lies to the common heart of humanity. When at Andria, in the midst of the memorial service, the Bishop announced the Papal edict prohibiting the use of Queen Margaret's prayer, the people, mostly Romanists, arose in a body and left the church ! Wise people ! Their instincts conducted them more unerringly and nearer to the heart of their Father than their ecclesiastical leaders could conduct them. For the prayer to which the heart of humanity responds with outgoing pity will not appeal in vain to Him who is the fountain of all pity. The Father is not so hedged about with etiquette that he cannot be approached except in conformity to the "laws of Holy Liturgy ;" nor so coldly philosophical that he cannot hear and heed the cry of his child for the husband and lover who has been suddenly summoned from his wife's presence into the impenetrable unknown ; nor so steeled against the common and instant instincts of sorrow that he will not listen to its speech unless it pleads its cause in accordance with standards which theology has framed ; and He who sees the sparrow when he falls, and who gives the wild beasts their forest food, is not so remote from man or so oblivious to man's needs that he cannot attend to the cry of his sorrow-stricken child. He who manifested himself on earth by One who indignantly rebuked the philosophers that thought him too busy to bless the little children, is not too busy now to take his older children to his arms and bless them. The response of the common people in Italy is a truer interpretation of Him in whose heart is the spring of all human compassion than is the ruling of the ecclesiastic, the criticism of the theologian, or the gentle irony of the benignant skeptic.



A correspondent calls our attention to an error in our paragraph last week on the slaughter of the Chinese by Russian Cossacks. Professor Wright did not, as there stated, declare that the work of devastation was ordered by those high in authority, but exactly the contrary. The misquotation was due to a temporary confusing of Professor Wright's letter with a despatch from English sources in which the allegation was made substantially as quoted.



## The Spectator

It is always a joyful occasion to an individual when his ship comes in; and if to an individual, how much more to a community? How much more superlative still, then, to have a whole fleet sail in and anchor amid the rejoicings of the populace! The Spectator can speak from experience, for he was recently in a whirl of arches, flags, festoons, festivities, cheers, salutes, and illuminations for nearly a week, during which period Aldrich's "Old Town by the Sea," Portsmouth, was welcoming the North Atlantic Squadron with unwearied enthusiasm. The Spectator soon learned to know an admiral the moment he landed, by the salute. Thirteen guns for an admiral, seventeen for the Secretary of the Navy, and twenty-one for the President, are the regulation numbers. There were several admirals, and the Secretary and Assistant Secretary, so the guns were booming continually, and the marines, in their best uniforms, were always trotting down to the landing to receive somebody or other in state, during the whole stay of the fleet. The Spectator, indeed, found the Yard a most interesting place in every way. The captured Spanish guns are there, and the graves of the Spanish prisoners who died on Seavey's Island form a place of pilgrimage for sightseers. Best of all, the *Reina Mercedes*, the Spanish war-ship once sunk in Santiago Bay, with the arms of Spain still at her bow, is moored here at a wharf not a stone's throw away from the *Raleigh*, which is being painted and refitted in the Yard after her Manila Bay experiences. The Spectator went on board of both, and found them about equal in size; but there the resemblance ends, happily for the *Raleigh*; for the *Reina*, which lay under water for several months before Hobson succeeded in raising her, is as disreputable an old hulk in appearance as can be imagined, with her paint, inside and out, soaked off and rusted through, her woodwork a sight to behold, and her machinery and boilers a wreck. It seems impossible ever to repair her into a presentable war-ship again; but the Yard expects to do it, and to use her thereafter as a receiving-ship.



Interesting as the *Raleigh* and *Reina*

were, they were, however, only a background for the festivities of the week. The occasion of the fleet's arrival was an extremely interesting one, from the naval point of view, for it commemorated, by the presentation of memorial bronze tablets to the new *Kearsarge* and *Alabama*, the celebrated conflict of the original *Kearsarge* and *Alabama* thirty-six years ago. It was also interesting from its patriotic side, since the reunion of North and South was emphasized in every way possible. The Governor of Alabama was present as a guest of the Granite State, and the respective descendants of Thornton of the *Kearsarge* and Semmes of the *Alabama* were to unveil the tablets when the ceremony of presentation took place. The only drawback was that the *Alabama*, not being yet in commission, could not be there, so that the *Kearsarge* had to represent both—reminding the Spectator of the wedding journey in the story where one of the pair went off on the bridal trip and the other was left at home.



The *Kearsarge* had impressive companions in the other big war-ships of the squadron. The Spectator, on the morning of their arrival, rejoiced in a view of all seven of them from the old graveyard on Kittery Point—that graveyard where it is said the well-known epitaph can be found:

I was lost in the raging seas,

Almighty God does as he please.

My Kittery friends they did appear

And they buried my body right down here.

The Spectator searched for this mortuary gem, but could not discover it on any one of the old slate and marble stones among the tangled grass and vines. A clan of Seawards are buried, most appropriately, on the furthest slope toward the harbor, and from their family lot the Spectator gazed at the great ships lying on the blue water like swans—except that anything less like a swan than a modern battle-ship can hardly be imagined. Even the ocean greyhound simile fits no longer. They might be called ocean bulldogs, rather, these heavy, compact white hulls with their solid ochre-yellow load of machinery and guns.



The naval mind has already adjusted its point of view to this fact. Even the ladies in the Navy-Yard have learned

to appreciate the points of such models as the Kentucky and Kearsarge, and to call them "lovely." The Kearsarge, of course, being the center of the occasion, was especially admired. All over Portsmouth were double arches and double festoons framing the twin names "Kearsarge—Alabama." The old Kearsarge was built here in the Yard in 1861, and so the new one, though four times as large, found abundant room in the Portsmouth heart. The story of the fight of the original Alabama and Kearsarge off Cherbourg, in 1864, was told to the Spectator by officers who had every detail of it at their fingers' ends; and a fine fight it must have been. The principal arch in Portsmouth was emblematic of it, bearing the arms of Alabama on one side and those of New Hampshire on the other, with a choice assortment of mottoes sprinkled in: "Liberty," "Union," "North and South," "1861-1900," "In Union there is Strength," and so on.



The decorations everywhere overflowed the streets. The advantage of a small town, whose highest building is but of four stories, over such a high and large city as New York, for instance, is that you can easily cover the whole place with bunting and let not a roof or a window escape. Portsmouth was smothered in red, white, and blue, and even the tree-trunks were wound with colors, like glorified barbers' poles. Portsmouth may be a staid and old-fashioned town, but it has welcomed George Washington in its day, and it knows how to be patriotic.

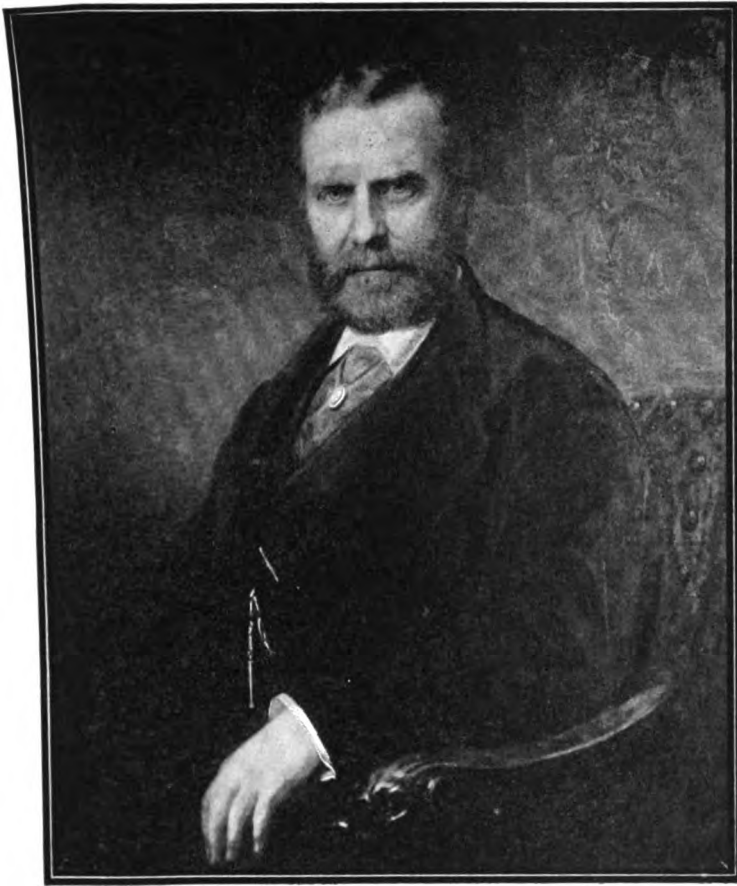


The presentation day, "Kearsarge Day," was rainy, of course, but obligingly cleared up into a perfect autumnal afternoon. The grand stand was full of notable naval men, and the Governors of New Hampshire and Alabama sat side by side under the flags of their respective States. The stuffed yellowhammer on the Alabama standard attracted much attention, and the Spectator heard people explaining to their friends that it was a mocking-bird, "the emblem of Alabama, you know." Governor Johnston carried every one captive by his characteristically Southern

speech, witty, graceful, and warming to eloquence at its patriotic close. Everybody made a speech—the Secretary and Assistant Secretary of the Navy, ex-Secretary Herbert, Admiral Sampson, the captains of the two new battle-ships, the two Governors, the Mayor, and so on; and all the speeches were good, too, warm with the brotherhood of a united North and South, and vigorously applauded by the audience. The climax, of course, was reached when the daughter of Semmes and the granddaughter of Thornton (one a handsome dark-eyed Southern matron, the other a fair-haired, rosy little Northern maid) unveiled the two tablets. The one for the Kearsarge was in high relief—two splendid bronze figures, representing New Hampshire and Alabama, clasping hands over the shield of the Union, under the shadowing wings of the American eagle. The tablet for the Alabama was of entirely different style—a scroll supported by dolphins, and presented to the new cruiser "to perpetuate in enduring peace names once joined in historic combat."



The parade, next day, wound up things in style. The bluejackets from the various ships carried off the honors of the marching, and the young naval cadets showed a grace in leading their companies which is probably the effect of so many balls a week. Portsmouth is not a city of magnificent distances, so the line of march comprised pretty nearly all of its irregular streets, and the Spectator, after seeing the procession from the grand stand, met it twice again on his way to the boat-landing, and enjoyed it afresh. It went marching on gallantly under evergreen arches, and past red-white-and-blue-draped paintings of Washington Crossing the Delaware, and the Kearsarge and the Alabama shooting at each other across white-capped waves, and of a frantic runaway being stopped by a Portsmouth policeman (this was on the police headquarters), and of some one being rescued from a burning building by heroic Portsmouth firemen (this was on the engine-house), and so on past the liberty pole in the square, and past everybody's front window, till the most persistent parade-lover could ask no more.



Photographed for The Outlook by Henry Hoyt Moore from the painting by Daniel Huntington.

## Theodore Roosevelt's Father

By Jacob A. Riis

**O**N the rocky point of Lake Wah-waskesh, in Canada, across from where I have been idling in my canoe all morning, angling for bass, there stood once a giant pine, a real monarch of the forest. The winter storms laid it low, and its skeleton branches harass the inlet, reaching half-way across. Perched on the nearest one, a choleric red squirrel has been scolding me quite half an hour for intruding where I am not wanted. But its abuse is wasted; my thoughts were far away. From among the roots of the fallen tree a sturdy young pine has sprung, straight and shapely, fair to look at. The sight of the two, the dead and the living, made me think of two at home

who loved the wildwood well. Father and son, they bore but one name, known to us all—Theodore Roosevelt. There came to my mind the pronounciamento of some one which I had just read in a new York newspaper, that Theodore Roosevelt's day was soon spent, and other less recent deliverances to the same effect. And it occurred to me that these good people had probably never heard the story of the other Theodore, the Governor's father, or else had forgotten it. So, for the benefit of the prophetic souls who are always shaking their heads at the son, predicting that he will not last, I tell the story here again. They will have no trouble in making out the bearing of it on their pet

concern. And they will note that the father "lasted" well, which was giving the community in which he lived a character to be proud of. He did more. "He grew on us continually," said one who had known him well, "until we wondered with a kind of awe for what great purpose he had been put among us." The people "resolved" at his untimely death that it "involved a loss of moral power and executive efficiency which no community can well spare."

Theodore Roosevelt was a glass importer in Maiden Lane, having taken over the business after his father Cornelius. The Roosevelts had always borne an honored name in New York. Two of the sons of Jacob Roosevelt, who in the early part of the last century bought land "in the swamp near the cripple bush" and had the street that still bears the family name cut through, were Aldermen when the name meant something. Isaac Roosevelt was a delegate to the Continental Congress. He had been the right-hand man of Governor Moore in organizing the New York hospital corporation, and President of the Board of Governors. Organizers they ever were, doers of things, and patriots to a man. It was a Roosevelt who started the first bank in New York and was its first president. Theodore came honestly by the powers which he turned to such account for his city when it needed him. He had in him the splendid physical endurance, the love of a fight in the cause of right, and the clear head of his Dutch ancestors, plus the profound devotion that "held himself and all he had at the service of humanity." With such an equipment a college education matters little. Theodore's father thought it might spoil his boys, and took no chances. But exclusion of college did not mean to them loss of culture. That was their birthright.

The war came, with its challenge to the youth of the land. I fancy that Theodore Roosevelt fought and won a harder fight in staying home than many a one who went. There were reasons why he should stay, good reasons, and he stayed. But if he could not fight for his country, he could at least back up those who did. He set himself at once to develop practical plans of serving them. He helped raise and equip regiments that went out—the first colored one among them; he joined

in organizing the Union League Club, the strong patriotic center of that day; he worked with the Loyal Publication Society, which was doing a great educational work at a time when there was much ignorance as to the large issues of the conflict; he had a hand in the organization of the sanitary commission that saw to the comfort of the soldiers in the field. And when he had made sure that they were well fed and cared for, he turned his attention to those they had left behind. It was then he did the work for which he and his colleagues received the thanks of the Legislature of the State in joint session, much to its own credit.

Many of the soldiers' families were suffering for bread, while they wasted it by the cart-load in the army. The Government paid millions each month to the men, only to see the money squandered in riotous living at the sutlers' tents. Very little of it, if any, ever reached home. There were enough to offer to start it out, but the chances were greatly against its getting there. The sutler who sold forbidden rum in hollow loaves or imitation Bibles was not one to stop at a little plain robbery. The money was lost or wasted, the families starved, and the morale of the army suffered. Mr. Roosevelt drafted a bill to establish "allotment commissions," and took it to Washington. It was a plain measure authorizing commissioners appointed for each State to receive such a proportion of the soldier's pay as he wished to send home, and to forward it without cost or risk to him. He simply gave notice how much he wanted the wife to have, for instance; the General Government handed the amount to them, and they saw that she got it. But it was not plain sailing to get the bill passed. The men who were robbing the soldier denounced it as a swindle. Congressmen rated it a "bankers' job," unable to understand why any one should urge a bill at much personal inconvenience when "there was nothing in it" for him. The bill provided for unsalaried commissioners. But Mr. Roosevelt persisted. In the end, after three months of hard work, he got his bill through. President Lincoln, who understood, appointed Theodore Roosevelt, William E. Dodge, and Theodore B. Bronson the commissioners from New York. They went to work at once,

It was midwinter. During the first three months of 1862 they traveled from camp to camp, visiting the eighty regiments New York had in the field, and putting the matter to them personally. In the saddle often all day, they stood afterward in the cold and mud sometimes half the night, explaining and persuading, bearing insults and sneers from many of those they wished to benefit. The story of that winter's campaign is a human document recommended to the perusal of the pessimists and the head-shakers of any day. They had soon to give up the plea that they received no pay for their services, "because it aroused only suspicion." But they did not quit on that account. There was this thing to be done, by such means as they could. They learned, when any one asked how they benefited by it, to tell them that it was none of their business. "The money does not come out of your pocket; if we are satisfied, what is it to you?" They won their fight, as they were bound to, saved thousands of homes, and raised the tone of the army, in spite of snubs and predictions of failure. Even their own city sent rival commissioners into the field at one time, discrediting their work and their motives.

Other States heard of the great things done in New York, and followed suit. Great good resulted. In New York alone the amount saved to those in dire need of it ran up in the millions. It is recorded of Theodore Roosevelt that through it all he never lost his temper or his sunny belief in his fellow-men whom he had set out to serve. Conscious zeal did not sour him. It is easy to believe the statement that it was he who, with a friend, persuaded President Lincoln to replace Simon Cameron with Stanton in the War Department. That lonely man had few enough of his kind about him. At a time when the camps were gloomy and the outlook dark, it was Roosevelt who got up the—I came near saying the round-robin to his countrymen; it is not always an easy thing to keep the two Theodoros apart. But that was not what was wanted at that time; it was a message of cheer from home, and it came in the shape of a giant Thanksgiving dinner sent from the North to the Army of the Potomac. Veterans remember it well, and how it revived flagging spirits and put heart into things,

though grumblers were not wanted to dub it fantastical. Mr. Roosevelt got that up. He collected the funds, and, with his marvelous faculty for getting things done, made it the rousing success it was. Perhaps it is not a great thing to give a dinner; but just then it was the one thing to be done, and he did it. Then, when the fight was over, he had a hand in organizing the Protective War Claims Association, which collected the dues of crippled veterans and of the families of the dead without charge, and saved them from the fangs of the sharks. It was at Mr. Roosevelt's house that the Soldiers' Employment Bureau was organized, which did so much toward absorbing into the population again the vast army of men who were in danger of becoming dependent, and helped them preserve their self-respect.

That issue was not so easily met, however. The heritage of a great war was upon the land. The community was being rapidly pauperized. Vast sums of money were wasted on ill-considered charity. Fraud was rampant. Mr. Roosevelt set about weeding it out by organizing the city's charities. We find him laboring as a member of a "committee of nine," with Protestants, Jews, and Roman Catholics, to ferret out and arraign the institutions "existing only to furnish lazy managers with a living." He became the Vice-President of the State Charities Aid Association, a member of the Board of United Charities, and finally the head of the State Board of Charities, for the creation of which he had long striven. Wherever there was a break to be repaired, a leak to be stopped, there he was. He founded a hospital and dispensary for the treatment of hopeless spine and hip diseases. He pleaded, even on his death-bed, for rational treatment of the unhappy lunatics in the city's hospitals; for a farm where the boys in the House of Refuge might be fitted for healthy country life; for responsible management of the State's Orphan Asylums, for decent care of vagrants, for improved tenements. In all he did he was sensibly practical and wholesomely persistent. When he knew a thing to be right, it had to be done, and usually was done. With all that, he knew how to allow for differences of opinion in others who were as honest as he. Those who were not, expected no quarter and got none.

Mr. Roosevelt's good sense showed him early that the problem of pauperism with which he was battling could not be run down. It had to be headed off if the fight was to be won. So he became Charles Loring Brace's most energetic backer in his fight for the children. He was a trustee of the Children's Aid Society, and never in all the years missed a Sunday evening with the boys in the Eighteenth Street lodging-house which was his particular charge. He knew them by name, and was their friend and adviser. And they loved him. When he lay dying, they bought rosebuds with their spare pennies and sent them to his house. Many a time he had come from the country with armfuls of flowers for them. The little lame Italian girl for whom he had bought crutches wrote him with infinite toil a tear-stained note to please get well and come and see her. His sympathy with poverty and suffering was instinctive and instant. One day of the seven he gave, however driven at the office, to personal work among the poor, visiting them at their homes. It was not a penance with him, but, he used to say, one of his chief blessings.

He was rich and gave liberally, but always with sense. He was a reformer of charity methods, as of bad political methods in his own fold. For that cause he was rejected by a Republican Senate, at the instance of Roscoe Conkling, when President Hayes appointed him Collector of the Port. Mr. Roosevelt had accepted with the statement that he would administer the office for the benefit, not of the party, but of the whole people. That meant the retirement of the Custom-House influence in politics, and civil service reform, for which the time was not ripe. It was left to his son to carry out, as was so much else he had at heart. So far as I know, that was the elder Roosevelt's only appearance in politics, as politicians understand the term. Always a Republican, he had gone to the Cincinnati Convention, which nominated Mr. Hayes, as a representative of the Reform League.

Church, mission, and Sunday-school had in him a staunch supporter. He was a constant contributor with counsel and purse to the work of the Young Men's Christian Association. I like to think that the key to all he was and did is in

the answer he gave his pastor when once the latter said that he liked his name Theodore, with its meaning, "a gift of God." "Why may we not," replied Mr. Roosevelt, "change it about a bit and make it 'a gift to God'?" No man could have said it unless he meant just that. And, meaning it, his life must be exactly what it was.

This is the picture we get of him: a man of untiring energy, of prodigious industry, the most valiant fighter in his day for the right, and the winner of his fights. Mr. Brace said of him that it would be difficult to mention any good thing attempted in New York in twenty years in which he did not have a hand. With it all he enjoyed life as few, and with cause: he never neglected a duty. He drove a four-in-hand in the Park, sailed a boat, loved the woods, shared in every athletic sport, and was the life and soul of every company. At forty-six he was as strong and active as at sixteen, his youthful ideals as undimmed. I have had to suffer many taunts in my days on account of my hero of fiction, John Halifax, from those who never found a man so good. I have been happier than they, it seems. But perhaps they did not know him when they saw him. Some of them must have known Theodore Roosevelt, and he was just such a one. He would go to a meeting of dignified citizens to discuss the gravest concerns of the city or of finance, with a sick kitten in his coat-pocket, which he had picked up in the street and was piloting to some safe harbor. His home life was what you might expect of such a man. His children worshiped him. A score of times I have heard his son sigh when, as Governor or Police Commissioner, he had accomplished something for which his father had striven and paved the way, "How I wish father were here and could see it!" His testimony of filial love completes the picture. "Father was," he said to me, "the finest man I ever knew, and the happiest."

His power of endurance was as extraordinary as his industry. In the last winter of his life, when he was struggling with a mortal disease, his daily routine was to rise at 8:30, and, after the morning visit to his mother, which he never on any account omitted, to work at the office till six. The evening was for his own and for his friends until eleven o'clock, after

which he usually worked at his desk until 1 or 2 A.M. Several years before he had had to give up his father's business to attend to the many private trusts that sought him as his influence grew in the community. A hundred public interests demanded his aid besides. He helped to organize the Metropolitan Museum of Art and the Museum of Natural Sciences, and kept a directing hand upon them up to his death. When mismanagement of the American department at the Vienna Exhibition caused scandal and the retirement of the directors, it was Mr. Roosevelt who straightened out things. Were funds to be raised for a charity, he was ever first in demand. His championship of any cause was proof enough that it was good. His sunny temper won everybody over. "I never saw him come into my office," said a friend about him, "but I instinctively took down my check-book." He surrendered at sight.

The news of his death, on February 9, 1878, came home to thousands with a sense of personal bereavement. Though he was but a private citizen, flags flew at half-mast all over the city. Rich and poor followed him to the grave, and the children whose friend he had been wept over him. In the reports of the meetings held in his memory one catches the echo of a nature rarely blending sweetness with strength. They speak of his stanch integrity and devotion to principle; his unhesitating denunciation of wrong in every form; his chivalric championship of the weak and oppressed wherever found; his scorn of meanness; his generosity that knew no limit of sacrifice; his truth and tenderness: his careful, sound judgment; his unselfishness, and his bright, sunny nature that won all hearts. The Union League Club resolved "that his life was a stirring summons to the

men of wealth, of culture, and of leisure in the community, to a more active participation in public affairs" as a means of saving the State.

Four years later his son Theodore was elected to the Assembly, and entered upon the career of public service which, by his exercise of the qualities that made his father beloved, has set him in the Governor's chair of his State and made him the candidate of his party for the next to the highest office in the land. Other monument the people have never built to the memory of the first Theodore; but I fancy that they could have chosen none that would have pleased him more; and I am quite sure that he is here to see it.

This is the story, not of a people in its age-long struggle for righteousness, but of a single citizen who died before he had attained to his forty-eighth year, and it is the material out of which real civic greatness is made. I know of none in all the world that lasts better, prophets of evil and pessimists generally to the contrary notwithstanding. I have been at some pains to tell it to this generation, though it has brought my noisy neighbor, the squirrel, to the verge of a fit of apoplexy, out of charity to the prophets aforesaid. Let them compare now the son's life as they know it, as we all know it, with the father's, point for point, deed for deed, and tell us what they think of it. The truth, mind; for that, with knowledge of what has been, is, after all, the proper basis for prophecy as to what is to be. Or else let them come squarely out and declare that they have lived in vain, that ours is a worse town, every way, than it was twenty years ago, and not fit for a decent man to live in. That is the alternative, as they will see—unless, indeed, they prefer to do as the squirrel does, just sit and scold.





*Luigi Dickman*

## The Duke of Abruzzi

The excellent portrait of the young Duke of Abruzzi, whose Arctic expedition has just returned to civilization after excelling Nansen's "farthest north" by about nineteen miles, is from a photograph presented by the Duke to an Italian gentleman in New York, who kindly allows us to reproduce it here. The Duke is a son of the Duke of Aosta and a nephew of the late King Humbert. He is twenty-seven years old, and already had won fame as an explorer and mountain-climber by his ascent of Mount St. Elias in Alaska and other exploits before he undertook his voyage toward the North Pole. His vessel, the *Stella Polaris*, was driven on an ice-covered rocky coast and seriously injured, but was repaired by the crew. A sledge-party pushed on while this was being done, and reached 86° 33' north latitude. The explorers suffered not a little privation, and were only saved from starvation by luckily killing many polar bears.



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# SOCIAL ECONOMICS

IN

## THE PARIS EXPOSITION

By W. H. Tolman, Ph.D.

Secretary of the League for Social Service

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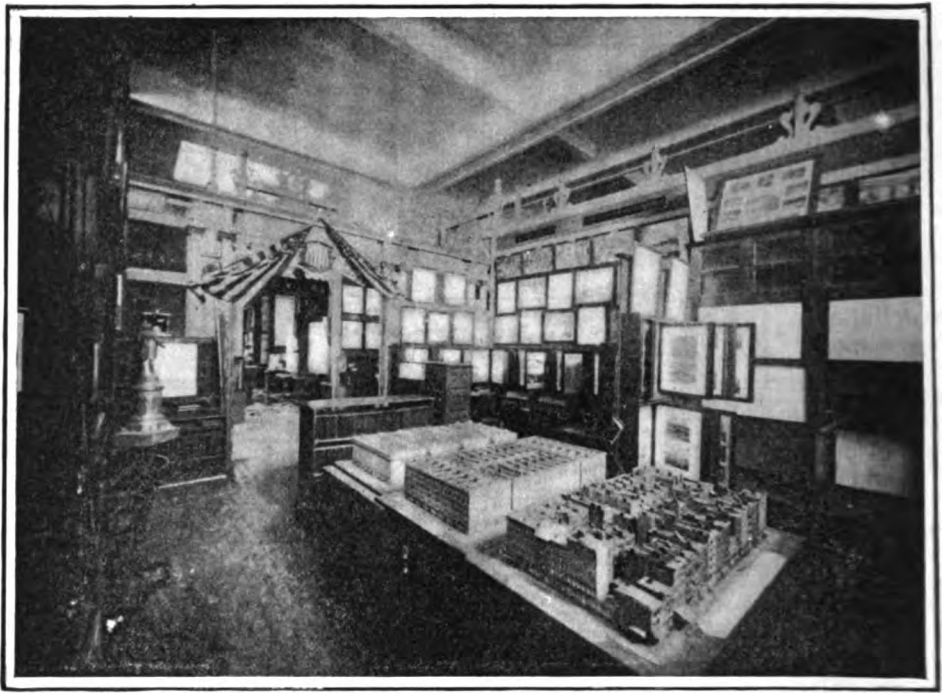
A NOTABLE advance was made at the Paris Exposition in the installation of the Department of Social Economy in a building devoted to its sole use, where, by means of graphics, maps, diagrams, photographs, and documents, the various forms of socialized improvement were exhibited. That the interpretation of the scope of social economy was very different was shown by the exhibits of the various countries, Russia showing industrial betterment and the work of the temperance societies, Germany workmen's insurance and the prevention of accidents, Switzerland the efforts of the peace societies, and Holland improved dwellings for the workmen; however, through all this diversity ran the central purpose, that each of the exhibits was a definite contribution to the sum total of human progress.

While social economy is no new science, its application and interpretation have received great development within the last decade. The thousands of visitors thronging this building, particularly the wage-earners of the various nations, emphasized its great importance and the necessity of developing it still further in future Expositions. It was, for instance, of great value for the employees to see exhibited the various movements for their social and industrial betterment; while, on the other hand, the employer could study for himself the various demands of labor as expressed in reports and special circulars.

On general principles, each visitor at a great Exposition like that of Paris gets what he brings to it; in other words, the Philistine seeks his "cakes and ale," his Midway and his Streets of Cairo; the stu-

dent of social science studies the Palace of Social Economy and the Swiss Village, while the scientist is interested in the wonderful applications of science to the ever-increasing perfection of delicate yet complicated machinery. Those who are content to spend what time they can in a study of one, two, or three departments, approaching them each time with a mind enlarged and broadened by new and fresh comparisons—these visitors will pronounce the Exposition a success and a means of inspiration. At this period of the world's existence it is more satisfactory to regard a great exposition as a composite, each part of which is sure to repay individual study.

The entire Exposition was divided into eighteen groups, which included the entire range of human activity, education, fine arts, electricity, agriculture, foodstuffs, textiles, and colonization, etc. Group XVI. was devoted exclusively to Social Economy. The subdivisions will show the importance of this group, and the reason why they were installed in a building of their own: Apprenticeship and the protection of child labor; the remuneration of the wage-earner, and profit-sharing; large and small industries, co-operative associations of workmen, trade-unions; agricultural credit; security of workshops, prevention of accidents; child labor and women workers; accident insurance; workingmen's dwellings; co-operation; institutions for developing the moral and the intellectual condition of workmen; institutions for thrift and savings; mutual aid, pensions, insurance; public or private movements for the welfare of the citizens; labor legislation, labor bureaus, the Musée Social; hygiene; private and public char-



THE AMERICAN EXHIBIT

ity. The catalogue for this group was a volume of nearly five hundred pages.

The Hon. Howard J. Rogers was the Director of Education and Social Economy. The space at his disposal in the United States section at the Exposition was 27x27 feet, hence a principle of rigid exclusion was compelled, and carefully selected types were exhibited. The visitor gained by this fact, because he was not obliged to look at hundreds of similar objects. The Special Agents for Mr. Rogers were Dr. Josiah Strong, Mr. W. F. Willoughby, Chief Expert of the Department of Labor, Washington; Dr. Edward T. Jones, Dr. Fred. W. Speirs, Mr. Homer Folks, Dr. E. T. Devine, and Dr. W. H. Tolman.

The space assigned to the United States was adjoining Germany and opposite Switzerland. On all sides of the room were shelves containing documents, reports, and books, the sources of information, which were interpreted by means of photographs installed in the wing frames, so placed as to be seen comfortably; above the wing frames were hung charts and diagrams, which were so large that they could be readily seen at a distance. Just under the wing frames, and above the shelves, was a broad ledge, serving as a table, on which

books and diagrams could be studied with comfort. It also made a convenient resting-place for large albums. On the left-hand side of the room was a notable collection of maps and charts, prepared by Dr. Edward T. Jones, of the University of Wisconsin, illustrating the extent of the United States and its resources. For instance, all the cities of 8,000 inhabitants were plotted in one map, while in another the boot and shoe industries were shown; a third graphic showed the United States laid down on the map of Europe. This exhibit had been prepared with great care by Dr. Jones, and was very valuable from the Exposition point of view, because each chart was labeled in French and English. Each map was mounted on a spring roller and set at angles, so that a large number of maps were thus installed in a very small space. Another corner of the room was devoted to an exhibit of the work of the Library Association, while diagonally opposite was the great Negro Exhibit in the care of Mr. Calloway, who had been charged with the collection and interpretation of this material, consisting of documents, photographs, and graphics.

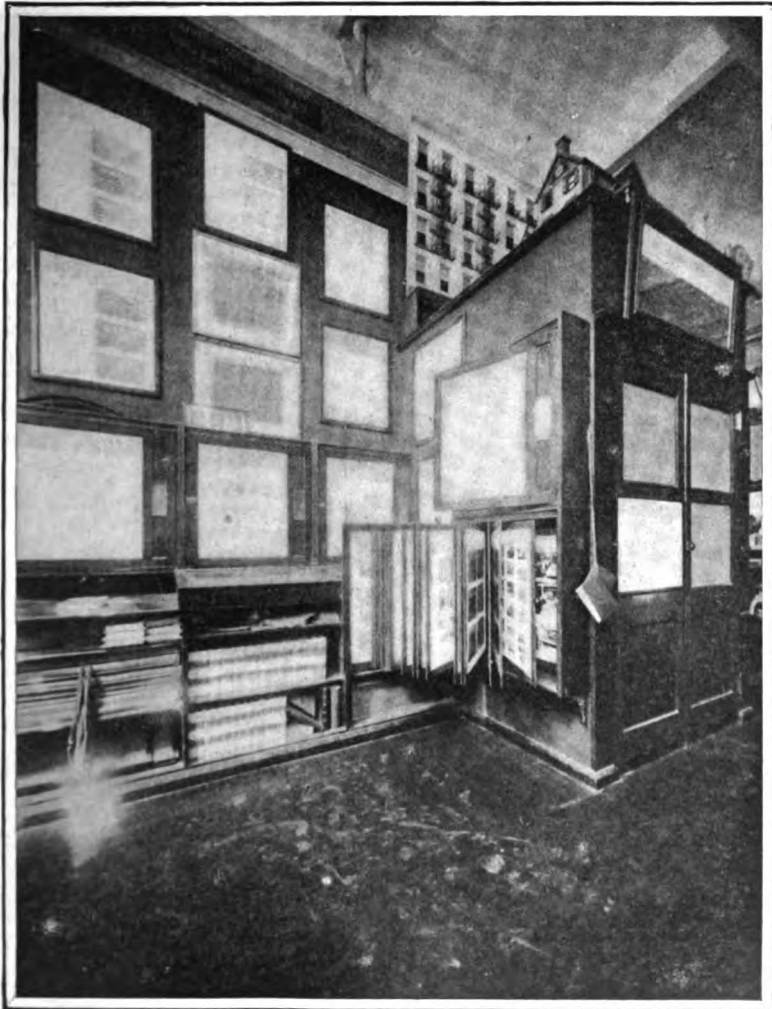
Prominent in this exhibit were the results attained by Hampton Institute and

Tuskegee. The "before" and "after" photographs of these two schools were dramatic in the contrasts, showing what education in manual training had accomplished for the economic freedom of this race.

By an adaptation of the wing-frame idea, in the upper part of his wall-space, Mr. Calloway had a series of frames on which were displayed metal-work, clothing, carpentry, harness, and agricultural products. In this way the visitor saw at a glance just the kind of work that was done by the various classes, and was not obliged to tire himself out with the monotonous view of hundreds of similar objects. A

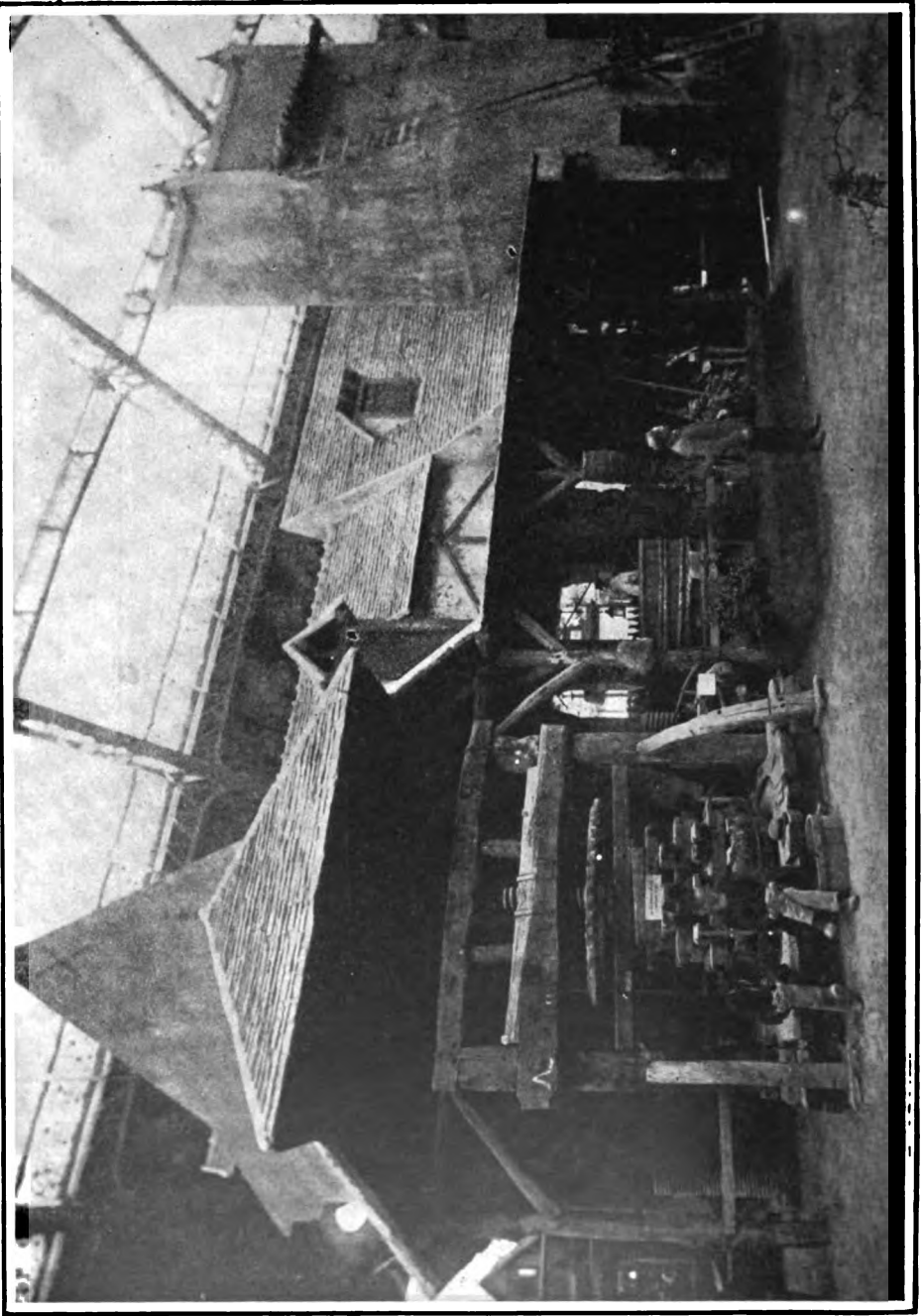
series of models of negro houses, schools, and outdoor scenes were added by way of further interpretation. A large part of the successful interpretation of this Negro Exhibit was due to the personal explanation of Mr. Calloway, who was always on hand and ready to answer questions.

The grand prix was awarded to this collection. Some arrangement should be made for keeping this Negro Exhibit intact, for the mass of information represents too much labor to have its value impaired. The study of the negro problem in the State of Georgia presents an array of facts that must be taken into the account



A WING FRAME

A device for holding 33 sheets of cardboard on which can be mounted many photographs. Each wing is detachable. The case is dust-proof.



A RETROSPECTIVE EXHIBIT IN AGRICULTURE  
Of great value for a comparative study.

of any movement for the solution of this phase of the race question.

In the center of the room were a set of models of New York's tenement-house district—a part of the exhibit of the Tenement-House Committee of the Charity Organization Society of New York. Mr. Lawrence Veiller, the Secretary of this Committee, the promoter of the movement for improved housing, received the award of a gold medal, and the exhibit was honored by a grand prix.

A collection of the work of the building and loan associations, the railroad pension systems, the fraternal orders, the factory inspection, and the labor unions had been made by Mr. William Franklin Willoughby, of the Department of Labor, Washington. This kind of a collection did not lend itself to a spectacular display, but was of great importance to the investigator of these problems. It secured a large number of awards from the various juries under whose sections the different subjects came.

In addition to the exhibits, some of the nations prepared a special volume describing their entire section of social economy. This was more than a catalogue, for it contained a general survey of the entire field, making it possible to gain an adequate conception of the development and treatment of the problem in question. The Director of the United States section had a series of monographs prepared by specialists, treating subjects like factory inspection, the sweating system, labor bureaus, religious movements for social betterment, industrial betterment, the social work of the Salvation Army, and hygiene.

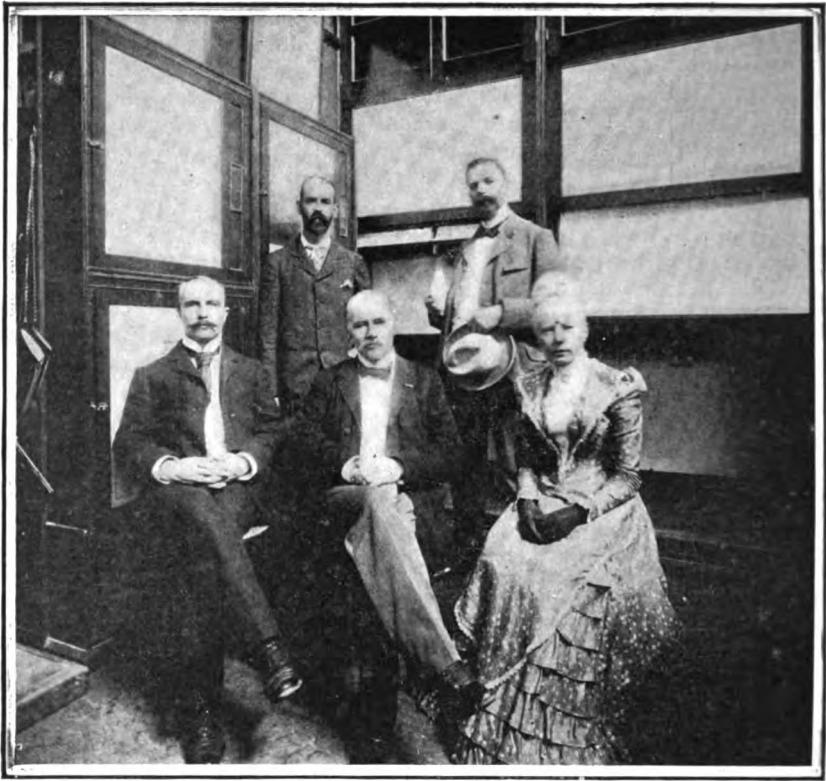
One of the most scientifically successful exhibits was made by Hungary, which was installed in one of the smallest sections in the Palace of Social Economy. It was successful because the most casual glance showed objects of human interest; for example, in the center of the room was a group of three different kinds of laborers—the farmer, the artisan, and the peasant—with their implements of work. Turning to the left were models of the peasants' homes, and in the adjoining case models of the various kinds of foodstuffs eaten by people living in the country. Another case showed in the same way the kind of food eaten by the city laborers,

with models of their houses. On the opposite side of the room were exhibited appliances required by law for each manufacturer in his factory for first aid to the injured, or for use in more serious accidents. The entire upper part of the room was covered by a frieze, on which were painted types of working men and women, with typical occupations, both of the city and country.

A fourth of the space was devoted to an alcove where were assembled the reports, documents, charts, and graphics which constituted the scientific foundation for the spectacular or popular exhibit in the front room. This information was summarized in a series of monographs, so that in this alcove the scholar and the special investigator could study sources, drawing his own conclusions and testing those of others. By this arrangement Hungary caught the Philistine and held him, by satisfying his desire to see things of human interest, and at the same time gratifying those who wanted to know the why and wherefore of all that was shown. Every exhibit was labeled in French, and many of them in Hungarian.

One general criticism of the entire section of Social Economy was its lack of interpretative material—that is, a brief description of the exhibit so that any visitor whose interest was aroused ever so faintly might be able to gratify his desire for more information. The United States Government had one of the most complete exhibits, which was extremely gratifying, because Social Economy is a new thing, and it was hard to explain to our people just what it meant. The value of this exhibit would have been very greatly enhanced if it could have been made more self-explanatory; with the exception of the material collected by the League for Social Service, and maps prepared by Dr. Jones, the labels of the photographs and charts were all in English and had not been translated into French, so that the pictures and charts were almost meaningless to the great majority of visitors, who had no knowledge of English.

The test of a successful exhibit is its ability to attract and hold the interest. An Exposition is nothing more than a great fair or show for the vast majority of visitors, who attend to be interested and possibly to gain new ideas. There is a



A GROUP OF SOCIAL ENGINEERS

In the center is Mr. J. C. Van Marcken, the proprietor of Agneta Park, in Delft—an industrial commonwealth of 1,500 employees. At his right and standing at the left are Mr. Eringaard and Mr. Willink, his assistants. Mrs. Van Marcken is at his left. Dr. Tolman, of New York, the author of this article, is the other standing figure.

certain amount of truth in the cynicism of a director of one of the approaching Expositions, who said: "Fifteen per cent. of the visitors will go to be amused, and the rest will go to criticise." Business men strive to make their exhibits attractive and interesting, well knowing the advertising value of these characteristics. In the same way, similar care should be shown in the Department of Social Economy, because each visitor whose attention is attracted and held means additional currency for a new idea or the adaptation of an old one, both large factors in social progress.

Ideas are always more important than things. The Palace of Social Economy was a storehouse of things as exhibited by the various nations in the lower part of the building, but upstairs were three large audience-halls for the sessions of the various congresses where ideas were exhibited and discussed. The personal contact with people from the very ends of

the earth, who had come to attend these conferences, was a source of great inspiration and profit. There were upwards of one hundred and twenty-five of these congresses, dealing with Workmen's Insurance, Accident Prevention, Profit-Sharing, Co-operation, Workmen's Dwellings, Woman's Work, Colonization, Public and Private Charity, Commerce and Industry, etc. These conferences attracted the leading specialists of the world, and in themselves were almost worth the labor and expense of the Exposition.

Each international exhibition is a colossal undertaking in itself, but, once installed, it should be utilized to the utmost, and its influence should by no means terminate with the closing of the exhibition in question. It should constitute a working capital of experience that can be utilized by those that are to follow; thus there is every reason why the experience of Paris should be utilized by Glasgow, Buffalo, St. Petersburg, and St. Louis,

and, best of all, improved on, because adapted to local conditions. At St. Louis there is a superb opportunity to give the world an object-lesson that shall make a large place for social economy.

While in Paris the writer was asked how a department of Social Economy could be made of concrete value and human interest for an International Exposition like that of St. Louis in 1903. He replied that such a task should be comparatively easy, with the experience of the Paris Exposition to follow. Each last Exposition ought to be the best, because showing the latest advances in social and industrial progress. From this view-point the Exposition is practically a school or text-book. In the first place, an exhibit in Social Economy should be one of careful exclusion, to include only such features as will prove of human interest and object-lesson value. Movements for industrial betterment that have outgrown the experimental stage and have become application stations should be selected as types. Each firm should be asked to furnish photographs of its distinctive features, models of its workingmen's houses, and certain

definite statistical facts regarding the origin, growth, and development of the respective industries.

There should be one head to the department, and he should be unrestricted in the choice of his staff, who should be appointed for their knowledge of the subject and not for their politics. The director of the department should be a kind of editor—that is, he should determine the amount of explanatory material and not leave it to the individual exhibitor. For instance, to a large manufacturer who has made notable provisions for improved dwellings for his workmen, he would say: "Your work is of real value and fills an important place in our Exposition. By way of further interpretation, the department wishes, say, 750 words of descriptive matter. This description will be printed in pages of prescribed form, grade of paper, and type, for the sake of uniformity. This circular of your exhibit can be printed in editions of hundreds of thousands, if you desire, for each one will be in the nature of an advertisement." This individual description, when printed with the others, will form a catalogue of the entire exhibit.



IN THE RUSSIAN SECTION

Model of a Tea-House maintained by the Temperance Societies.

For the foundation of the exhibit, reports, circulars of information, pamphlets, will be collected; these in turn will be interpreted by photographs, sufficiently labeled to tell their own story to the visitor but at the same time form a part of the exhibit as a whole. After the exhibit has been duly installed, this same material will afford opportunity for additional interpretation by means of lantern slides.

I feel quite certain that individual firms would supply these statistics, but in case of any unwillingness to do this, the Department of Social Economy should be in a position to pay for this material. If there could be an agreement among the various foreign representatives that such volumes should be prepared of uniform size and printing, they would have great value in showing scholars and students of the world at the close of the Exposition the sum total of industrial progress up to date. In this way the good to be accomplished by a great Exposition like that proposed at St. Louis would not terminate at its close, but would continue in its effect through the coming years.

How can the best results of an Exhibition be made permanent, so that its influence may continue? In Paris the Musée Social became the residuary legatee of the Social Economy of the exhibit of 1889, and because of this fact the Musée was the guiding spirit of the great Department of Social Economy at the Exposition of 1900. Jules Siegfried, the President of the Committee of Direction of the Musée, was the President of the section, while Messrs. Georges S. Picot, Émile Cheysson, Léon de Seilhac, le Comte de Rocquigny, André Lichtenberger, and Leopold Mobilleau took a prominent part.

Two years ago, in New York, the League for Social Service, under the presidency of Dr. Josiah Strong, taking the Musée Social as its model, but adapting its work to local needs, was organized with the object of social and industrial betterment. When, therefore, the United States Commission to the Paris Exposition was trying to secure material for an exhibit in Social Economy, it asked the League if it would undertake the collection and interpretation of such an exhibit. Its President and Secretary were made special agents. This recognition of the work of

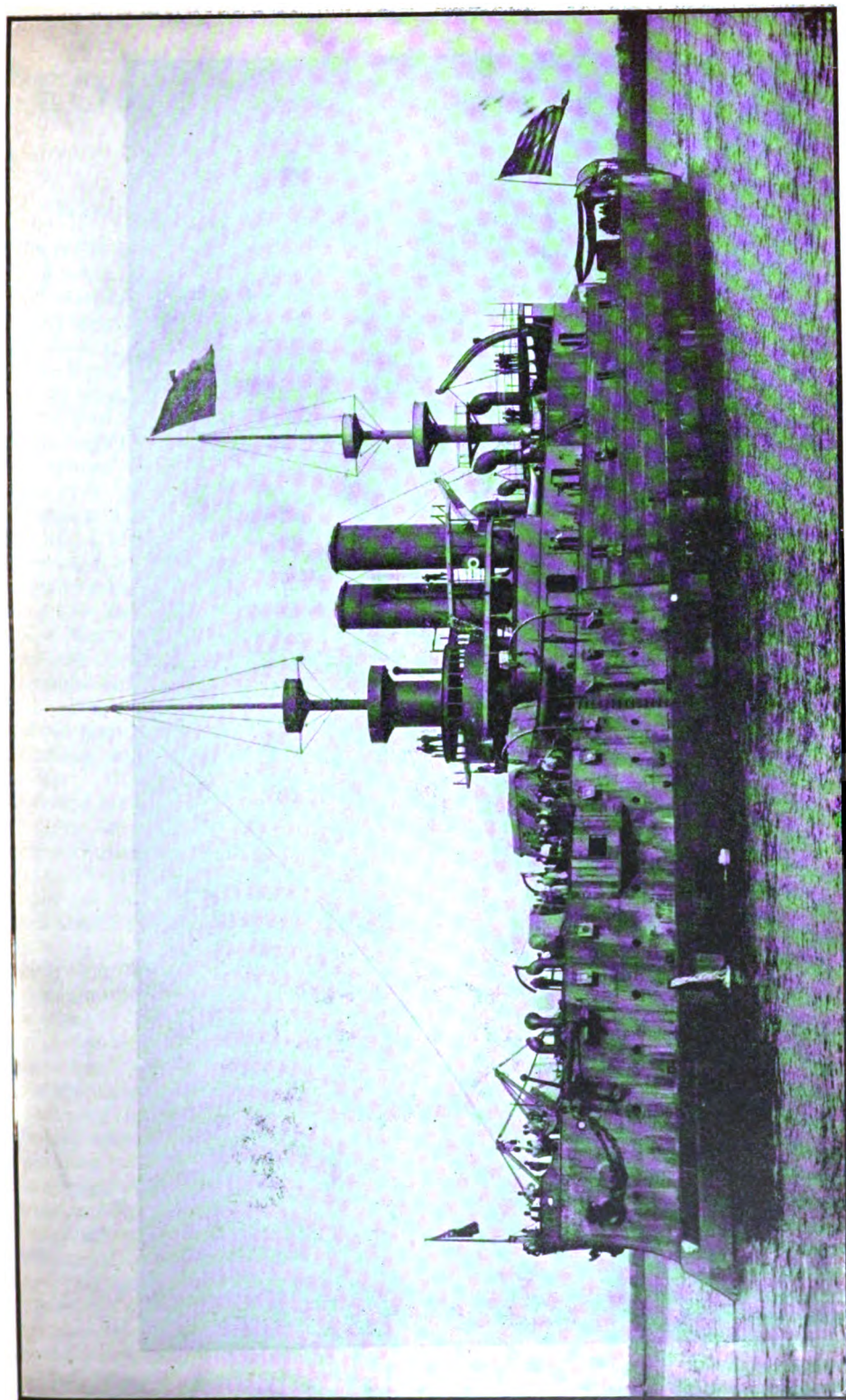
the League—only eight months old—was extremely gratifying, and it began at once to add to its store of material already in hand.

The League sent to Paris a type exhibit of what employers were doing to improve the conditions of their employees; the work of the institutional church, or religion at work; the Salvation Army, the Young Men's Christian Association, denominational work among the negroes, and municipal betterment. All this material will be returned to the League for Social Service, and will constitute the nucleus for its Museum of Social Economy. In addition, while the writer was in Paris he secured the promise of material from the representatives of Italy, Germany, Russia, and Roumania. He is returning to Paris in October, for the closing weeks of the Exposition, in order to secure the material from those countries, and supplement it by others.

The results of a great Exposition can be made permanent through a Museum of Social Economy, which will be closely analogous to the work of a commercial museum like that of Philadelphia. A Museum of Social Economy will be a new thing for the United States. One illustration: An employer is desirous of building one or more improved dwellings for his workmen. At such a museum as the League has already started, he can see photographs, plans, drawings, models, statistics of every phase of the subject as it has been worked out in the leading cities of the world, and the Director of the Museum can answer any question and support it by tangible proof. From such a storehouse of fact an employer can secure the very best results in the world, and then all he will need will be their adaptation to local conditions. This can be done for any other department of industrial betterment.

The League received the award of a grand prix at the Exposition, and this recognition by the International Jury places it in the front rank of institutions of public utility. From the practical character of its work in the United States, and with the start already made, there is no reason why the idea of a central bureau of information, with working models—in other words, the Social Museum—cannot be made of great value for this country.





**THE NEW BATTLE-SHIP ALABAMA**  
The largest, fastest, and best-armed battle-ship in the United States Navy.



**SIR GALAHAD**  
**By G. F. Watts. Photograph by Hollyer.**

# GEORGE FREDERICK WATTS

By Cosmo Monkhouse

Author of "Contemporary British Artists," "Early Water-Color Painters," etc., etc.

ONCE again I have been asked to write about the poet-painter, Mr. George Frederick Watts, and, if I had any hesitation in complying with the suggestion, it was not for want of inclination; but if it is always a pleasure to speak of what we admire, it is not always easy to find fresh words. The subject may indeed be inexhaustible, but, alas! most writers' powers of expression are limited even with regard to so fruitful and delightful a subject as this great painter, and I am, I fear, no exception to the rule. Moreover, I could not help remembering that many pens more able and fertile than mine have analyzed and criticised the work of Watts for the benefit of the public, so that there is scarcely any point of his genius left undiscussed or unillustrated. But if there is little left to say about his genius and his works, it is not so, perhaps, with regard to his life and character. Doctors will always differ, of course, and art doctors no less than others, but there is a pretty general consent among authorities of different schools that Watts is a really great and original artist; nay, did not one of the most advanced of French critics announce not long ago that Watts's works had convinced him that painting might sometimes be used to express ideas and yet be worthy of the name of art? His works would not have been so noble if the man behind them had not been noble also, but, by many even of his warmest admirers as an artist, the beauty of his life is not, perhaps, so thoroughly appreciated as the beauty of his pictures. This life has been quiet and unobtrusive, but it has been spent in devotion to high ideals of patriotism as well as of art, without ostentation or self-advertisement. From very early in his career he seems to have prized his profession as an opportunity for the benefit of his country and his fellow-creatures rather than as a means of profit and reputation for himself. While as a young man he was still enjoying the never-

failing friendship of Lord Holland at Florence and executing that series of sketches and portraits of the distinguished society of the Villa Careggi which form one of the greatest attractions of Holland House, he was also engaged on a great design for the decoration of the Houses of Parliament. The subject of this was "King Alfred inciting the Saxons to resist the Landing of the Danes," and it gained a prize of £500 at the competition of oil paintings at Westminster Hall in 1847. Nor was this his first essay in the direction of mural painting of a national character, for he had already gained a prize of £300 for his cartoon of "Caractacus Led in Triumph through the Streets of Rome" at the competition of 1843.

No doubt at this time his ambition was stimulated by the great frescoes of Italy, and he, with other young artists, indulged in dreams of decorating the great public buildings of his own country with works which should rival the greatest of Italian painters, and make of the Houses of Parliament in particular a shrine of English art and a nursery of patriotic feeling. So far as he was concerned, these prize efforts of his ended in one commission only, the fresco of "St. George and the Dragon," which is now on the wall of the upper waiting-room of the Palace at Westminster. The picture of "King Alfred" is also in the "House" in one of the committee-rooms, it having been purchased by the Government for a small sum.

These successes were no doubt due to ambition as well as patriotism, to self-confidence as well as love of art, but Watts's ambition has been noble in its aims, and his self-confidence only such as cannot fail to accompany the consciousness of unusual gifts. If this self-confidence needed justification, it would be amply provided in what he has done, although all his early dreams may not have been altogether realized. Of how many can this be said? How many young men as

ambitious and as self-confident as Watts have started in life with a programme of equally high endeavor, only to find, after years of as strenuous exertion, that their goal was unattainable and their energy misdirected?

Was there very much difference, for instance, between the aims of Watts and poor Benjamin Robert Haydon, a man who, his suicide notwithstanding, was surely one of the bravest souls that ever lived? He was not a great genius, but how was he to know *that* when he started in life with the strongest possible confidence in himself, and was for many years encouraged in his faith by devoted disciples and many men and women of light and leading? Watts was right; Haydon was wrong. Is that all that there is to say? Perhaps so from a moral point of view, both being made and conditioned as they were; and yet one stands forever as an example, the other as a warning. Let us admire Watts without throwing stones at Haydon, especially as it seems possible that Watts himself may have learnt not a little wisdom and restraint from Haydon's tumultuous career. If, however, we are not competent to be their moral judges, we may be permitted to examine a few of the differences between them. As Mr. Watts once said, Haydon's pictures were like himself; at least both were violent, and this assuredly Watts never was either in his life or in his art. Haydon was vainglorious, but this is an epithet no one would apply to Watts, although he is one of the most self-directed of men. Haydon had no patience, but Watts has known how to wait for the development of opportunity and his own gifts. One more contrast only, but this, from a practical point of view, is perhaps the most important of all. Watts, while retaining his passion for poetical composition, has not scorned portrait-painting as Haydon did. On the contrary, it has always seemed to him one of the noblest employments of the artistic faculty; and if no one had ever proved it before, his own portraits would be sufficient to do so. It may be added that fresh proof of the fact was needed when he commenced to paint, and that he has done more, perhaps, than any other painter of his generation to raise this branch of art to its proper level.

It is of poor Barry as well as poor

Haydon that we are reminded when we see the noble fresco of "Justice" (forty feet high by forty-five feet long), painted by Watts on the north wall of the Hall of Lincoln's Inn, and think of the offer he made to cover, for the bare cost of scaffolding and colors, the walls of the great hall of the Railway Station at Euston with paintings illustrating the "Progress of Commerce." This great offer was refused, and with the refusal practically ended the vastest of Watts's dreams—*i.e.*, the vastest in conception; but, fortunately, no discouragement could touch the purity of his intentions or the nobility of his thoughts, and, if he could not cover acres of wall with heroic designs, he could employ his imagination on works which expressed the very best of him upon a smaller scale. It may even be contended that the very best of him could not have been known if he had spent his life in huge heroic compositions. At all events, we should have missed much that we prize—not least, the unparalleled series of portraits of great men.

Here I would speak only of the great qualities of these portraits as illustrating the great qualities of the man who drew them. The greatest of these, perhaps, is sympathy; sympathy not only with the character of his sitter, whoever he may be, but with the most varied and complicated elements—physical, moral, and intellectual—of the greatest men of his time, whether statesmen, philosophers, philanthropists, poets, soldiers, artists, or what not.

This determination to present the whole man, not only the aspect of him which appeals most to the painter's artistic faculty, or seems to afford the greatest opportunity to display his masterly skill, is evidence of a self-restraint which must exalt Watts's character as a man if not as an artist. The subordination of self to subject is not a common or a fashionable virtue in modern artists, though all do not carry the opposite principle into effect so thoroughly as the young man who once boasted to me that he had made a railway journey with some one he had painted a few weeks before and had not recognized him till his "subject" claimed acquaintance.

The desire of Watts to express the inner spirit of his conceptions is so strong that the technical quality of the workmanship



WATTS'S PORTRAIT OF HIMSELF

becomes a matter of minor concern ; or, at least, would seem to do so, for on this subject he presents something of an enigma. He appreciates beauty of execution in the pictures of others, and is not blind to it in his own. He once pointed out to me a portion of his portrait of Panizzi as one of the finest pieces (I am not sure if it was not the very finest piece) of painting he had ever executed.

On another occasion, when I was prais-

ing the draughtsmanship of his exquisite chalk drawing of Lady Mount Temple, he said lightly, "There is no difficulty in *drawing*." Possibly he was thinking how much more difficult it was to imbue a work of art with the right feeling, and cared little to be lauded for what ought to be taken for granted as part of an artist's necessary equipment, and not made a subject of pride by the artist or of praise by others. There cannot, at all events, be any doubt that anything like an obvious



display of professional accomplishment is distasteful to Watts. I told him one day that I had chosen as one of the illustrations of an article upon him a portrait of a little girl. I had chosen it for many reasons, but partly on account of its wonderful vivacity and winning beauty, and partly on account of the extraordinary skill in execution, every touch being clear and confident as a Gainsborough or a Sargent. To my surprise, he said, "I am sorry you chose that," and when I asked him why, he replied, with something like irritation, "Because it's dexterous, and I hate dexterity."

In the history alike of Watts's life and of Watts's art there is nothing that is small. The record of great thoughts and great men has been his principal object, and love of humanity and his country the unfailing source of his energy.

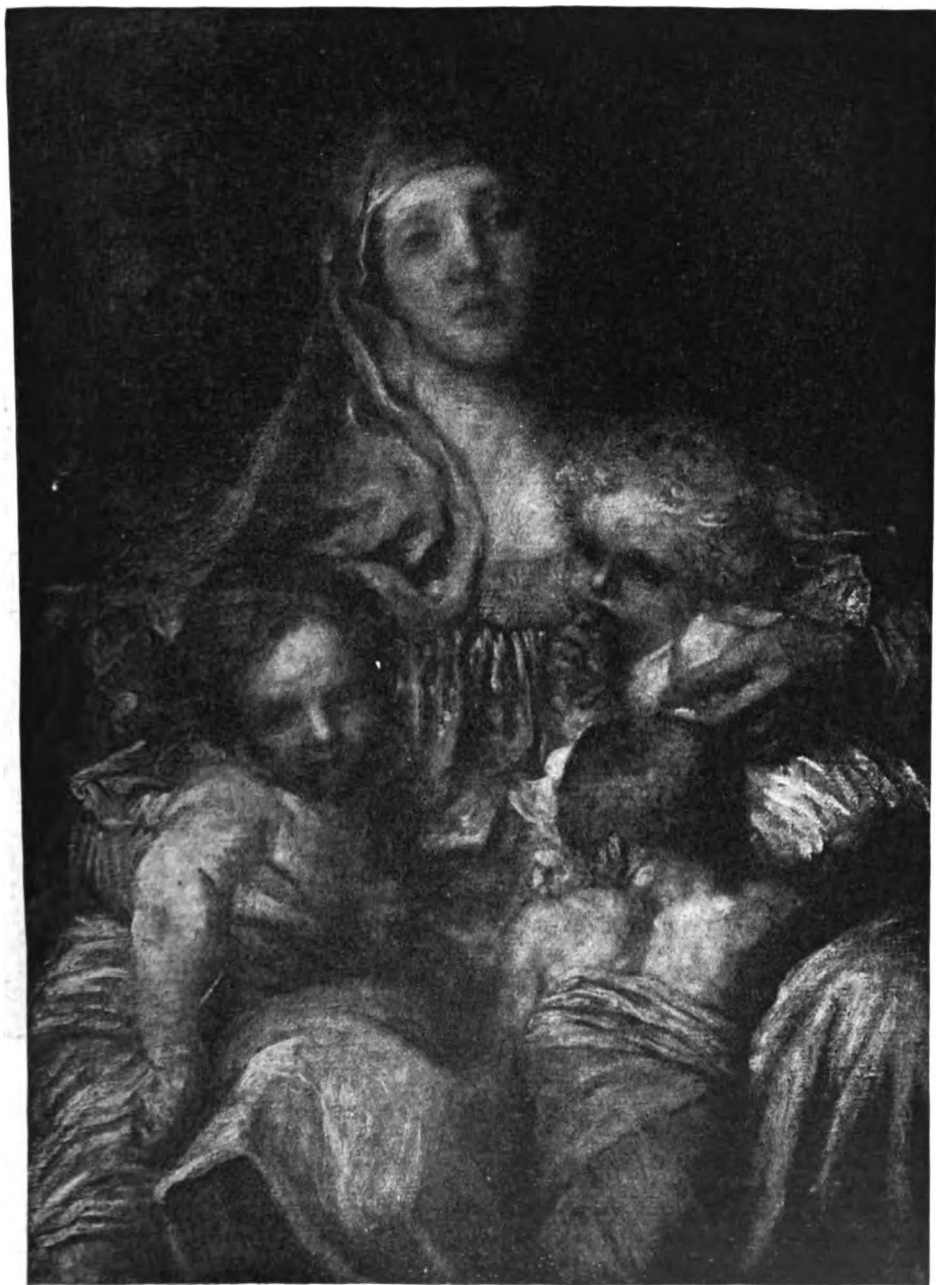
At what time he first conceived the idea of painting his famous series of historic portraits I cannot say precisely, but if we take the Guizot of 1848 as about the earliest of them, he has spent more than half a century already in carrying it into execution, and it must number now about fifty portraits in all. Not the least notable fact about the portraits, especially in relation to the artist's character, is that he painted them for himself and not for others. He chose the sitters, not they their painter. They were painted for himself, at his own desire, and therefore, of course, without payment. Nor was it only the portraits that he may be said to have painted in the first instance for himself. One of the earliest and best of his poetical dreams, certainly in my opinion the finest of all treatments of its great subject, the "Paolo and Francesca," still hangs on the walls of that gallery (adjoining his London house) which has for so many years been open for the delight and enlightenment of the London public of all classes. That gallery, notwithstanding its owner has given away so many of his pictures in recent years, is still full of his own works in great variety; and it may be said generally that he has painted to give, and not to sell, though he will tell you with a smile that the money he has received for private portraits and other works has been very useful.

I have been told that his first intention was to leave to the nation the series of

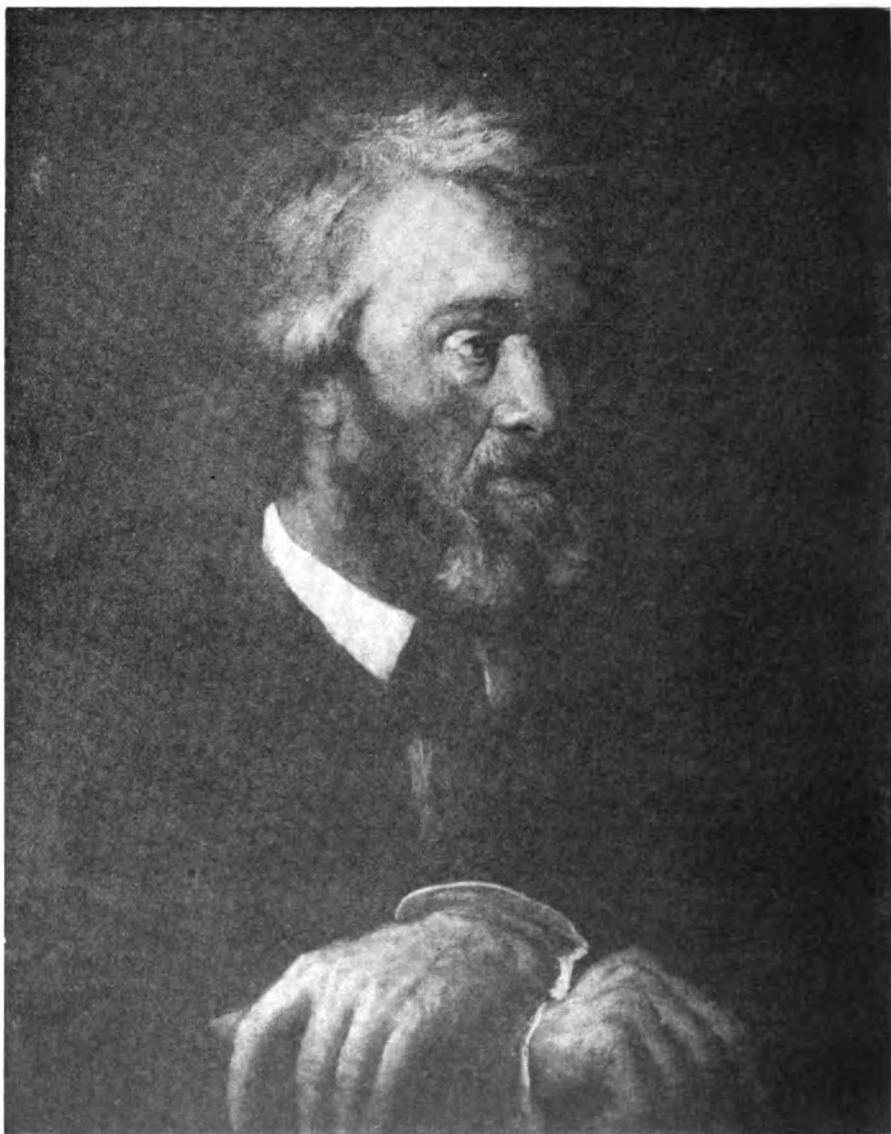
portraits of great Englishmen, as well as other pictures remaining in his possession at his death—a truly royal bequest of a life's labor. Nor is there any reason to suppose that he will not do so now; but his final legacy will be of much more modest dimensions than it would have been a few years ago. It would seem as though the patience of his generosity had been tired by his own longevity, and he has preferred to give to the nation in his lifetime a large proportion of the inheritance designed for it. The private munificence of others has of late years provided great national buildings to enshrine such treasures, and at the National Portrait Gallery in St. Martin's Place, and the National Gallery of British Art on the Thames Embankment, there are hung some forty-five in all of Watts's paintings—twenty-six portraits and nineteen pictures of his imagination, all, I think, except the "Psyche," which belongs to the Chantrey bequest, presented by himself. Did any painter ever make his nation so noble a present? and how many men are there who have labored so long and unselfishly for so great an aim?

To those who find selfishness in everything and everybody, it may be allowed that Watts has pursued a life very much in accordance with his own wishes, and is even while alive reaping a reward very much in accordance with his own seeking. Yet even they must admit that his selfishness has been "enlightened," and that he has been content to wait for his reward.

Is there any, can there be any, greater unselfishness than this? Perhaps; and I am not concerned to maintain that Mr. Watts is the most unselfish soul that ever lived; but that he is capable of considerable sacrifices in a great cause may, I think, be allowed by all. That his self-sacrifice is not quite unlimited he would himself admit, for he told me one day that he had been dreaming (either awake or asleep) of a visit by an angel, who promised him that he should complete the most wonderful series of pictures that had ever been painted, a series which should have an extraordinary influence for good on the future of the human race; but there was a condition attached—the painter's name should never be known. "I think," said Mr. Watts, "that I could have accepted that condition for the sake of humanity;



CHARITY  
By George Frederick Watts.



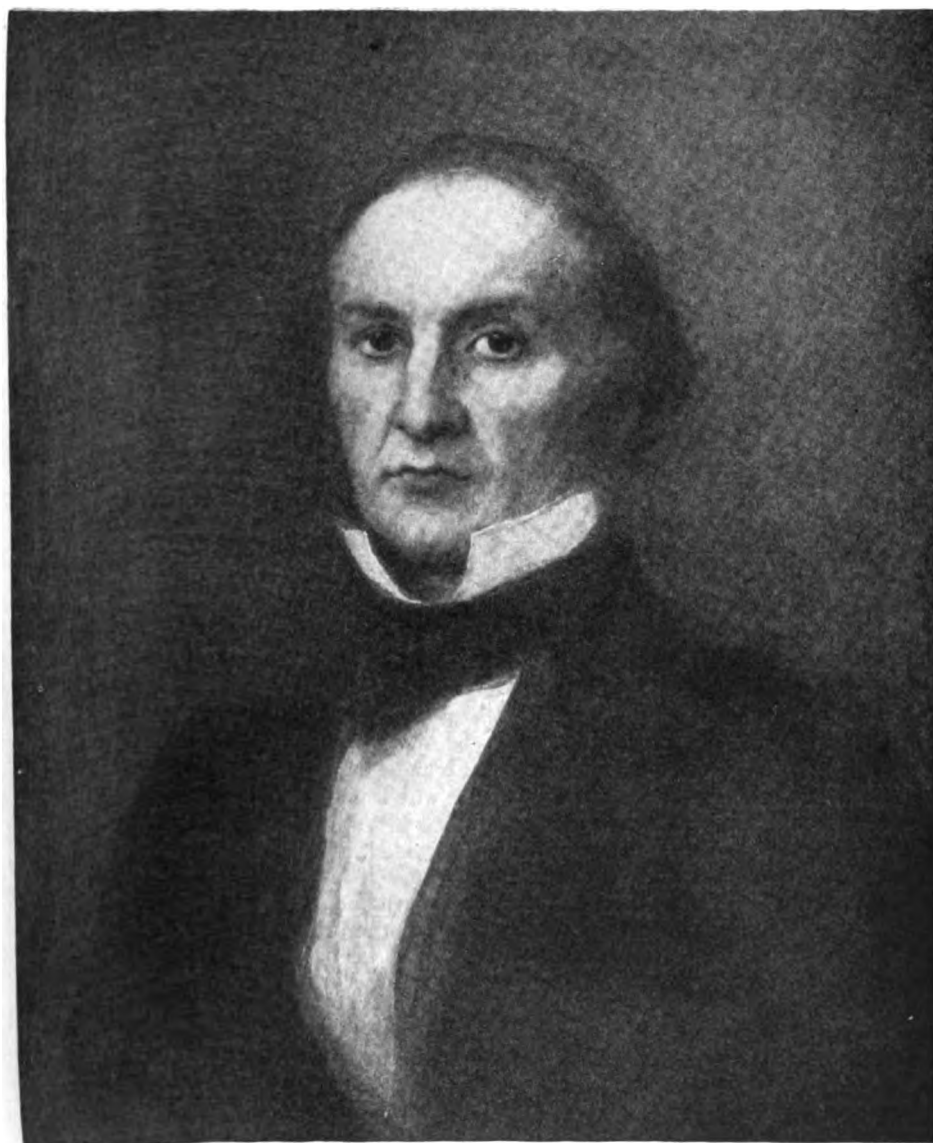
WATTS'S PORTRAIT OF CARLYLE

but if the angel had said that the pictures should be attributed to — [naming a popular painter of commonplace sentiment], I don't think I could."

At all events, the nation is proud, not only of the artist, but of the man who has done so much to raise the level of artistic work and artistic endeavor. As I said before, he has had to wait for his reward. He did not take the public by storm. His reputation, as a portrait-painter even, was attained only by degrees, while his moral allegories and poetical dreams were

still longer in obtaining recognition. Now, however, there is scarcely anything he touches which is not received with something more than a common welcome, whether it be a portrait like that of Mr. Walter Crane, a landscape like the glorious vision of the light and color of a Scotch lake which is now on the walls of the New Gallery, or a vision of the flushed sleep of a rosy Cupid that lately hung on the walls of the Guildhall Gallery. Nor among his earlier pictures is it only the most obviously attractive which arrest the





WATTS'S PORTRAIT OF GLADSTONE

interest of the visitor to the Tate Gallery. Not only the "Love and Death," the "Psyche," the "Faith," the "Hope," the "Love and Life," but the frantic "Jonah," the terrible "Minotaur," the solemn still life of "Sic Transit," and the amorphous confusion of "Chaos" hold the attention, for behind all these things are seen the eyes of a great, pure, simple soul recording its visions of human life in the past, the present, and the future.

Yet this is the artist of whom Palgrave wrote, in connection with a picture of a

girl's head ("Choosing") in the Academy of 1864, that his genius really lay in the direction of refinement, grace, and fancy, "not force, thought, imagination;" adding that "It is his work in the latter manner which will, at any rate, be preferred by all the world to his attempts in the *terribile via* of life-size allegories." And of his portraits Ruskin wrote in 1875, "Mr. Watts's portraits are all conscientious and subtle, and of great present interest, yet not realistic enough to last." These criticisms were quoted as representing current

criticism in a "Dictionary of Artists of the Nineteenth Century," published in 1879, or when Watts was sixty-two years of age.

Even his fellows in art do not seem to have been in a hurry to recognize Watts's real power, as it was not till 1867, when the artist was fifty years of age, that they elected him as an Associate of the Royal Academy.

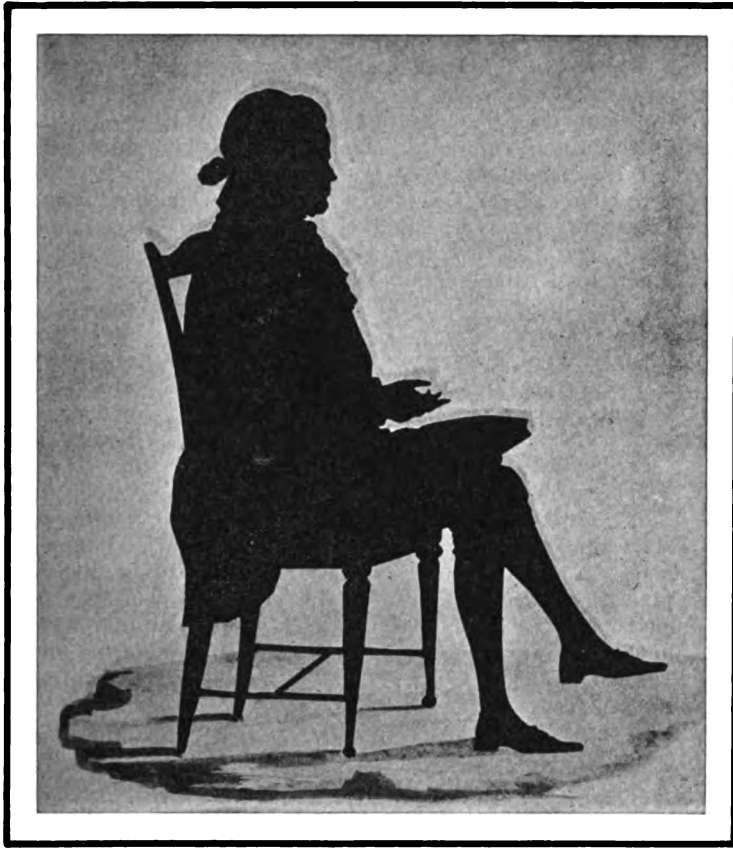
It was only the other day that I saw the grand old artist—grand even in presence, despite his small stature and gentle ways. He was in his own charming garden at Little Holland House, and surrounded by admiring and loving friends. He said that they had spoiled him, and that he had always been spoilt; but perhaps he has had no better friend than Time, who has given him room to develop his powers and assure his reputation. Though eighty-three years old, he still works on with the ardor almost of youth, now bringing a little nearer to completion one of those many pictures which are in progress and wait sometimes for years before they receive their finishing touches, now striking out some altogether fresh conception. He rises and commences his work early. Lately he has been much engaged in sculpture. When at Limner's Lease, his pleasant country house in a valley near Guildford, Surrey, where he retreats from the winter fogs of London, he has been working on a statue of Lord Tennyson; when in London recently, much of his time has been spent on that colossal equestrian statue of Physical Energy which was commenced I do not know how many years ago, and of the completion of which everybody has despaired except the artist himself.

It is the figure of a naked man upon a barebacked horse. The horse is a powerful beast with magnificent head and neck, still showing the fiery spirit which has been brought into subjection by its rider. He, leaning backward, is shading his eyes with one hand as if searching the horizon. "It is Physical Energy," insists the artist. "*Physical*, not *Vital*, Energy, as some writers have foolishly said [I am afraid I am one of these foolish persons], for all Energy is *Vital*. It is the great, irresistible, never-satisfied Force which conquers all. He has conquered the horse, but he is searching the world for something else to subdue."

"It is a magnificent creature, that horse," said I. "Oh," replied the artist, "the horse is nothing; the man is everything. I thought first to model him on the Elgin Theseus; but when I got Theseus on the horse, I found he would not do at all. His legs were not long enough. It is not much like a horse, I am told; I am not sure that it is much like a man. But none of my things are quite like nature. They are dreams. But I think it is Greek."

It is much to the credit of the British Government that some little while ago they offered to give a splendid site for this noble work near the Serpentine, where its grand design would be seen to the greatest advantage. They offered also to pay for the casting of it. The latter suggestion was not, however, in accordance with the generous intentions of the artist, and the offer has remained in abeyance. The best that can be hoped is (and the work has lately been so much forwarded towards completion that the hope may be entertained with some confidence) that the statue will be completed and cast by its designer, and that the Government will renew its offer of the site. So a work which may be said to represent the essence of Watts's genius, and is of its kind unsurpassed, may yet prove a permanent record of that genius, and one of the noblest ornaments of the metropolis.

As I turned from this colossus, which, huge as it is, seemed capable of motion as light as air and as swift as flame, to the small human figure by my side with the kind, keen eyes and Titianesque head, I could not help thinking that there were other Energies more strong, more victorious, than the Physical. That fragile frame contained the maker of this great group, the composer of a hundred soul-moving pictures, the transmitter to posterity of the outward form and inward spirit of I know not how many of the greatest and noblest of his fellow-creatures, the supporter, not with his brush, but with his purse, of many schemes for the benefit of his race, the sustainer by a magnificent contribution of the Home Industries Movement in England, and, to say no more, the raiser of a shelter for the street workers in the city of London, on the walls of which are recorded the heroic deeds of the poor.



CHIEF JUSTICE JOHN MARSHALL

This was used by Story when modeling his statue for the Capitol at Washington.

## The Last of the Silhouettists

By Charles Henry Hart

**T**HE scientific etymologist, accustomed to read the true meaning of words by their derivation or to study out their corruptions, would have a sorry puzzle should he tackle our title noun. Such influence has the power of ridicule in France that it is from this source alone that the word *silhouette* has become attached to all sharply defined outlines of the round, with a flat, opaque surface; and consequently it is without a derivative root. It is a local slang that has fastened itself upon the tongue of civilized Europe, and although it had its birth only in the middle of the last century, it has been retroactive in its application, so that this form of art, the earliest extant type of pictoriology, that which we find

upon Etruscan pottery and Egyptian mummy-cases, is to-day generically described as *silhouette*.

It surely seems absurd, when seriously considered, that a mere slur upon a French Cabinet Minister should be permitted to dominate centuries and insinuate itself into current language as a good word. But for this circumstance, however, the name of Étienne de Silhouette, the economical financial Minister of Louis XV., would be hopelessly forgotten.

Madame Pompadour, when in the zenith of her power, introduced the rage for flat profile portraits in black upon a white ground. They were the fashion of the hour. Easily made by casting a shadow with a lamp, every one was engaged in

the operation, and soon they struck the popular taste and popular pocket, and profiles *à la Pompadour* flooded France. Her decline was followed by the ascendancy of Monsieur de Silhouette, who became an object of derision and ridicule on account of his parsimony and rigid system of retrenchment, so that everything cheap, mean, or shabby was dubbed *à la Silhouette*. The flat profiles, from their inexpensiveness, came under the ban; and thus they have served to keep alive the name of a Minister of Finance which otherwise would have gone down into deserved obscurity.

The earliest silhouettes—that is, black profile likenesses on white ground—that were commercially made in this country, so far as I know, were the famous ones cut at Charles Willson Peale's museum in Philadelphia, more than a century ago. They were executed by an adroitly conceived machine, which traced the profile with mathematical accuracy, similar to the physiognotrace, and cut it about three inches long out of the center of a sheet of white paper. All the distinguished men and women of the day flocked to the museum to have their faces cut, and in "McClure's Magazine" for February, 1897, will be found the most important one of them all, the Peale Museum silhouette likeness of General George Washington.

Without intending to trace the history of the art in this country, mention must be made of two famous profile-cutters who followed their vocation here; one, William James Hubbard, famous as a youthful prodigy, and the other, Augustin Edouart, famous for the skill he exhibited in his work.

Hubard was English born, and landed in New York, a youth of seventeen, within a few days of Lafayette's arrival, in 1824.

He was under "management," and, although before the days of Barnum advertising, was very adroitly put forward in the newspapers. Wherever he went a "Hubard Gallery" was opened, where, for the admission of "fifty cents," the visitor was "entitled to see the exhibition, hear the concert, and obtain a correct likeness by Master Hubard, cut with common scissors in a few seconds, without the aid of drawing or machine." There

was also sold, for "six and a quarter cents," a memoir of Master Hubbard, with a key to the cuttings. This chap-book, which makes Master Hubard three years more juvenile than he really was, tells us that he made his *début* at Ramsgate in September, 1822, and attracted the attention of the Duchess of Kent, who was at Townley House; that he took portraits of all the household, which, with "the little Princess Victoria, the future Queen of England, are in the gallery, and attract attention as the earliest productions of Master Hubard." He visited Glasgow just before coming to America, when the members of the Philosophical Society, at the instance of George Combe, the phrenologist, presented him with a silver palette, now in the possession of his daughter, the wife of the Rev. John J. Lloyd,

of Lynchburg, Va. It is inscribed: "Presented to Master James Hubbard by admirers of his genius in the city of Glasgow, Scotland, February 14, 1824." This was accompanied by an address: "The lovers of the Fine Arts in Glasgow, recognizing in your productions the strong impress of genius, have the highest gratification in presenting you with this Palatte, which they trust will incite you to improve your powers so as ultimately to become a distinguished artist."



BISHOP WHITE, OF PENNSYLVANIA  
The first duly consecrated Protestant Episcopal  
Bishop of America.

From New York Hubbard was taken to Boston, and thence to Philadelphia, where he exhibited silhouettes at the Pennsylvania Academy of the Fine Arts in 1826, 1827, and 1828—a pretty good evidence of their merit. Dunlap, the censorious, says: "He was brought to this country a boy by some persons who made money by his ingenuity as cutter of profiles in paper, at which he was uncommonly clever." While in Boston Hubbard was emulated to higher walks in art by a sight of the works of Stuart, and in Philadelphia, under Sully's guidance, essayed oil-painting, exhibiting a portrait at the Academy in 1829. From this time on Hubbard ceased his early vocation, and became known as an adept painter of small whole-length portraits in cabinet size. He migrated to Baltimore and thence to Richmond, where he died February 15, 1862, from the explosion of a shell he was filling with a compound he had concocted for the use of the Confederacy. But few of his silhouettes are known, although many doubtless exist unidentified as of his authorship.

We do not know if Hubbard's success in England led Edouart, who was born in France in 1788 and found refuge in London in 1815, to take to silhouette-cutting as a profession, but it was the year following Hubbard's emigration to this country that Edouart began his career. In 1835 he published a modest volume entitled "A Treatise on Silhouette Likenesses by Monsieur Edouart, Silhouettist to the French Royal Family, and patronised by His Royal Highness the late Duke of Gloucester, and the principal Nobility of England, Scotland, and Ireland." This book I have not been able to find in any public collection, and the only copy I know is owned by the author's son, the

Rev. Augustin Gaspard Edouart, of Nyanza Villa, Grange Park, Ealing, England. Some idea can be formed of Edouart's success and the prevalence of the mania for these black profiles from the fact that in the ten years preceding the publication of his book Edouart cut more than fifty thousand portraits.

In 1838 he came to the United States, where he remained nine years, cutting innumerable silhouette likenesses, some

of which he grouped into compositions of domestic life, with elaborate lithograph backgrounds. He preserved a duplicate of every portrait he took, which he pasted into large books, writing the necessary information for identification and reference. These books would be invaluable to-day, containing portraits of "numerous somebodies among innumerable nobodies," but, unfortunately, only a few damaged volumes, from about fifty perfect ones, survive. On Edouart's return voyage from America, in 1847, he was shipwrecked off the island of Guernsey, and his entire collection went to the bottom of the sea, only a few volumes being recovered, and those badly injured by the salt water. The loss so preyed upon his mind that he gave up cutting silhouettes, returned to his native France, and died at Guinnes, near Calais,

December 14, 1861. He was surely a man of great ability in his line, putting the characteristics of the individual into his likenesses, which quality is the ruling one in the work of the last of the silhouettists, William Henry Brown.

In the summer of 1874 the writer sought rest on the tableland of the ridge of mountains where is now built the flourishing town of Kane, Pennsylvania. The air was delightful, the trout streams attractive, the deer-licks not dangerous, and



JOHN RANDOLPH OF ROANOKE  
As he appeared when embarking for Russia  
in 1830.



DR. THOMAS COOPER

A celebrated chemist of South Carolina; the friend of Priestley.

the gas-wells wonderful. It was essentially a quiet place, where ennui dwelt securely and came nigh to being overwhelming but for a man considerably past middle life who loomed up as one of the characters of the scant settlement. He was of fair height and massive frame, but these failed to conceal the unusual magnitude of his head, which put to shame Daniel Webster's famous "size 8" hat. One feature of his face was noticeable to even an ordinary observer, and that was the abnormally wide distance between his two eyes, which was, as he said, his one point of resemblance to George Washington. Upon making his acquaintance I found him a most companionable and interesting man, for he was William Henry Brown, the last of the silhouettists.

William Henry Brown was born in Charleston, South Carolina, May 22, 1808, and died in the city of his birth September 16, 1883. His parents were Quakers of Abbeville, S. C., and he was the fifth of twelve children. He early showed his

inclination for the work in which he was destined to make his mark, and in his sixteenth year produced his first important silhouette, a likeness of Lafayette, cut when that distinguished Frenchman paid his farewell visit to this land. His last notable portrait (which, however, distinctly shows the decadence of his powers) was a profile of President Lincoln cut at Washington about the time of the first inauguration. Besides portraits he cut elaborate historical compositions, two of which were widely known for many years without their author being so well known, one incorrectly called the first locomotive and train of cars run in the United States, and the other the funeral cortège of John C. Calhoun. In the days of the old volunteer fire companies it was their ambition all over the land to be cut by Brown, and the "boss one" for size, cut in St. Louis, was twenty-five feet long, and contained an engine, two hose-carriages, and sixty-five members, each being a veritable likeness. He was

also very clever at cutting ships under sail, cleaving the billows or becalmed, tossed on the stormy wave-crests or riding securely at anchor. In these designs the delineation of the varied motions was executed with uncommon skill.

Brown possessed in a noted degree the gift of memory, and was a fluent and agreeable talker: indeed, he was such a charming conversationalist that he was admitted into close companionship with the prominent men of his day, most of whom were cut by him; and his reminiscences were highly entertaining. Brown's most remarkable trait, not known to have been possessed by any other follower of the art of silhouette-cutting, was his marvelous faculty of memorizing forms and faces, so that a single glance of the eye, a veritable snap-shot, was sufficient to pho-

tograph upon his brain any object presented to him. He was thus enabled not only to cut silhouette likenesses unknown to the subject and without a "sitting," but to repeat and reproduce them years afterward with absolute accuracy.

For several years Brown carried on a lucrative business in the practice of his interesting profession, and during that time visited all the principal cities of the Union. His first object on visiting a new place was to notice prominent and well-known citizens as they walked upon the streets, and from his mental photograph to reproduce their likenesses in black paper, which would be exhibited to the surprise and wonderment of the subjects and their friends. Success was sure to attend such exhibitions, and Brown accumulated money easily and rapidly, and



WILLIAM H. BROWN

The silouettist, by himself, 1874. Owned by the author.



LAFAYETTE

Taken in Philadelphia, September, 1824.





ANDREW JACKSON

Taken in Washington in 1829.

spent it in the same way, so that he was often penniless. He was gifted but improvident—qualities that seem to be not seldom complementary to each other.

It was Brown's rare power in catching the individual characteristic of his subject that made his likenesses "recognizable at a glance," as Daniel Webster wrote to him, adding, "My friends unite in saying that the one you took of myself is a striking likeness. I cannot, however, see its resemblance to the original, as I do in all the others. It is an old and very true saying 'that if we could see ourselves as others see us,' etc." Concerning the likeness of his old antagonist, John Randolph,

Henry Clay wrote to Brown: "It is the very perfection of your art." And Calhoun says: "I take pleasure in bearing testimony to your great aptitude in taking likenesses in your way, and the fidelity with which they are executed." The results indorsed by these three great leaders were gained with no other contrivance than a pair of small scissors and a piece of black paper; for while Brown was so facile with this housewife's implement, he had no command of the pencil or the brush.

The common introduction of the camera put an end to the silhouettists' occupation, and in 1859 Brown gave up this pursuit and entered into the employ of the Hunt-



GENERAL WINFIELD SCOTT



ington and Broad Top Railroad, in Pennsylvania. While in this position his attention was called to a reproduction of his cutting of many years before entitled "The First Steam Train of Cars in America;" and he at once went to work to gather material to refute the commonly accepted dogma that the first locomotive and train of cars were of home manufacture and run in New York on the Mohawk and Hudson Railway, August 9, 1831. This resulted in his "History of the First Locomotives in America," which was published by Appleton in 1874, and in which Brown shows that the first locomotive in America was the "Stourbridge Lion," imported from England by the Delaware and Hudson Canal, and put upon its road at Honesdale, August 8, 1829; and that the "Best Friend" was the first loco-

tive built in this country, at Kemble's West Point foundry, for the South Carolina Railroad, and first used there January 15, 1831.

This important book was Brown's second literary venture, for in 1844 he published at Hartford, with lithographs by Kellogg, "Portrait Gallery of Distinguished Men," nearly the entire edition of which was destroyed by fire, so that copies are rarely to be met with. It consisted of reproductions of his silhouettes and facsimile letters from the subjects, certifying to their satisfaction with their own and their neighbors' likenesses.

In the revolution of time and fashion, black profile likenesses *à la silhouette* are again coming to the fore; only now their old enemy, the camera, is doing the work of the scissors.

## The Background Group

By Richard Burton

The crowd huzzas, the music madly plays;  
'Tis meet, for, lo! it is the day of days.

The home-returning heroes come: a cry  
Of welcome should be lifted to the sky  
And flowers strew the people-trampled ways.

The drums beat martially; with rhythmic beat  
The steps resound along the gaping street.

Hark, what acclaims! And how the folk do press  
To see, to touch, may be, the very dress  
Of those who dared the death, when Life is sweet!

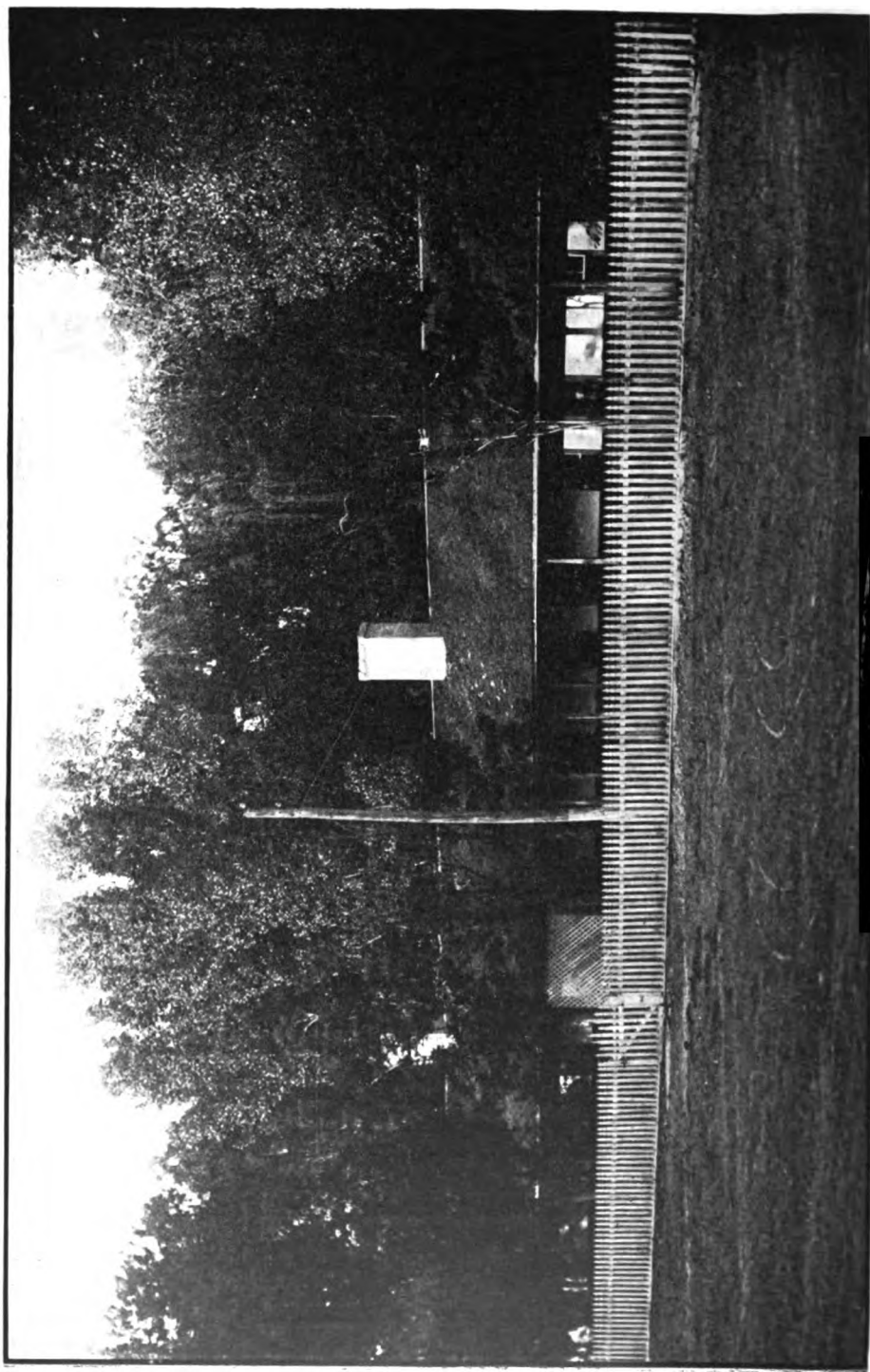
But stay! where joy is general, where the sound  
Of jubilant voices rends the air around,

Why is yon group so silent in its place,  
With war's impassioned image face to face?  
Wherefore those eyes cast nunlike on the ground?

Who are these hangers-back, these dark-robed ones?

They are the mothers who are reft of sons;  
The wives whose dearest lie all uncaressed  
Afear, with vital stains on brow or breast;  
The children orphaned at the mouths of guns.





THE CHISHOLM HOME AT ROSWELL, NEW MEXICO

When first erected this was the farthest town from a railroad in the United States.



CANAL AT MESA, ARIZONA

## Problems of the Arid Region

By Elwood Mead

THE civilization of arid America is the gift of streams. Their use in irrigation has opened markets for Eastern factories, stimulated the erection of Western ones, promoted mining, built cities like Los Angeles and Salt Lake, made profitable the railways which unite the two extremes of the continent, and made attractive homes for over two million souls. A region once given over to the nomadic range live-stock business is being dotted with cities and rural homes.

The land reclaimed has an aggregate area greater than the State of New York. From being originally without value, a single section, devoted to fruit-raising, has sold for over a half-million dollars. Irrigation has so increased the productive capacity of land in Utah that the farm unit is twenty acres. This supports a settler and his family in more than ordinary comfort. A township of the same land would not produce enough to keep this settler from starving if compelled to cultivate it in its original condition.

All this is the result of using a resource which for centuries has run unchecked to the sea. Instead of these fertile valleys continuing to parch and burn under the cloudless, rainless summer skies of this region, they are being moistened by water drawn from every available source. It is taken from rivulets and creeks in the hills and the great rivers of the plains. It is pumped from wells and drawn from basins where stored. Over \$100,000,000

(some estimates make it twice this sum) has been expended in digging ditches and canals to distribute it, and a new branch of engineering in this country has been created. An army of men are employed to regulate the head-gates of the main canals and to turn on or shut off the water at the margins of farmers' fields. Thousands of weary miles are traveled every day by the men who patrol ditch banks to watch for leaks and prevent accidents, or to labor day and night without ceasing when breaks do occur, to repair the injury before disaster and ruin overwhelm the irrigators whose fields await the interrupted supply.

In a country where streams must be destroyed in order that people may live, the common-law doctrine of riparian rights, so universally recognized in all the States of the Atlantic seaboard and Mississippi Valley, has no place. The necessities of climate are inexorable. Where crops cannot be grown by rainfall alone, to insist that streams shall continue to flow "undiminished in quantity" is to condemn the lands along their banks to perpetual barrenness. This is so contrary to common sense that, with or without laws, streams are being "appropriated," diverted, and used.

A commerce in water of immense and constantly growing importance has been created. Lawyers and judges are struggling with the complex legal problems growing out of stream ownership where

"appropriations" are regulated by statute, and the still worse complications which exist where the retention of riparian rights has been attempted.

It is impossible for those who live where fields are watered from the clouds to appreciate the significance of a "water right" where moisture comes from streams. Many rivers are the arteries which supply the life-blood to important and widely separated districts. A peaceable and just distribution of their flow requires the harmonizing of the diverse and conflicting interests of individuals, communities, and even of States. Some of these rivers extend for hundreds of miles, and control the destinies of a multitude of people.

Humboldt River rises in the mountains of eastern Nevada, and loses itself in Humboldt Lake near the western border of the State. The oldest settlement is at Lovelocks, near the lower end of the river. The farms, which are exceedingly productive and valuable, depend on a water supply which comes from mountains three hundred miles away. Bordering on the upper part of the river is a hundred times as much irrigable land as the stream can serve. The owners of this land want the water, and there is no law to regulate their taking it. Already scores of ditches above are diverting the supply formerly used below. The farmer at Lovelocks realized that the water he needs is being taken away from him in ditches built long after his farm was brought under cultivation, but what is he to do? Shall he assert his prior right to the river and close the ditches which are diverting its flow? If at daylight he got on the fastest railroad train which passes his farm and rode until dark, he would still be miles below some of the head-gates. If he closed the upper ones, there are scores of others scattered along the willow-bordered

banks of the river waiting to absorb the augmented flow. The individual user on such a stream is helpless. Only just public control and administrative ability of high order will serve to make secure the multitude of rights to the water of a river used in irrigation. Where this is lacking, it often happens that irrigated fields at the head of a stream are flooded, while those far down are parched with drought, injurious waste above causing destructive scarcity below.

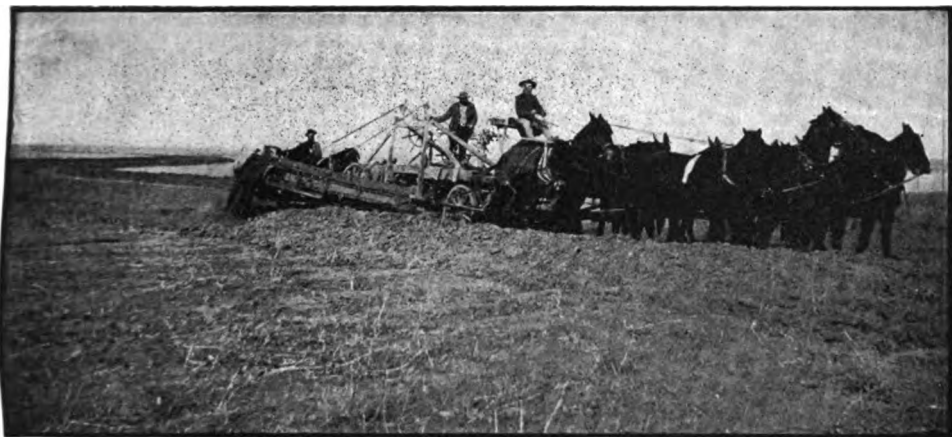
It is now manifest that the first step in Western settlement should have been the measurement of streams and the inauguration of a system for the recording and

protecting of rights to their use as complete in its operation as the existing system for the disposal of public land. Canals should have been built according to a prearranged plan, in order to conserve the water supply and secure the cultivation of the best land; and where there were enough ditches to absorb the supply, further construction should have been prevented, both as a protection to those ignorant of the situation and as the surest means of preventing controversies. Every



AN ALFALFA FIELD  
Showing the result of irrigation.

ditch in excess of the capacity of a stream means one of two things: either a loss to its owners from lack of water to fill it, or its flooding at the expense of the earlier ditches. Every excess right means a fraud on its holders or the robbing of earlier ones. Nothing resembling this has been attempted. At the outset the whole subject was neglected, because its importance was not appreciated. Irrigation was an experiment. No one dreamed that millions of people were to fill these valleys. The early users of water were bitterly hostile to any sort of legislation. They maintained that water was as free as air, and that to require them to incur any expense in recording their diversion



DIGGING AN IRRIGATION CANAL IN NEBRASKA

of it was as unwarranted an exercise of arbitrary authority as to place a tax on breathing. They were deaf to the warning that there was more land than water, that the time was coming when there would be more ditches than the streams could fill and more acres under cultivation than could be supplied. So long as streams had a surplus, and every ditch-owner was taking what he pleased and as he pleased, one right was as good as another, and "Sufficient unto the day is the evil thereof" was the motto of irrigators who were almost a unit in opposing adequate irrigation legislation.

The march of settlement has brought with it the results which thoughtful minds had foreseen. Communities have multiplied; the single ditch has become a score of canals, on some streams a hundred or more, while on rivers like the Platte they

are numbered by the thousands. Later comers, foreseeing the impending scarcity, avoid the valleys, and place their head-gates in the hills to be nearer the source of supply. The early irrigator, who once had all, now often finds himself with nothing, and too often attempts to secure his rights by a war on those above with shotgun or shovel. When this fails, relief is sought in the courts. As a result, water-right litigation has been one of the most costly, most senseless, most injurious features of our past irrigation history. It has enriched lawyers, impoverished and discouraged investors, promoted discord between neighbors, and jealousy and strife between communities and States. The determination of the simplest physical facts, as well as questions of engineering and agriculture which can be rightly settled only by men familiar with those



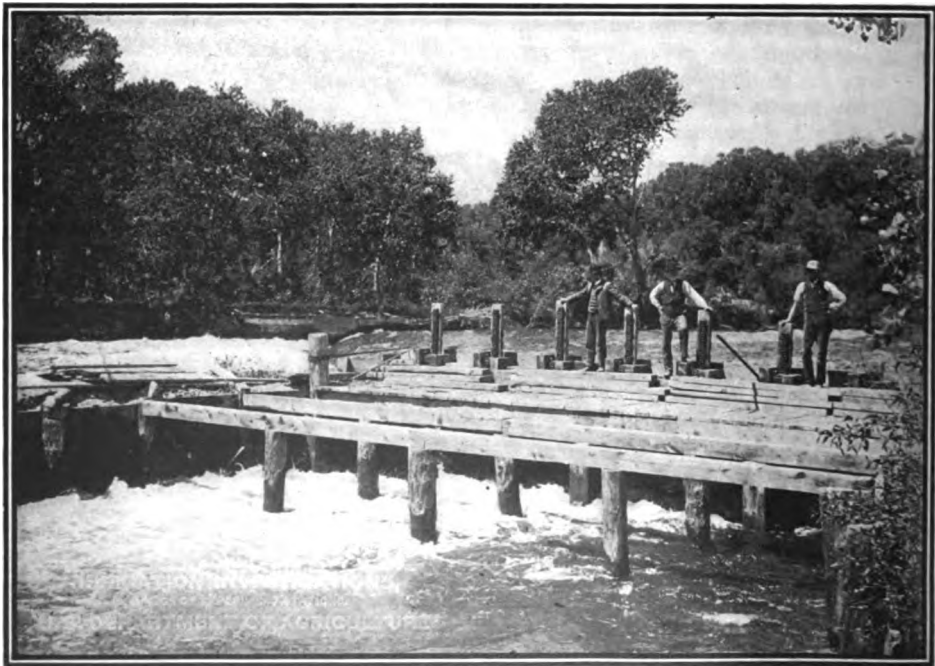
THE CONSTRUCTION OF AN IRRIGATION CANAL

subjects, have been wrangled over in court by attorneys fresh from the East, and decided by judges who lack the practical knowledge of the volume of water to be acquired, of the amount needed to irrigate an acre, and of the methods by which it has to be distributed and used.

When all the streams of the arid region which can be utilized shall be turned into ditches and canals, and from these ditches distributed with the utmost economy over the soil, only a small fraction of the irrigable land will have been reclaimed. By far the greater part must always remain arid and of little value. Along nearly every stream there will be tracts of irrigated and unirrigated land side by side, both equally fertile, having the same climate, the same advantages save one. One tract will have a right to the stream; the other will be denied this. Mark the difference. The irrigated tract will be immensely productive, and with a value equal to or surpassing that of farming land in regions of ample rainfall. The tract without water can be used only for pasturage purposes, and its rental value will scarcely suffice to pay taxes. An acre of fruit land in southern California with a water right attached is worth \$500.

An acre of the same kind of land alongside of it, but without a water right, is not worth fifty cents. Control of the water supply, therefore, gives control of land values. It can make arid land blossom, or destroy the farms reclaimed. Property rights in streams are, therefore, of immense value both to those who are already using water and to those who desire to sell to others. Their cash value in a single State is over \$75,000,000, while the prospective value is immensely greater. This, it must be remembered, does not include canals or ditches, but simply the property rights in the snows and rains which fill the streams.

No general statement will serve to describe the methods by which water rights are established, because in only three States—Colorado, Wyoming, and Nebraska—is there anything resembling a systematic procedure. In the other States any one who wishes to acquire a right to a stream proceeds about as he pleases to divert and use it until he interferes with its use by some one else, or until some one interferes with him. Even in States like Utah and California, where water is of greatest value, there is no tribunal to which irrigators can go for a



HEAD-GATE OF LARIMER AND WELD CANAL  
Poudre Valley, Colorado.



AMITY CANAL, ARKANSAS VALLEY, COLORADO

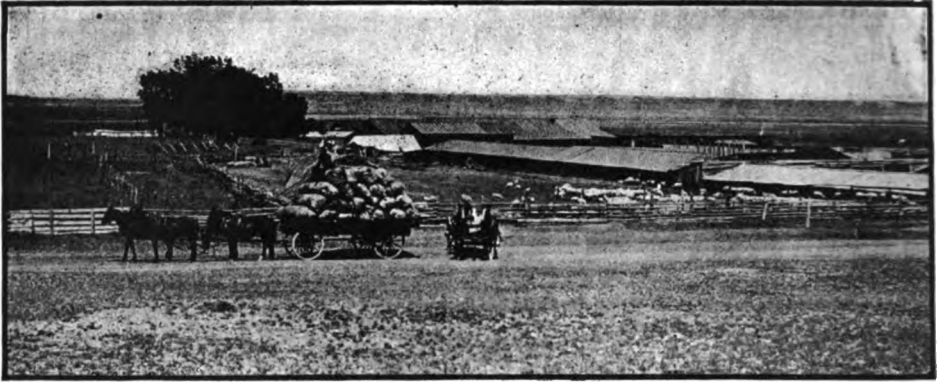
simple, inexpensive, and final determination of their relative rights to a stream, or for protection of those rights when once established. Sooner or later, therefore, the extension of the irrigated area leads to a lawsuit. This may take the form of a proceeding to quiet titles, an injunction against a rival ditch or canal, or a suit for damages for interfering with vested rights. It seldom if ever happens that the first suit includes all the appropriators on a stream. Usually one ditch-owner brings suit against a neighboring one above near enough to be seen. There may be scores of others fifty or one hundred miles away equally responsible for the shortage, but they are out of sight and are ignored. Meantime, no matter what the result of this litigation, the use of the stream is constantly being extended. There will be parched fields under other ditches, and other suits are instituted. Sometimes all the irrigators of one community will unite against a district above or below; and in one way or another the legal warfare over water rights goes on with little interruption. Where the number of these rights runs into the thousands, as they do on many rivers, the opportunities for controversy are simply unending. The same issues are fought over and over

again, the precedents in one case being overturned in another, and the result, instead of promoting a just and final settlement, too often makes it almost impossible. Along some rivers assessments for meeting the expenses of lawsuits over water rights are levied against the shareholders of ditches as regularly as those for keeping the banks in repair. A volume could be filled with examples of the waste, uncertainty, and abuses which are inseparable from the present lack of public control of streams.

In 1890 a number of the irrigators on Spanish Fork River, in Utah, brought suit to quiet their title to its water. Two years later the decision establishing their rights was entered on record. In 1893 other irrigators on the same stream brought suit to have the titles to its waters again quieted. That lasted five years. In ten years the titles have been quieted four times, and another lawsuit to again settle them has just been instituted. Whether the water rights or the litigants will first be put to rest is as yet uncertain.

The fatal defect of all these court adjudications is the disregard of public interest in streams. The very fact that it is ignored makes it necessary that an effort





A WYOMING SHEEP RANCH, BEFORE IRRIGATION

be made to explain what this involves. That the rain and snow from which rivers are formed are public property can scarcely be denied. That the river itself originally belonged to the public seems equally true. That the transfer of this property to private ownership or private control equivalent to ownership should be made by some public officer, and that the title itself should come from either State or General Government, seems reasonable, because they are the only agencies having sovereign powers. Water in the arid State is of far more value than land. Why should not rights to its use be determined, like titles to public land, by some tribunal specially created to represent the sovereign authority? The rights acquired in court adjudications are of a wholly different nature. There the assumption is that no one has any interest in streams except the litigants. The testimony on which decrees are based is all furnished by the

parties who want the property. It may be intelligent and honest, or it may be the reverse. In either case the rights and interests of the community outside the parties to the suit have no consideration. This is a direct temptation to collusion and fraud. Those seeking to acquire extravagant rights have been known to agree with each other as to the amount of water each will claim, and in accordance with this agreement sworn proofs of rights to many times the volume diverted or the capacity of the stream to furnish are submitted to the court and approved without protest.

Another evil is the fact that it affords no protection for the small appropriator of water against the assaults of stronger or more litigious claimants of the same supply. The creation of homes ought not to involve an unending lawsuit to preserve them, but that is what the building of an irrigation-ditch now too often does.



IRRIGATION DITCH, MESILLA PARK, NEW MEXICO

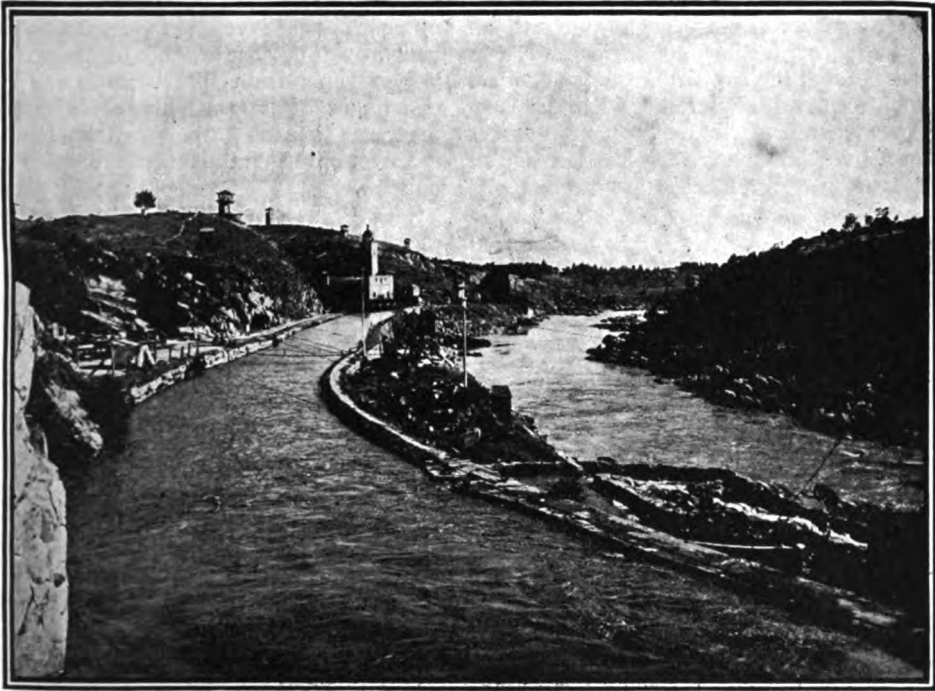
This has been three hundred years in continuous use.



The following extract from a brief filed in behalf of an appropriator of water for his farm of thirty acres, which had been taken away after an uninterrupted use of twenty-five years, is only one of scores of instances known to the writer where, as the outcome of this court warfare, the weak have gone down and the strong survived :

To permit the decision of the trial court to stand, simply means the ruination of the appellant's home, and becomes authority for future robberies. The corporation has been permitted, at the hands of the court, to obtain that which law, common sense, even a limited

consumers under his own canal, or he can rent or sell it to other canal-owners. Those familiar with the results of granting free and perpetual franchises in great cities can form some conclusion regarding the wisdom of this wholesale surrender to private control of the most vital element of Western development. It is a policy long since abandoned by the irrigation countries of Europe, where the best results have not come from granting rights to ditches and canals at all, but to the lands on which the water is used. Some canal companies sell perpetual rights in the



FOLSOM CANAL, AMERICAN RIVER, CALIFORNIA

knowledge of irrigation, and the evidence in the case does not authorize.

Except in Wyoming and Nebraska, rights to streams can be acquired only by ditch-owners. Sometimes they also own the land watered, but not always. There is no provision, except in the two States above named, by which the owner of irrigated land, who is also a ditch-owner, can appropriate directly the water his land needs.

The ditch or canal owner, however, can acquire a perpetual right. He pays nothing for it. Once acquired, he can sell or rent the water appropriated to

water they acquire to the owners of the land covered by their works. On one stream three canals furnish water to 1,356 farms. Why should the right to this water have been given to the three canal-owners, and not to the 1,356 settlers who applied it to beneficial use? Why is not the user of water as much entitled to liberal treatment as the canal-builder who diverts it?

Those who look on prevailing tendencies with apprehension believe that titles to water for irrigation should not belong to either individuals or corporations, but should be attached to the land where used, and be inseparable therefrom. They

believe this because to let one man own the water which another must have in order to live is almost certain to lead to acts of injustice and oppression. If, on the other hand, rights to water go with the land, the ownership of streams will always be divided, like the land, among a multitude of proprietors. Ditches and canals will be a great public utility, like the streets of a town, and compensation must be based on the service rendered. Such rights can work no injustice to any one, while water monopolies will be rendered impossible.

This issue is being fought out with an intensity of feeling commensurate with the value of the property to be controlled. The result will determine whether Western agriculture will be corporate or co-operative; whether rivers shall become an instrument for creating a great monopoly,

as the dominant element of Western society, or be a free gift to those who make a public return for their use.

The healthfulness and charm of the arid region, and the remarkable profits of irrigated agriculture, make it inevitable that its valleys are soon to be the home of a dense population. The time is not far distant when the San Joaquin and Sacramento Valleys of California will each support a million people. The Missouri and its tributaries will, within the next half-century, irrigate more acres than does the Nile to-day. In order to provide for this, the present haphazard development should give way to a system which will provide for the storage of floods, the public supervision of streams, and the enactment of laws which will give permanently to each farmer his just share of the river on which the returns for his labor depend.

## The Channel Bell

By Julian Hinckley

Over the boundless ocean, over the silent sea,  
'Mid the wet sail's flog in the dripping fog; with its wild note  
    ringing free,  
Warning the ships with its solemn toll, ringing through storm  
    and calm,  
Comes the solemn swell of the channel bell, sounding its dread  
    alarm.

Through the roar of the storm-swept ocean, and the break of  
    the foaming seas,  
When the clouds sweep by in the stormy sky, behind the black  
    cross-trees,  
When the dim lights swing at the ratlines, and lightnings gleam  
    and flash,  
Through this stormy hell, wild rings the bell above the thunder's  
    crash.

When winter holds her power, and the days are cold and short,  
And the wave-tops freeze on the icy breeze, and the great ships  
    hold in port,  
Alone on the dreary ocean, swung by the water's roll,  
The channel bell has a tale to tell in each stroke of its solemn toll.

In the calm of the silent ocean, robed in the waves of fog,  
When the days are dark and the skipper's mark is a cross upon  
    the log,  
When never a breeze does stir the mist, and the dead waves  
    rise and fall,  
Still comes the knell of the channel bell, with its ever-warning call.

# On the Word of Victor Paul

By Mary Tracy Earle

IN the marsh round the Island of Laurels, in far Cypress Creek, little Melanie Dolbert knew secret channels along which she could paddle in her pirogue, parting the reeds as she went. No one frequented these ways but Melanie, and she told no one, for there did not seem to be another person in the world who would have cared to slip silently through the marsh as she did, looking at all the still, slow things that live there, or to lie quite motionless and stare up at the blue sky while the fragrance of the slender marsh-lilies filled the air around her like companionship. At home they seldom asked Melanie where she went. Her mother, Madame Antoine Dolbert, was a small, active body, whom her creole neighbors called *courageuse*. She was always busy with the cooking or the sewing, while Hortense, the daughter next to Melanie, was equally busy taking care of the crowd of younger children who were not yet able to take care of themselves. Hortense was her mother in miniature, just as *courageuse* and almost as quick-tempered and sharp-tongued. But, although Melanie was the oldest child, she had none of these desirable qualities; her mother despaired of her; but her father, from a standpoint which Madame Antoine could not understand, was wont to call her his little saint. Father Henri, the visiting priest, could see both sides; he advised Madame Antoine to be patient, and, as Madame Antoine could not possibly be patient when an idle person was within sight or earshot, Melanie was allowed to roam at will with only an occasional capture or challenge as she slipped away from the house toward the woods or the creek landing. She never failed to come home when she was hungry, if she did not come before, and the family learned to content itself with that somewhat limited knowledge of her days.

Father Henri, priest of three parishes, did not hold services every Sunday in the little church below the ferry on Cypress Creek, and the Dolberts did not entertain him every time he held service, but now he was coming and they were to

entertain him, and the turmoil was unusually wild. In the midst of it Madame Antoine came to the cabin door.

"Where is Melanie?" she demanded of the world at large in high-keyed French.

Antoine was chopping wood. He looked furtively at the creek landing. Melanie's pirogue was gone. He shrugged his shoulders. "Oh, she is going soon to return," he said, with an effort at nonchalance. "She is going to return in time to help."

"Ah!" Madame Antoine mocked. "I expect her, me—yes! When the rice is hulled, and the chickens prepared, and the children made clean—when Father Henri himself is arriving, then the dear little Melanie is going to arrive to partake of the dinner—is it not?"

Melanie meanwhile was paddling at ease through one of the broadest of her channels, and for once she was not alone. Victor Paul lay in the bottom of the pirogue, staring aimlessly to and fro after the waving reeds. Victor Paul was one of the many small Dolberts. He was two years and a half old, large, and habitually quiet. He could and did cry whenever he thought it worth while, but, having found nothing in life that struck him as worth talking about, he had never spoken a word. Just why he loved Melanie, who did not pay him the slightest voluntary attention, it would be hard to say; but perhaps, like his father, he was tranquilized by her quiet; that day he had shown his fondness by following her down to the creek and wailing as she pushed off. Melanie told him to go home. He understood well enough, but he stood immovable and grief-stricken, and lamented with a certain calmness which gave no promise of an end. Melanie did not wish to take him back to the house, for then she herself would be detained; but it would not do to leave him on the bank. The least of three evils was to place him expeditiously in the bottom of the pirogue, where he lay quite still and smiled.

It did not prove altogether unpleasant to have him there. She could depend upon his reticence, and he made an

audience for her. When Melanie was sure of a sympathetic audience, she was very fond of talking. Pirates were her favorite theme; and, oddly enough, her belief in pirates was to play a part in the adventures of the day. She had heard all about pirates from her own father and from Father Henri; these two, having all the weird legends of the coast at their tongues' ends, liked to tell them to each other, and would sit by the firelight recalling them until far into the night. The younger children always grew restless or sleepy and had to be put to bed, but Melanie remained spellbound to the end. The pine-knots which sprang into flame on the hearth did not kindle more quickly or more vividly than her thoughts, and the stories came to the ears of Victor Paul in even more stirring form than if he had stayed awake by night to hear them. The world of mystery and tradition had become the world in which Melanie lived; for once, after the story-tellers had risen to go to bed, Antoine had said that undoubtedly there still were pirates lurking around the coast, and Father Henri, in an odd voice, had said, "Yes, yes, pirates of many kinds," and since then Melanie had been on the watch to find one in the marsh.

She had just finished a story, and its climax hushed her. She lifted her paddle, and was letting her boat drift forward of its own impulse, when she heard a distinct groan.

Her heart stood still and then gave a great bound. Her story was completing itself; her face turned white, but her eyes shone. "Victor Paul," she whispered tremulously, "without doubt it is a pirate, but he is wounded, so you have not the need to be afraid."

Victor Paul was not as afraid as Melanie. He stared at her curiously, but with his usual composure, as she paddled toward the sound.

"Is it that some one has been hurt?" she asked aloud in her very best French, as quaint and old-fashioned and stately as Lafitte himself may have spoken.

The answer was another groan. Then the pirogue turned a tiny curve in the channel, and she saw a man stretched on one of the silvery logs which lie stranded and bleaching through the marsh. He opened his eyes, and she was about to paddle away in a panic of fright when he

closed them again. His livid face touched her pity. "Oh!" she cried out, "what is it that has happened? Let me have the privilege of helping you!"

He looked at her again. "I'm afraid you can't do anything," he said in English. "A moccasin has bitten me on the arm." Then he tried to smile, as if he realized how tiny and helpless she was. "I took its log," he finished in a vague murmur, his mind drifting away from her.

His injured arm lay stretched out from its shoulder. It was inflamed to an angry purple, and swollen frightfully. He had torn the clothing from it to make a ligature, but now the knotted bandage was thrown aside.

Melanie looked at it and nodded her head with critical judgment, like an old physician. "I see it," she said, falling into English, and speaking with a soft-slurred accent and a caressing voice. "Why didn't you suck dose poison out of it?"

"I tried to," he answered, summoned back by her voice. "I reckon it would have done me up before now if I hadn't."

"Oh, truly," Melanie said, "it might be much more bad. Me, I think it is good luck dat I come to place de mud on it, like papa did on our dog—oh, but our dog, he make much more cry dan you, an' he come out, oh perfect!" She stepped lightly from the pirogue on to the quaking marsh, scooped a dripping handful of mud from the edge of the channel, and spread it like a poultice over his arm. "Father Henri, he say dat de cure is *toujours*—h-always—very close to de trouble," she went on, reaching for another handful. "It is very strange. Me, I think if I was a snake an' mad at somebuddy, I would go where dere wasn't no mud."

The pirogue began to sway, and the blankly questioning gaze of Victor Paul appeared above the side. "You stay where you belong, Veector Paul," Melanie cried. "If you stir yoursef, you goin' to be drown in de water, or at de leas' bit by doze snake."

"What's that?" the man asked, dully. "Your dog?"

"My little brudder, yas—my little brudder in de bottom of de pirogue. He had not de invita-cion to come along, but he know how to keep himsef still. He keep still, oh, h-always."

The man groaned between his teeth. "I'm afraid this mud of yours isn't much force against a moccasin-bite," he said; "and then the fever dries it out as fast as you put it on."

"Truly," answered the little nurse; "but now that I have enough of mud on it, I begin to pour water over it an' keep it wet. Mud an' water, dey is good—so good—for doze snake-bite."

It did not occur to her that she ought to tell any one else that she had found a man suffering and in danger of his life there in the marsh. When a pirate hid himself, he had his own reasons for doing so, she felt sure, and all that a good Samaritan could do was to try to ease his pain. As for him, there had been a haze over all his thoughts. His blood, thickened by poison, crept sluggishly through his brain, and he was slow in realizing that she might be more useful as a messenger than as a nurse. The steady, languorous patter of her voice brought him gradually to attention.

"De bite was through your coat, wasn't it?" she asked. "Den dat's very little. Father Henri, he say a snake-bite don't never kill if de snake has de luck to bite through your close. An' dat dog of us," she went on, meeting his gaze with a friendly and confident smile, "you had ought to have see dat dog! De bite was in his throat, so it hurt him very much to cry, yet he made much more noise dan you, an' now he's all right."

The pain, and the unlooked-for sweetness of her certainty, and many struggling thoughts besides, showed in the sick man's eyes. His breath was hard and slow. "Do you reckon I'll get over it?" he gasped; and then, as if he did not want the answer, "Where did you come from, anyway, into this wilderness of marsh?"

"Oh," Melanie said, "I come *toujours*. I know de way, an' I look h-always to find somebuddy. Father Henri, he say you h-always hide in de marsh." She leaned a little closer. "I was so scare," she admitted in a half-whisper. "I knew it was a pirate when I heard you groan, an' I was so scare, but I had to see what you was like."

"A pirate!" he repeated. Then he looked off among the reeds and smiled a little, as if the idea were not altogether strange to him. "Do you know all those

old stories too?" he asked. "Who tells them to you? Who tells you about Lafitte and Dominick and Scott?"

"Father Henri," she said; "Father Henri an' my papa; but Father Henri knows de most. He knows more about pirates dan anybuddy in de world."

"Does he know more?"—the man's voice was very thick; he hesitated and kept looking off among the reeds—"does he know more than Henry Gower?"

"But!" Melanie cried in surprise, "dat's Father Henri—'Enry Gower."

The sick man struggled to lift himself on his uninjured arm. "Henry Gower a priest!" he cried. "But where is his wife?"

"Dead," Melanie answered. She did not wonder that he knew about these people—a pirate might be supposed to know everything. "Yas," she went on, "dey had a so-bad son, an' he broke deir hearts. It was so sad dat Madame Gower die, an' den Father Henri he study to be a priest, an' he say, I hear him say to my papa, dat de peace of God it take away all de pain, de terreeb' pain of dat son."

He dropped back on to the log and threw his well arm across his face. Melanie heard him sob harshly.

"What is it?" she cried; "have you more pain?"

"What do people say that his son did?" he asked.

"But! He was imprison'! An' when de time was out, he didn't come home."

There was silence for a moment, and then the slow, thick voice from the log asked again, "What had he done?"

"I hear my papa say he ain't done not'ing," Melanie declared. "My papa say he got mad at Colonel Wash Cruthers, up at Shieldsboro', because de Colonel was a so-cruel man, an' when de Colonel beat a horse mos' to death one day, de son of Father Henri he beat de Colonel, an' de Colonel kep' a grudge. Dat's all, except dat de Colonel laid a trap an' made out dat de son of Father Henri had broke into his store. Lots of people didn't believe it, but dey imprison' him jus' de same."

"And yet," the sick man urged, "you say he was a 'so-bad son.'"

"Ah," the child explained, "because he didn't come back when de prison set him free—because he lef' his pore papa

an' mamma so sad. People say it mus' be dat he was bad after all or he couldn't have been a so-cruel son when dey love him so much. Everybody but my papa say dey reckon he did break in dat store."

"Does Henri Gower, does Father Henri, think that?"

"But no! Father Henri say his son is dead. He say if he wasn't dead he wouldn't stay away."

"And did nobody think of his pride?" the man demanded. "Did nobody think what it was to him to come back where he had been disgraced, and how he put it off from day to day and year to year, and how it grew harder all the time? Did nobody think that perhaps he came near by and couldn't bear it, and went away again? Didn't even his father think of his side of it—of how he felt?"

"I dunno," Melanie answered in bewilderment. "Dey say Father Henri hunt for him and hunt for him, an' it was only when he give up an' say his son mus' be dead dat he find peace."

The man on the log closed his eyes, and without their evidence of life he looked like a dead man who had passed through a long, uncared-for illness. His matted hair fell back from a sunken brow. The hollows in his cheeks led to high cheek-bones and great eye-sockets in which his closed eyes had a waxen whiteness. "Dead," he murmured; and the fitness of the word made the little girl shiver—"how much better so!" His hand stirred once or twice with nervous indecision. Suddenly he looked full in Melanie's face. "I'm going away from here," he said. "You needn't think I'm too weak to go away from here, for I shall go, and you've got to promise not to tell anybody that you found me. Cross yourself and promise, cross yourself and swear that you won't tell."

A flush spread over Melanie's brown cheeks and up to the roots of her hair. "It would not be honorabl'," she cried—"it would not be fair to tell dat you are here when your right arm is so swell dat you could not fight. But you mus' not go while you are so sick. I shall come every day and take care of you, an' when you are well, den you can go away."

"And that baby in the pirogue—won't he tell?"

"But!" she answered, gravely; "he talks not. Dat's all right."

"Yes," he moaned bitterly, "everything's all right." By a great effort he lifted himself to his elbow and confronted her. His face was full of pain and fear, and his voice was hoarse. "If I die here, call nobody to give me absolution," he cried.

Melanie's hands shook so that the water spilled, and when she spoke, her words shook too. "You're not goin' to die," she said. "I shall come all de days till you get cure."

"Won't you be afraid?" he asked, "and won't your people wonder where you are?"

"Dat's all right. I ain't scare of you, and my mamma never trouble herse'f about me. She has Hortense to he'p her wid de work. Hortense has de way to do things right, an' me, I have de way to do dem wrong."

"Not—not always," he sobbed. The peace which there was about the child reached to the suffering of his mind and soothed it. He dropped back and lay quite silent and motionless while Melanie kept patiently pouring the water over his arm.

Victor Paul, poor, forgotten morsel of humanity, sighed softly and regularly in the bottom of the pirogue. The brilliant slanting sunshine fell full upon him through the narrow opening of the channel, but he had kept so still that the fate of all good babies had overtaken him, and he was fast asleep. A breath of air stole in from the creek and stirred among the rushes, as if time were stealing audibly past the sick outcast, the sleeping baby, and the child.

"Melanie! Melanie!" It was Antoine Dolbert's voice coming clear and resonant across the marsh.

Melanie started to her feet and then sat down again. Never since she was the size of Victor Paul had her father come to search for her. The sick man looked up in alarm. His perceptions had been wandering in a maze of physical torture. "Has something happened to you?" he asked.

"Not'ing," Melanie answered, "only my papa call."

"Is he coming here? Go to him! Don't let him come here and find me."

"He's not comin' here. He don't know de way. Nobuddy know de way but me. Dere ain't not'ing here to come for but de lilies. I smelled dem one time when I was paddling down de creek, an' I found my way in where dey grow. Nobuddy else has de time to know if de lilies bloom in de marsh."

"Melanie! Melanie!"

There was an imperative ring in the call. "Go!" the sick man begged.

"But I can't, for if I go while he is dere, den he may see de way." She looked around her as if she were hopelessly questioning the gray-green reeds and the attenuated blossoms of the lilies. "Oh, when I t'ink about goin' off an' leavin' you, it make me want to tell my papa. You don't know how very fond he is of pirates. He would be very sad if he knowed dat all your friends had lef' you, an' a snake had bite your arm. He would take you home, an' he wouldn't tell the people at de ferry who you was."

He pushed it all away from him with a motion of the hand. "Tell nobody," he whispered. "I want to be left alone."

"Melanie! Melanie!" The call was sounding further up the creek; she knew that her father had given up finding her and was paddling back toward home. There was a note of urgency that was almost despairing in his voice, and the feeling that something terrible had happened brought her to her feet again.

"I mus' go," she said. "I won't tell nobuddy if you don't want me to, and I'll come back right soon. I'll come back wid some bread faw you—oh, you don't know how somesing to eat will make you strong!"

"I'm feeling pretty strong already," he declared, wondering if she would believe him in spite of his thick, faint voice; "and I don't want anything to eat, so don't come back to-night; and don't be surprised if I'm gone when you come to-morrow. My shipmates, you know, from the pirate ship, they might find me in the night; so good-by."

"Good-by," Melanie said; "but I shall come jus' de same to bring somesing to eat, and make myself sure. Doze pirate, dey care not much for de sick." She stood hesitant a moment, still feeling it wrong to leave him alone. "Good-by," she said again, in a trembling voice.

Victor Paul did not waken when she stepped into the pirogue. She paddled away with slow, regretful strokes, and kept turning to look back. The sunlight glittered upon her through the reeds, and the man followed her with his big dark eyes, believing that after the marsh closed behind her he should never look into a human face again. He trusted her promise not to tell, and at nightfall he would slip into the water, praying for strength to get beyond her island before he drowned.

In a moment she came to a curve in the channel, waved her hand to him, and disappeared. After that her pirogue wound so swiftly through the marsh that Antoine Dolbert was still in sight when she came out into the creek. Father Henri was with him in the skiff, and both of them kept looking to right and left as Antoine rowed away. They were startled when she called to them. Her father turned the skiff and came back to meet her, and, to her surprise, he did not ask her where she had been.

"Veector Paul is lost," he called out; "we can't find Veector Paul!"

"But he is here!" Melanie answered. She prodded Victor Paul and made him sit up in the boat. "He had the idea to come with me," she explained, as the two boats slipped together. "I did not want him, me, but he had say to himse'f, 'I go.'"

She beamed at the two anxious men, feeling that fate had been kind to save her from personal questions in this way; the result was disappointing. Victor Paul rubbed his eyes and smiled blissfully, but Antoine Dolbert frowned. "Oh, Melanie, Melanie! didn't you have the sense to know dat your mamma would be scare?" he asked. "De las' anybuddy see him he was goin' toward de creek, an' den when your mamma look for him he wasn't nowhere. When I come back from bringing Father Henri, I find your mamma been crying an hour wid de fear dat he is drown. Look like you had ought to stay home sometime, Melanie, an' he'p take care of all doze children."

"I was taking care of him in de pirogue," Melanie explained.

"Ah!" Antoine said, in such a tone as his wife might have used. "Den I mus' tell you! dis is de las' day you have de

piroque. It is right at dis hour, yas, you begin stayin' at home an' workin' like your mamma an' Hortense."

A sort of horror showed in Melanie's face. At any other time it would have touched her father, but not now. "Papa," she cried, "I couldn't stay h-always round de house—I couldn't stay dare *h-always*!"

"Hortense stays," her father declared, sternly, "an' dat is where you mus' stay, or I shall no more call you my little saint."

Then Melanie broke into tears.

Victor Paul had been patting her with his fat hands and babbling excitedly. He understood that she was in trouble; he was grateful to her, and he wanted to show it in some way. He looked appealingly at his father and at Father Henri, and pointed toward the marsh. Then he patted Melanie again, and gazed at her accusers.

"The child wants to say something," Father Henri noticed. "Do you know what it is, Melanie?"

Melanie shook her head, and tried to push Victor Paul down from the edge of the piroque, which he was tilting dangerously.

Father Henri leaned from the skiff and took the child into his arms. "What is it, little man?" he said.

Victor Paul's face brightened. "Man!" he echoed with startling clearness, pointing a short, fat finger towards the marsh. It was the first word he had ever spoken in his life.

"Man?" cried Antoine Dolbert. "What does he mean, Melanie?"

Melanie sobbed and shook her head, but the baby stretched his arms toward the marsh, gabbling excitedly. "Man!" he repeated again and again, with much more that they could not understand.

Antoine grasped Melanie by the shoulders and lifted her up so that he could see her face. "Is there a man in that marsh?" he asked.

Melanie's eyes fell. "Oh, papa, I promised," she murmured; "oh, papa, be good to him!"

"Who is it?" Antoine demanded.

Melanie felt her little heart breaking because she could not keep her word. "Oh, papa," she sobbed, "he is a pirate, an' a snake has bite his arm."

Antoine released her. "Paddle back

there and show us the way," he ordered; "or, no, get into de skiff an' row Father Henri dere, while I take de piroque an' go home wid Veector Paul. I will come back to see dis pirate." His eyes met Father Henri's. "Truly," he muttered, "dere are pirate of many kinds still in de world."

He changed places with Melanie, took the baby again into the piroque, and the two boats parted. Melanie, sitting across from Father Henri, could not bear to look into his face. She wondered if she could ever look any one in the face again—surely she could not meet the eyes of the man in the marsh. "He will be so angry," she murmured, brokenly—"I promise him not to tell."

"What is this man like?" the priest asked, gently.

She brushed the tears out of her eyes, and looked at him with a sudden realization. "Father Henri," she said, "dat man is jus' like you."

"Like me!" he echoed. The broad skiff pushed in among the reeds and parted them, rubbing against each side of the channel as it made its way through the marsh. Father Henri asked no more questions, but his lips stirred, and one nervous hand told the beads upon his rosary. The rushes grated past, and the air grew sweet with the incense of the lilies.

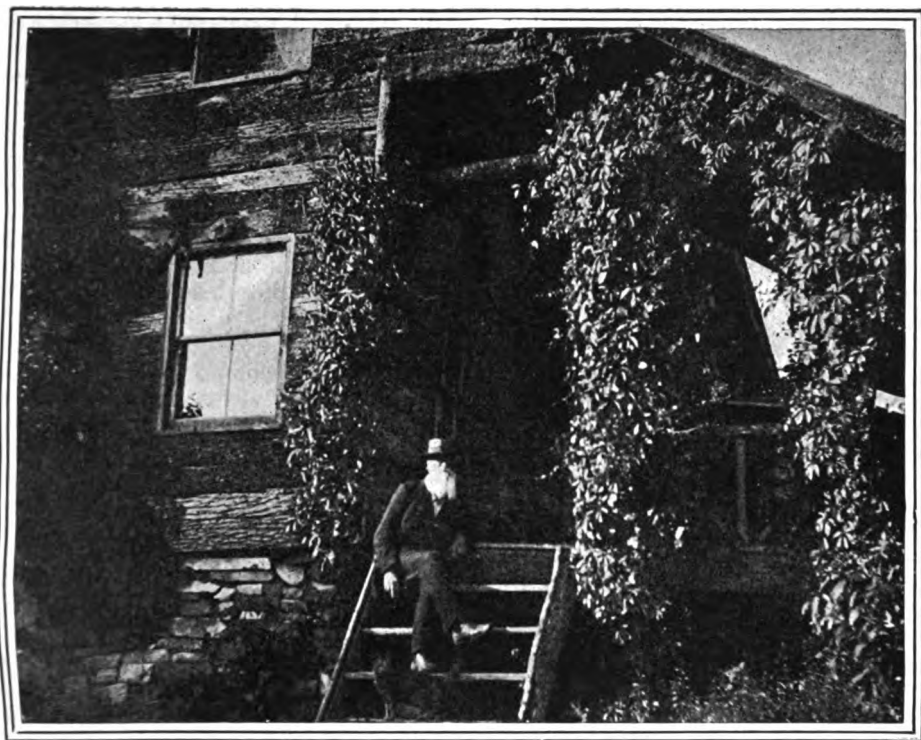
"Ah," Melanie moaned, "I'm so scare of him! He is jus' round dis turn."

Father Henri stepped to the bow. "I will speak to him," he said. He grasped the reeds and pulled the boat round the last curve.

The sick man lay staring at them. Father Henri gave a cry. For an instant he was not a priest, the father of many, but only the father of this one. He stepped from the boat and knelt in the marsh mud beside the log, gathering the ghastly figure up into his arms; and the outcast looked into his eyes, and knew that it was not too late for forgiveness and life and love.

In the silence of their meeting Melanie burst into tears. "It was not me who told him, truly it was not," she sobbed, not guessing that she and her promise were alike forgotten, and that it was a moment of joy. "Me, I had give my word. I told not. It was dat terreeb' Veector Paul."





JOHN BURROUGHS AT SLABSIDES

## A Day at "Slabsides"

By George Gladden

"YES, sir," said the small boy, promptly. Then he hesitated, and gazed intently down the shaded road. The pause was so long that it suggested a resumption of the interrupted reverie, but the nodding head indicated a more definite mental activity; and when the reply came, it was explicit. "It's the fifth house on the other side of the road."

A curving driveway disappearing into a grove of maple, oak, and spruce trees hinted at the whereabouts of the "fifth house on the other side of the road." Half-way down the drive there was suddenly revealed to the pedestrian the figure of a man of rather less than medium height, with a long, snowy-white beard, and hair in which there was only a little of the earlier gray. He was standing at the edge of the drive, motionless, and gazing upward into the foliage of a maple-

tree within a few steps of the front porch of the "fifth house." At the sound of the pedestrian's step he turned, acknowledged his identity, and added a quiet and courteous greeting. Then almost immediately his gaze went back to the bough of the maple-tree, and he said:

"I have been watching that wood-thrush. I think she is trying to turn her eggs; she seems to be moving about in her nest. I have never happened to see a bird in the act of turning her eggs; it would be interesting to observe how she manages it."

A sympathetic reader of John Burroughs's books could not have asked a meeting with him more appropriate than this. It seemed to express perfectly the genius of the man; the spirit of loving interest in his subject which breathes from his every page, and this simply because it is the very essence of his being.

During the afternoon and evening that followed, his talk was mainly of birds, and always in that manner in which one speaks of friends who are loved and admired and understood. These recollections of that afternoon and evening will reflect, as faithfully as the writer may, some glimpses of the atmosphere in which "Locusts and Wild Honey," and "Signs and Seasons," and "Wake Robin," and all of the other pictures which bear the name of the same artist, came into being.

"Riverby," the "fifth house," almost over the door of which the wood-thrush has built her nest, is in the beautiful little village of West Park, on the west bank of the Hudson, and a few miles above Poughkeepsie. Back of the house, and at the edge of the hillside that overlooks the river, Mr. Burroughs has a little villa—a sort of embryonic "Slabsides." On the way thither through the orchard he showed me a ruby-throated humming-bird's nest, scarcely larger than a good-sized English walnut. The little mother darted away as we approached, and sped nervously about the orchard, but her every movement was promptly reported by my keen-

eyed host. Such eyes could keep half a dozen pens busy.

In the villa on the hillside Mr. Burroughs has done much of his writing. There is a little summer-house a few steps away, and here we lingered for a while, listening to the bubbling song of a house-wren and gazing at the great shining stream and the gliding steam yachts and the creeping sails. A remark about the view from his visitor led Mr. Burroughs to say: "Yes, it is a beautiful sweep of water, but I grow tired of it. It has got to be too cosmopolitan; there are too many yachts and steamboats and other suggestions of wealth and commercialism. Over at 'Slabsides' I have a little river that I love. It is a real river, with trees hanging over it, and birds in the trees, and beautiful nature on every side—and no steamboats."

By the lovely, winding wood-road, "Slabsides," the picturesque and interesting retreat of Mr. Burroughs, is about a mile from "Riverby;" by the path over the wooded hillside it is rather less distant. Up this path Mr. Burroughs led the way, at a pace that gave plenty of



MR. BURROUGHS IN HIS STUDY

exercise to a pair of lungs barely half as old as his. "I am a pretty good walker yet," he remarked, "except in the city. When I was last in New York, I walked from Fourteenth Street up to the American Museum of Natural History (about three miles), and I was quite tired when I got there. It was partly the unyielding sidewalks that wearied me, I suppose; though the roar of the city wears on my nerves. My ears are very sensitive, and the clatter and crash of the streets always affects me. Three or four days in the city is about all I can stand at a time."

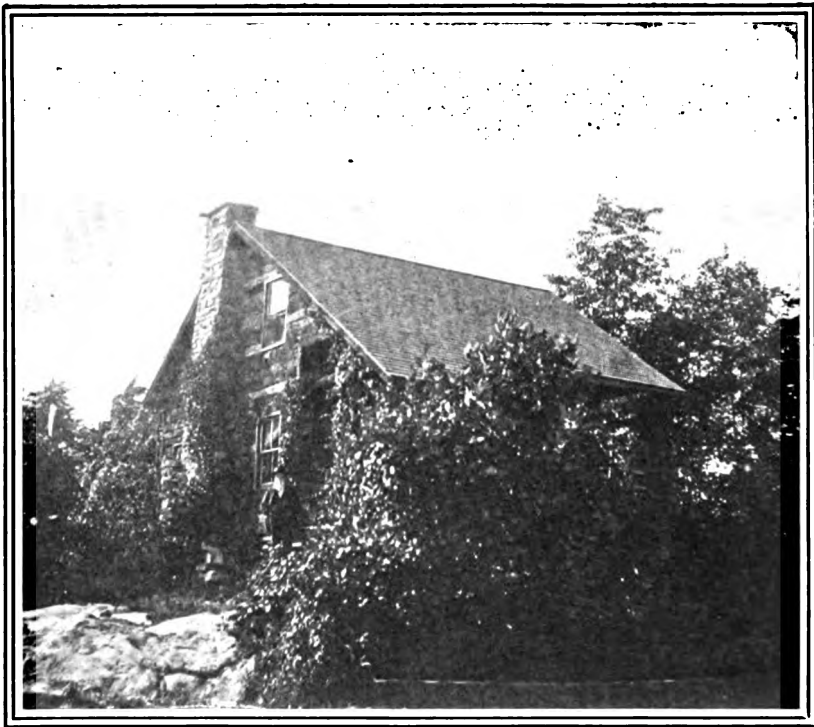
"Slabsides" we found in possession of a large and very complacent-looking cat, with fur, both in texture and marking, singularly like that of a lynx. It was a curious animal for a bird-lover to have as a pet, and Mr. Burroughs expressed misgivings about "Sally" as she greeted him with many little caressing "pur-r-r-meows" and much sidling about and rubbing against his legs. "I am afraid she catches birds sometimes, though I have never known her to," he said. "This morning she captured a chipmunk and brought him in here and devoured him. I was very sorry about that, and I told her so, for the chipmunk is an interesting little fellow, and quite harmless. About an hour afterward she appeared with a full-grown red squirrel; and I praised her for that, for you know what a murderous wretch the red squirrel is in bird-land. If I could teach her to catch red squirrels and let the birds and chipmunks alone, I would be glad to have her about. She came to me as a waif, and I haven't had the heart to turn her away. I take care to see that she has all the milk she can drink, but I am afraid, nevertheless, that she catches birds when she can." And a few minutes later Mistress Sally showed that she would if she could, by trying, under our very eyes, to stalk a black-and-white creeping warbler that had flown into the vine curtain which shades the porch. The campaign was cut short, gently but firmly, and with admonitions as to the sin of such designs; but for several minutes Sally's eyes continued to show felonious intent.

Readers of *The Outlook* know that, to say nothing of its naturalistic and literary values, "Slabsides" has a certain economic interest. For the house is built at

one end of what, once a seemingly hopeless morass, is now a prospering market-garden, the transformation having been wrought under the direction of Mr. Burroughs. To those who, besides being familiar with his books, know that he is a farmer, and that he comes of a long line of farmers, it must also have occurred that the cottage and estate thus supply for him a highly appropriate environment. For the little farm, whose welfare is a source of never-flagging interest to him, is guarded on all sides by rock-ribbed hills richly clad with almost untouched forests, in which live the birds whom he knows and loves so well.

The outer walls of the little house are covered with slabs of oak, maple, hemlock, and other trees, with the bark undisturbed; while the walls of the rooms are finished with split saplings of yellow birch which cover the joinings of the unpainted boards. A sleeping apartment adjoins this main room, but Mr. Burroughs has recently been using as his bedroom what he calls his "guest chamber," on the second floor. The window of this room shows in one of the accompanying illustrations. Here he has a bedstead which is, and surely will continue to be, *sui generis*. It is made of limbs and saplings which, while growing, were turned and twisted in all sorts of fantastic curves and angles. His writing-table is in the main room on the first floor, and it is here that he has done much of his work during the past four years. Commonly he leaves the door unlocked, and to be opened at will by any visitor who may pull the old-fashioned latch-string, which is left hospitably "out." On the table lies a morocco-bound register in which many of the visitors write their names and sometimes add little messages. Many of these calls are made while Mr. Burroughs is away.

"I have come to be pretty well known hereabouts," he said, with a suggestion of amusement in his tones; "and sometimes people come over here evidently for the express purpose of catching a glimpse of the strange creature who leads this most curious existence. They seem to regard me quite as they would a two-headed calf, or a five-legged pig, or any other freak of nature." On the other hand, it ought to be said that a good many of Mr. Burroughs's callers visit "Slabsides" in a mood very



SLABSIDES: MR. BURROUGHS'S SUMMER COTTAGE

different from this. So much will be made apparent by a single glance at almost any page of his register.

During that afternoon my host showed me the spring which is to be thanked for the existence of "Slabsides." "While we were clearing away the masses of vines and undergrowth, and making ready for our garden," he said, "we came suddenly on this spring. Until then I had not thought seriously of coming here to live, but when I found this spring I said, 'I must make use of this; I must have a house.' And so the house was built, and the spring has never failed me; it is always pure and sweet and copious; have you ever tasted better water?" I am sure I never have.

Mr. Burroughs is not quite alone in his wilderness-framed garden, so far as human neighbors are concerned. Mr. Ernest Ingersoll found him out there a year or more ago, and immediately decided to make for himself a workshop and retreat after the fashion of "Slabsides." So he built a lodge on the hillside just above the spring. And further along on the same hillside a Poughkeepsie gentleman

has perched a commodious little villa with broad piazzas which command the superb views up and down the valley of the Hudson. Under the eaves of this villa, and within arm's reach as one stands on the piazza, a phœbe has built her nest, and was quietly hatching her eggs, undisturbed by the proximity of her human neighbors.

"I saw her building her nest," said Mr. Burroughs, "and noticed that she did not seem to have any bump of locality. She would come flying up here with her beak loaded with mud, and drop it on the beam beside one of the rafters. But she seemed to forget each time where she had deposited her load, and the result was that she soon had the building of four or five houses on her hands. I thought that was rather more than one small bird ought to undertake, so I interrupted the building operations by putting stones or blocks of wood on the foundations of all except one of the nests, and in that way concentrated the attention of Phœbe upon a single site. This set her right, and she went ahead and finished up one house—the one she is using now."

It seemed to me that this story illustrated more than merely a bird idiosyncrasy.

In a tree at the edge of the little plateau on which Mr. Ingersoll has built his lodge, I was shown a turtle-dove sitting patiently upon her roughly built nest, over the edges of which, on either side, appeared the head and tail feathers of a young bird, evidently almost fully fledged, and altogether too large for the mother to cover any longer. And further down the hillside I was privileged to peep into a yellow-billed cuckoo's nest—a small handful of loosely laid sticks and twigs. My report of the condition of this home caused Mr. Burroughs a good deal of concern. Neither of the parents was in sight, and there was only one egg in the nest. A day or two before, he said, there had been a young bird and an egg there. "I fear that means another tragedy," he said; and those who have read the chapter on the "Tragedies of the Nests," in "Signs and Seasons," will understand his meaning.

If these bits of news from "Slabsides" have served to suggest the genius of the place, their purpose has been accomplished. It is hardly an exaggeration to say that every form of life, animate or inanimate, has some definite significance for Mr. Burroughs. That phoebe has become a personality, an individual, to him, not alone because of her rather pathetic absent-mindedness, but because she has let her friend into the secrets of her home up there under the eaves. And it is so with the turtle-dove of exaggerated maternal instinct; while the disappearance of the infant cuckoo suggests a domestic calamity none the less dire because its exact nature can only be conjectured. I do not believe that Mr. Burroughs ever loses an opportunity to add to his knowledge of bird personality by observation of this kind; and his physical vision, which is well-nigh infallible even now when he has passed the threescore milestone, keeps him constantly supplied with such opportunities. If I mistake not, much of the charm of what he writes is

the result of the expression of this personal familiarity with the birds, this tendency to write definitely and always sympathetically about some one bird.

Then, too, Mr. Burroughs has the poet's appreciation of the beautiful in the abstract. He knows birds as individuals, but he also knows them as spiritual expressions, and his appreciation of their moods and temperaments prompts some of his most beautiful passages. In the essay on "Birds and Birds," in "Locusts and Wild Honey," he writes:

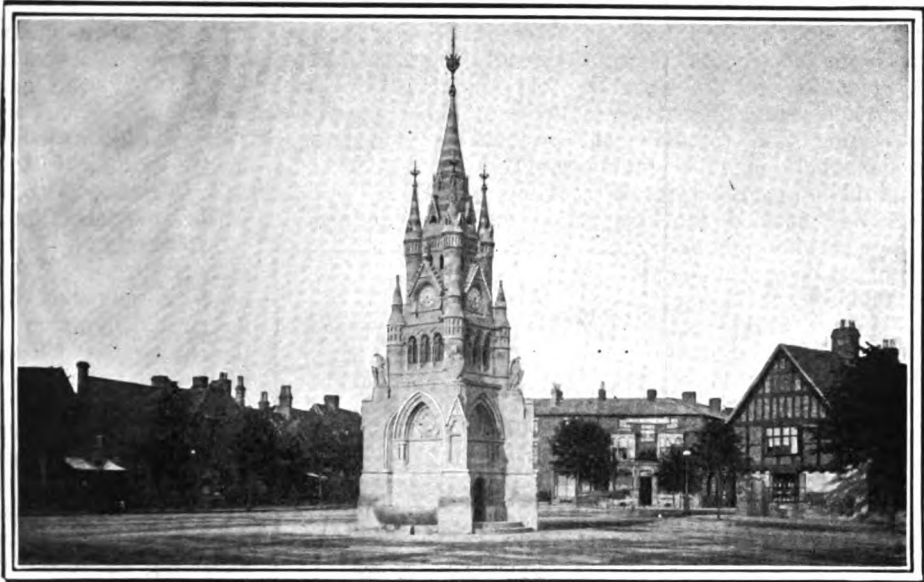
"The song-birds might all have brooded and hatched in the human heart. They are typical of its highest aspirations, and nearly the whole gamut of human passion and emotion is expressed more or less fully in their varied songs. Among our own birds there is the song of the hermit-thrush for devoutness and religious serenity, that of the wood-thrush for the musing, melodious thoughts of twilight, the song-sparrow's for simple faith and trust, the bobolink's for hilarity and glee, the mourning-dove's for hopeless sorrow, the vireo's for all-day and every-day contentment, and the nocturne of the mockingbird for love. There are the plaintive singers, the soaring, ecstatic singers, the confident singers, the gushing and voluble singers, and the half-voiced, inarticulate singers. The note of the pewee is a human sigh, and the chickadee has a voice full of unspeakable tenderness and fidelity. There is pride in the song of the tanager, and vanity in that of the catbird. There is something distinctly human about the robin; his is the note of boyhood. I have thoughts that follow the migrating fowls northward and southward, and that go with the sea-birds into the desert of the ocean as lonely and tireless as they. I sympathize with the watchful crow perched yonder on that tree, or walking about in the fields. I hurry outdoors when I hear the clarion of the wild gander; his comrade in my heart sends back the call."

What may not the voices of Nature say to such a man, and be understood!





**HAMLET**  
From the Gower Monument at Stratford.



THE AMERICAN FOUNTAIN AND CLOCK-TOWER, STRATFORD

# WILLIAM SHAKESPEARE

*By*  
HAMILTON WRIGHT MABIE

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## Part XII.—The Earlier Tragedies

**T**HE order of the appearance of the Tragedies has not been definitely settled; they were written, however, in the same period, and that period began about 1601 and ended about 1609. The poet was at work on these masterpieces during the closing years of the reign of Elizabeth and the early years of the reign of James First. While he was meditating upon or writing "Julius Cæsar," Essex and Southampton had embarked upon their ill-planned conspiracy, and one had gone to the block and the other was lying in the Tower; soon after finishing "Coriolanus" the poet left London and returned to Stratford. The first decade of the seventeenth century was, therefore, his "storm and stress" period. Its chief interest lies in its artistic product, but the possible and probable relations of his artistic activity to his personal experience have been indicated. Those relations must not be insisted upon too strenu-

ously; in a sense they are unimportant; the important aspect of the work of this decade lies in the continuity of mood and of themes which it represents, and in the mastery of the dramatic art which it illustrates.

During these years Shakespeare dealt continuously with the deepest problems of character with the clearest insight and the most complete command of the resources of the dramatic art. It is significant of the marvelous harmony of the expert craftsman with the poet of superb imagination that the plays of this period have been at the same time the most popular of all the Shakespearean dramas with theater-goers and the most deeply studied by critical lovers of the poet in all parts of the world.

Shakespeare had read Holinshed and Hall with an insight into historic incident and character quite as marvelous in its power of laying bare the sources of action

and of vitalizing half-forgotten actors in the drama of life as the play of the faculty of invention, and far more fruitful; he now opened the pages of one of the most fascinating and stimulating biographers in the whole range of literature. It is doubtful if any other recorder of men's lives has touched the imagination and influenced the character of so many readers as Plutarch, to whom the modern world owes much of its intimate and vital knowledge of the men who not only shaped the destinies of Greece and Rome, but created the traditions of culture which influenced Shakespeare's age and contemporaries so deeply. Part of Plutarch's extraordinary influence has been due to the inexhaustible interest of his material and part to the charm of his personality. He was and will remain one of the great interpreters of the classical to the modern world; a biographer who breathed the life of feeling and infused the insight of the imagination into his compact narratives. It has well been said of his work that it has been "most sovereign in its dominion over the minds of great men in all ages;" and the same thought has been suggested in another form in the description of that work as "the pasturage of great minds."

Sir Thomas North's English version of *The Lives of the Noble Grecians*, compared together by that grave learned philosopher and historiographer Plutarch, of Chæroneæ, translated out of Greek into French by James Amyot, Abbot of Belloxane, Bishop of Auxerre, one of the King's Privy Council, and great Amner of France, and now out of French into

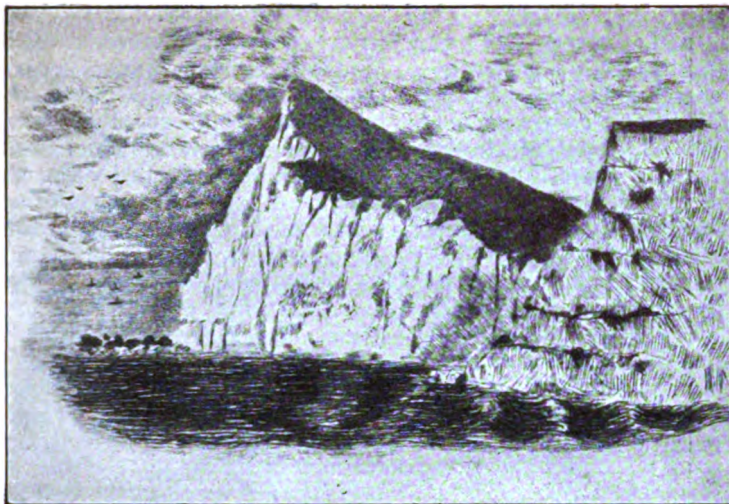
English by Thomas North," was published in 1579, while Shakespeare was coming to the end of his school-days in the Grammar School at Stratford, and forms one of that group of translations, including Chapman's "Homer," Florio's "Montaigne," and Fairfax's "Tasso," which, in their influence, must be ranked as original contributions to Elizabethan literature. Plutarch is not only the foremost biographer in the history of letters; he had the further good fortune to attract a reader who, more than any other, has disclosed the faculty of grasping the potential content of a narrative, as well as mastering its record of fact. It is one of Plutarch's greatest honors that he was the chief feeder of Shakespeare's imagination during the period when his genius touched its highest mark of achievement; for it was in Plutarch that the poet found the material for three of the greatest of the Tragedies, "Julius Cæsar," "Antony and Cleopatra," and "Coriolanus," and, in part, for "Timon of Athens." Not only did he find his material in Plutarch, but he found passages so nobly phrased, whole dialogues sustained at such a height of dignity, force, or eloquence, that he incorporated them into his work with essentially minor changes.



LADY MACBETH  
From the Gower Monument.

Holinshed furnished only the bare outlines of movement for "Richard II." and "Richard III.," but Plutarch supplied traits, hints, suggestions, phrases, and actions so complete in themselves that the poet needed to do little but turn upon the biographer's prose his vitalizing and organizing imagination. The difference between the prose biographer and the





SHAKESPEARE'S CLIFF, DOVER

dramatist remains, however, a difference of quality so radical as to constitute a difference of kind. The nature and extent of Shakespeare's indebtedness to the works upon which he drew for material may be most clearly shown by placing in juxtaposition Mark Antony's famous oration over Cæsar's body as Shakespeare found it and as he left it: "When Cæsar's body," writes Plutarch, "was brought into the marketplace, Antonius making his funeral oration in praise of the dead, according to the ancient custom of Rome, and perceiving that his words moved the common people to compassion, he framed his eloquence to make their hearts yearn the more, and taking Cæsar's gown all bloudy in his hand, he layed it open to the sight of them all, shewing what a number of cuts and holes it had in it. Therewith all the people fell presently into such a rage and mutinie that there was no more order kept among the common people."

A magical change has been wrought in this narrative when it reappears in Shakespeare's verse in one of his noblest passages:

You all do know this mantle: I remember  
The first time ever Cæsar put it on;  
'Twas on a summer's evening, in his tent,  
That day he overcame the Nervii:  
Look, in this place ran Cassius' dagger through;  
See what a rent the envious Casca made;  
Through this the well-beloved Brutus stabb'd;  
And as he pluck'd his cursed steel away,  
Mark how the blood of Cæsar follow'd it,  
As rushing out of doors, to be resolved  
If Brutus so unkindly knock'd, or no;  
For Brutus, as you know, was Cæsar's angel:

Judge, O you gods, how dearly Cæsar loved him!

This was the most unkindest cut of all;  
For when the noble Cæsar saw him stab,  
Ingratitude, more strong than traitors' arms,  
Quite vanquish'd him: then burst his mighty heart;

And, in his mantle muffling up his face,  
Even at the base of Pompey's statua,  
Which all the while ran blood, great Cæsar fell.

"Julius Cæsar" probably appeared in 1601. Many facts point to this date, among them the oft-quoted passage from Weever's "Mirror of Martyrs," which was printed in that year:

The many-headed multitude were drawn  
By Brutus' speech, that Cæsar was ambitious.

When eloquent Mark Antonie had shewn  
His virtues, who but Brutus then was vicious?

A little later, in a still greater play, Polonius, recalling his life at the University, said:

I did enact Julius Cæsar: I was killed i' the Capitol:  
Brutus killed me.

The story, like many others with which Shakespeare dealt, was popular, and had been presented on the stage at an earlier date. Shakespeare's rendering was so obviously superior to all its predecessors that it practically put an end to further experiments with the same theme.

In the English historical plays the dramatist never entirely broke with the traditional form and spirit of the Chronicle play; in his first dealing with a Roman subject he took the final step from the

earlier drama to the tragedy. "Julius Cæsar" is not, it is true, dominated by a single great character, as are the later Tragedies, but it reveals a rigorous selection of incidents with reference to their dramatic value, and a masterly unfolding of their significance in the story. The drama was not misnamed; although Cæsar dies at the beginning of the dramatic movement, his spirit dominates it to the very end. At every turn he confronts the conspirators in the new order which he personified, and of which he was the organizing genius. Cassius dies with this recognition on his lips:

Cæsar, thou art revenged,  
Even with the sword that kill'd thee.

And when Brutus looks on the face of the dead Cassius, he, too, bears testimony to a spirit which is more potent than the arms of Octavius and Antony:

O Julius Cæsar, thou art mighty yet!  
Thy spirit walks abroad, and turns our swords  
In our own proper entrails.

This new order in the Roman world, personified by Cæsar, is the shaping force of the tragedy; Octavius represents without fully understanding it, and Brutus and Cassius array themselves against it without recognizing that they are contending with the inevitable and the irresistible. At a later day, the eloquent and captivating Antony, a man of genius, enthusiasm, and personal devotion, but without the co-ordinating power of character, flings himself against this new order in the same blank inability to recognize a new force in the world, and dies as much a victim of his lack of vision as Brutus and Cassius. Nowhere else is Shakespeare's sense of reality, his ability to give facts their full weight, more clearly revealed than in "Julius Cæsar." Brutus is one of the noblest and most consistent of Shakespearean creations; a man far above all self-seeking and capable of the loftiest patriotism; in whose whole bearing, as in his deepest nature, virtue wears her noblest aspect. But Brutus is an idealist, with a touch of the doctrinaire; his purposes are of the highest, but the means he employs to give those purposes effect are utterly inadequate; in a lofty spirit he embarks on an enterprise doomed to failure by the very temper and pressure of the age. "Julius Cæsar" is the tragedy of the conflict between a great

nature, denied the sense of reality, with the world-spirit. Brutus is not only crushed, but recognizes that there was no other issue of his untimely endeavor.

The affinity between Hamlet and Brutus has often been pointed out. The poet was brooding over the story of the Danish prince probably before he became interested in Roman history; certainly before he wrote the Roman plays. The chief actors in both dramas were men upon whom was laid the same fatal necessity; both were idealists forced to act in great crises, when issues of appalling magnitude hung on their actions. Their circumstances were widely different, but a common doom was on both; they were driven to do that which was against their natures.

In point of style "Julius Cæsar" marks the culmination of Shakespeare's art as a dramatic writer. The ingenuity of the earlier plays ripened in a rich and pellucid flexibility; the excess of imagery gave place to a noble richness of speech; there is deep-going coherence of structure and illustration; constructive instinct has passed on into the ultimate skill which is born of complete identification of thought with speech, of passion with utterance, of action with character. The long popularity of the play was predicted by Shakespeare in the words of Cassius:

How many ages hence  
Shall this our lofty scene be acted over  
In states unborn and accents yet unknown!

The great impression made by "Julius Cæsar" in a field which Jonson regarded as his own probably led to the writing of "Sejanus," which appeared two years later, and of "Catiline," which was produced in 1611. A comparison of these plays dealing with Roman history brings into clear relief the vitalizing power of Shakespeare's imagination in contrast with the conscientious and scholarly craftsmanship of Jonson. In "Sejanus" almost every incident and speech, as Mr. Knight has pointed out, is derived from ancient authorities, and the dramatist's own edition of the play was packed with references like a text-book. The characters speak with admirable correctness after the manner of their time; but they do not live. Brutus, Cassius, Antony, Portia, on the other hand, talk and act like living creatures, and the play is saturated with the spirit and enveloped in the atmosphere of Rome.

The story of Hamlet, Prince of Denmark, like that of Dr. Faustus, had a long and wide popularity before it found place among the classics. There was much in both tales which appealed to the popular imagination; there was a touch of the supernatural in both, and the Renaissance

quented the theaters, and, later, to the greatest of modern poets. In this fusion of immediate human interest with the very highest and most complex problems of character and destiny these two stories are unique; and it is due to the presence of these qualities that, in their final versions,



JAMES THE FIRST

From an old print.

mind still loved the supernatural; there was in both an abundance of horrors, and the age of Shakespeare craved strong incitements of the imagination; and in both there was a combination of story and psychologic interest which appealed from the beginning to the crowds who fre-

these stories hold the first place among those dramas which deal with the ultimate questions of life.

Saxo Grammaticus, who lived about the year 1200, midway between the earliest crusades and the discovery of America, was, as his name suggests, a man of

unusual learning. He was the earliest Danish writer of importance, and his Latin style evoked the admiration of so competent an authority as Erasmus, who expressed his surprise that a Dane of that age should be able to command such a "force of eloquence." The great work of this brilliant Latinist was the "*Historia Danica*," or "*History of the Danes*;" written, there is reason to believe, with Livy as a model. This history, like all other histories of that age, was largely made up of mythical and legendary tales chiefly illustrative of heroic persons and incidents. One of the most striking of these hero stories is that which relates the tragical experiences of Hamlet—in his origin probably one of those mythical figures who typified the forces of nature in the Norse mythology. The roots of great works of art are sunk deep in the soil of human life; and a creation of the magnitude of the Hamlet of Shakespeare always rests on a broad, solid foundation of prehistoric myth or legend, or semi-historic tradition. Characters of such world-wide significance and such typical experience as Hamlet and Faust are, in a sense, the children of the race, and are born in those fertile ages when the imagination plays freely and creatively upon the external world and upon the facts of human experience. In the pages of Saxo Grammaticus, Hamlet is a veritable man, caught in a network of tragical circumstances, feigning madness to protect himself from an uncle who has killed his father, seized the throne, and married Hamlet's mother, and who seeks to entrap Hamlet by many ingenious devices. A crafty old courtier plays the eavesdropper; a young girl is put forward as part of the plot against Hamlet; he is sent to England, and secret orders to put him to death are sent with him. In the end Hamlet's feigning saves him; he kills the usurper, explains his deed in an address to the people, and is made king.

This group of incidents constitute the story of Hamlet in its earliest recorded form, which was probably the survival of earlier and mythical forms. In the fifteenth century the story was widely known throughout northern Europe, where it had the currency of a popular folk-tale. About 1570 it was told in French in Belleforest's "*Histoires Tragique*." That

there was an English play dealing with Hamlet as early as 1589 is now generally believed. In that year Greene made an unmistakable reference to such a play; and seven years later Lodge wrote of "the wisard of the ghost, which cried so miserably at the theatre, like an oyster-wife, *Hamlet revenge*." That startling cry of the ghost appears to have made a deep impression on the imagination of the time, and was heard on the stage again and again in later plays.

This earlier English version of Hamlet has disappeared, but the probabilities point to Thomas Kyd, whose "*Spanish Tragedy*" was one of the most popular plays of the age, as its author; there are obvious similarities between the plays. The introduction of the ghost was in keeping with the traditions of the English stage and the temper of the time. This earlier version of the tragedy was probably a very rough study, so far as action was concerned, of Shakespeare's work; some fragments of it may have been used by the dramatist in the earlier sketches of his own version; and some remnants of it are to be found, perhaps, in a German version, which is probably a copy of a translation used in that country by English actors not much later than Shakespeare's time. It is probable that both the author of the lost version and Shakespeare read the story in Belleforest's French version.

There are very perplexing questions connected with the text of "Hamlet" as it is found in different editions; the probability is that Shakespeare worked his material over more than once, revising and, in part, recasting it. There is reason to believe also that the story found a lodgment in his imagination at an early day, and that it slowly took shape, widening in its significance with his experience, and striking deeper root in the psychology of the human spirit as his insight into life deepened. This was the history of the growth of the Faust idea in Goethe's mind. The play probably appeared in 1602. In that year the edition known as the First Quarto was published, with the announcement on the title-page that the piece had been "acted divers times in the city of London, as also in the two Universities of Cambridge, Oxford, and elsewhere." Although the longest, with the single exception of "*Antony and Cleopatra*," of the



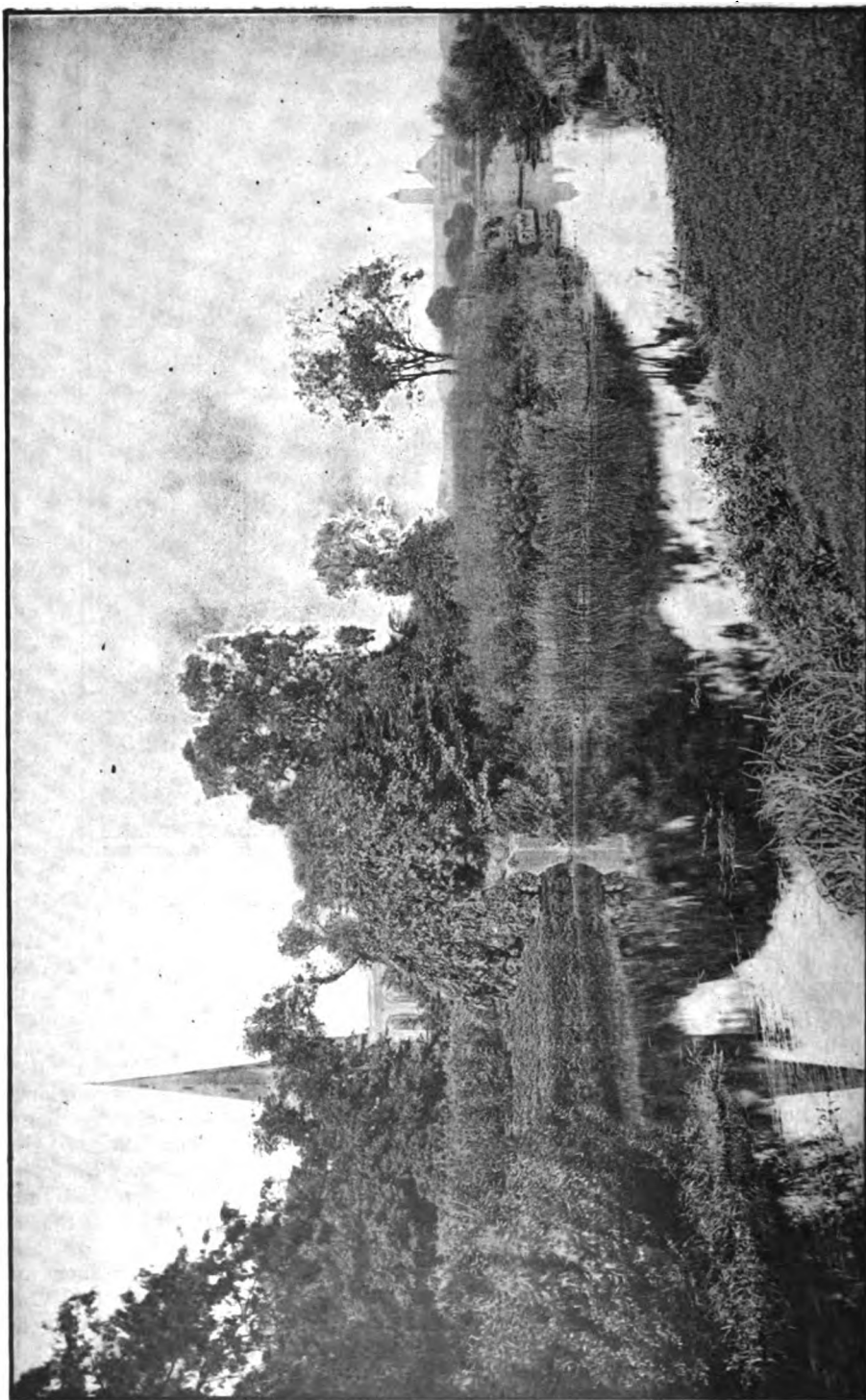
BEN JONSON

From a picture in the possession of Mr. Knight.

Shakespearean plays, and farthest removed from the ordinary interests of theater-goers, "Hamlet" has not only been critically studied and widely commented upon, but has been put upon the stage of every civilized country and has awakened an unfailing popular interest. The dramatic movement is much slower than in most of the dramas; the plot unfolds very gradually; there are a number of scenes in which the interest is almost wholly psychological; but the spell of the play has been felt as keenly by the unlearned as by the cultivated, and the story has appealed as directly to the crowds before the footlights as to students and critics. There is no higher evidence of Shakespeare's genius than this presentation of a great spiritual problem in a form so concrete and with such marvelous dis-

tinctness of characterization that "Hamlet" as a great world-drama and "Hamlet" as an engrossing stage play may be seen on the same stage on the same night.

The rough sketch upon which Shakespeare worked had all the characteristics of the Elizabethan play; it was sanguinary, noisy, full of movement, action, crime; it was written for the groundlings. Upon this elemental basis, with its primary and immediate elements of human interest, Shakespeare built up a drama of the soul, which never for a moment loses touch with reality, and never for a moment loses its universal significance. In the pathetic figure of Hamlet, with his gifts of genius and personal charm, every generation has recognized the protagonist of humanity. The concentration of interest, the intensity of feeling, the hushed passion, which



A VIEW OF THE AVON SHOWING TRINITY CHURCH AND MEMORIAL THEATER



characterize the play, make us feel that it had some exceptionally close relation to the poet's experience, and that in an unusual degree his personality pervades it. There is nothing to connect it with the happenings of his own life and the development of his own spirit save the fact that it falls within the tragic period and that it immediately precedes two of his most somber dramas. The authenticity of an autograph of Shakespeare on a fly-leaf of a copy of Florio's Montaigne in the British Museum is doubted, but there are passages in "Hamlet" which are reminiscent of Montaigne's speculations and reflections. It was in his own nature, however, that Shakespeare found the questionings, the perplexities, the deep and almost insoluble contradictions, which are presented with such subtle suggestiveness in "Hamlet."

No play has called forth so vast a literature or has been the subject of so much criticism and interpretation. The problem presented by Hamlet is so many-sided that it will evoke the thought and ingenuity of every successive generation of students. Much has been done, however, in removing obscurities, and discussion has cleared the air of some confusing mists. That Hamlet was sane is the conviction of the great majority of the students of the play; an insane Hamlet would rob the drama of its spiritual significance and destroy its authority as a work of art. That in his long feigning Hamlet sometimes lost for the time the clear perception of the difference between reality and his own fancies is probable; but he is at all times a responsible actor in the drama of which he is the central figure. Goethe's exposition of his nature and his fate remains one of the classics of Shakespearean criticism, so clear and definite is its insight into one aspect of Hamlet's character:

The time is out of joint; O cursed spite,  
That ever I was born to set it right!

In these words, I imagine, is the key to Hamlet's whole procedure, and to me it is clear that Shakespeare sought to depict a great deed laid upon a soul unequal to the performance of it. In this view I find the piece composed throughout. Here is an oak-tree planted in a costly vase, which should have received into its bosom only lovely flowers; the roots spread out, the vase is shivered to pieces.

A beautiful, pure, and most moral nature, without the strength of nerve which makes the hero, sinks beneath a burden which it can neither bear nor throw off; every duty is holy to him—this too hard. The impossible is re-

quired of him—not the impossible in itself, but the impossible to him. How he winds, turns, agonizes, advances, and recoils, ever reminded, ever reminding himself, and at last almost loses his purpose from his thoughts, without ever again recovering his peace of mind. . . .

It pleases, it flatters us greatly, to see a hero who acts of himself, who loves and hates us as his heart prompts, undertaking and executing, thrusting aside all hindrances, and accomplishing a great purpose. Historians and poets would fain persuade us that so proud a lot may fall to man. In "Hamlet" we are taught otherwise; the hero has no plan, but the piece is full of plan. . . .

Hamlet is endowed more properly with sentiment than with a character; it is events alone that push him on; and accordingly the piece has somewhat the amplification of a novel. But as it is Fate that draws the plan, as the piece proceeds from a deed of terror, and the hero is steadily driven on to a deed of terror, the work is tragic in its highest sense, and admits of no other than a tragic end.

This interpretation leaves other aspects of Hamlet unexplained. This subjective condition must be supplemented by taking into account the objective world in which Hamlet found himself. Sensitive alike in intellect and in his moral nature, he was placed in a corrupt society, in which every relation was tainted. The thought of his mother, which ought to have been a spring of sweetness and strength, was unendurable. He was surrounded by false friends and paid spies. Upon him was laid the appalling task of reasserting moral order in a loathsome household and a demoralized kingdom; and the only way open to him was by the perpetration of a deed of vengeance from which his whole nature drew back in revolt. The tragic situation was created by the conflict against the State and the family to which he was committed by the knowledge of his father's death, his uncle's crime, and his mother's lust, and the conflict within himself between the duty of revenge and the horror of blood-shedding. If to these considerations is added the fact that he was an idealist, with a deep and irresistible tendency to the meditation and subtle speculation which feel in advance all the possible results of action so keenly that the responsibility for acting becomes almost unbearable, the character of Hamlet becomes intelligible, if not entirely explicable.

The weight of evidence shows, as has been suggested, that in the "war of the theaters" which raged at the end of the sixteenth and the beginning of the

seventeenth century Shakespeare took no active part; he was by nature free from the narrowness of partisanship, and there are indications that he was on friendly terms with men of all shades of literary opinion. In "Hamlet," however, he distinctly takes sides with the adult actors against the growing prominence of boys on the stage. The relation of boy choirs, and especially that of the Chapel Royal, to the theater in Shakespeare's time was pointed out in an earlier chapter. These choirs were, in an informal way, training-schools for the stage at a time when all women's parts were taken by boys, and there was, in consequence, constant need of their services. About the time of the appearance of "Julius Cæsar" there was a sharp rivalry between adult and boy actors, the public espousing warmly the performances of the boys. The development of this rivalry cannot be traced, but in 1601 the theater-going public had become partisans of the boys and were deserting the theaters in which adults held the stage. This preference had become so pronounced that Shakespeare's company was driven into the provinces. In their travels the members of the company appeared at Cambridge, and it was probably on this visit that the new play of "Hamlet" was presented. The popularity of the boys not only jeopardized the fortunes of the regular companies, but seriously impaired the quality of the performances. When the Children of the Chapel were able to secure for their own use the new theater in Blackfriars, which Burbage had recently built, the Globe company began to feel the compe-

tition very keenly; and for a time, so marked was the popularity of the boys, their prospects and those of the art of acting were dark indeed.

Shakespeare was at work on "Hamlet" in this crisis in his own fortunes and those of the theater, and stated his position in the controversy with entire clearness. In answer to Hamlet's question why the tragedians travel when it was better both for reputation and profit that they should stay in the city, Rosencrantz replies that their retirement into the provinces has been caused by the "late innovation."

Do they hold the same estimation they did when I was in the city? Are they so followed? No, indeed, are they not.

How comes it [continues Hamlet]? do they grow rusty?

Nay, their endeavour keeps in the wonted pace; but there is, sir, an aery of children, little eyases, that cry out on the top of the question, and are most tyrannically clapped for't: these are now the fashion, and so berattle the common stages—so they call them—that many wearing rapiers are afraid of goose-quills and dare scarce come thither.

What, are they children? who maintains 'em? how are they escoted? Will they pursue the quality no longer than they can sing? will they not say afterwards, if they should grow themselves to common players—as it is most like, if their means are no better—their writers do them wrong, to make them exclaim against their own succession?

'Faith, there has been much to do on both sides; and the nation holds it no sin to tarre them to controversy; there was, for a while, no money bid for argument, unless the poet and the player went to cuffs in the question.

Is't possible?

O, there has been much throwing about of brains.

Do the boys carry it away?

Ay, that they do, my lord; Hercules and his load too.

HEERE LYETH INTERRED THE BODY OF ANNE WIFE  
OF WILLIAM SHAKESPEARE WHO DEPTED THIS LIFE THE  
6<sup>TH</sup> DAY OF AVGV. 1623 BEING OF THE AGE OF 67 YEARES  
Vbera tu mater, tu lac, vitamq; dedisti  
Væ mihi pro tanto munere saxa dabo  
Quam mallem amoueat lapidem bonus angl? ore  
Exeat christi corpus imago tua  
Sed nil vota valent venias cito Christe resurget  
Clauſa licet tumulo mater et astra petet

THE INSCRIPTION ON ANNE HATHAWAY'S GRAVE





FRANCIS BACON, LORD VERULAM

From a print by I. Houbraken, 1738.

This conversation between Hamlet and Rosencrantz is significant of the close touch with the realities of life which Shakespeare never lost for a moment, even when dealing with the greatest themes or creating works of pure imagination.

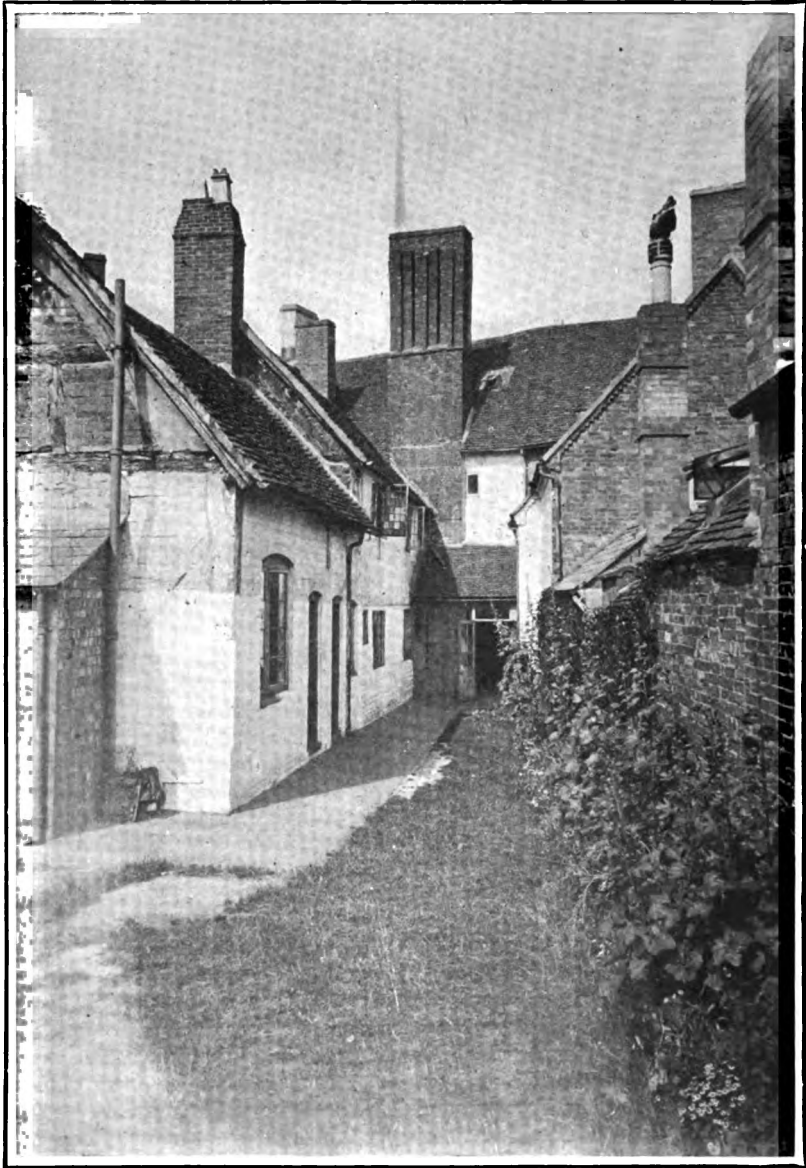
To this period, in its final form at least, belongs the play of "All's Well that Ends Well," to which Meres, in his "Palladio Tamia," probably refers when he includes among the plays ascribed to Shakespeare "Love's Labour's Won." It was probably sketched and perhaps fully written at a much earlier date than its final revision. The plot is derived from a group of stories in Boccaccio's "Decameron" which narrate the fortunes of lovers who surmount obstacles and gain the rewards of love only after great or persistent effort; a phase of experience which is beyond doubt the keynote of the play. The story was translated by Paynter, and appeared in English in "The Palace of Pleasure" in 1566 or 1567. Shakespeare departed widely from the story in its earlier form by the greater prominence given to the part of Helena and the sin-

gular sweetness and devotion which irradiate her whole course. Coleridge thought her Shakespeare's loveliest creation. The portraiture of her character is touched throughout with exquisite delicacy and skill. Helena suffers, however, from the atmosphere of the play, which is distinctly repellent; it is difficult to resist the feeling that, conceding all that the play demands in concentration of interest upon the single end to be achieved, Helena cheapens the love she finally wins by a sacrifice greater than love could ask or could afford to receive. And when the sacrifice is made and the end secured, the victory of love is purely external; there is no inward and deathless unity of passion between the lovers like that which united Posthumus and Imogen in life and Romeo and Juliet in death.

The play must be interpreted broadly in the light of Shakespeare's entire work; in this light it finds its place as the expression of a passing mood of deep and almost cynical distrust; it is full of that searching irony which from time to time finds utterance in the poet's work and

was inevitable in a mind of such range of vision. It is well to remember, also, that in this play the poet, for the sake of throwing a single quality into the highest relief, secured entire concentration of attention by disregarding or ignoring other qualities and relations of equal importance and authority. This was what Browning did in his much-misunderstood

poem "The Statue and the Bust." It is always a perilous experiment, because it involves so much intelligent co-operation on the part of the reader. It is a triumph of Shakespeare's art that Helena's purity not only survives the dangers to which she exposes it, but takes on a kind of saintly whiteness in the corruption in which she plays her perilous part.



A TYPICAL GARDEN IN STRATFORD

The house immediately adjoining New Place, Shakespeare's later home

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Açvaghosha's Awakening of Faith in the Mahâyâna.** Translated by Teitaro Suzuki. The Open Court Publishing Co., Chicago. 5x8 in. 160 pages. \$1.25.

Açvaghosha, who lived nearly two thousand years ago, is the philosopher of Buddhism. His principal work, here translated by a Japanese scholar, is used to-day in its Chinese version as a text-book for the instruction of Buddhist priests. The form of his thought is so alien from that of the Western mind as to require patient endeavor to get at its substance. In this Dr. Carus finds his own interpretation of Buddhism fully justified. The translator hopes that his labor will result in removing misconceptions and relieving Buddhism of unjust criticism.

**Areopagitica, and Other Tracts.** By John Milton. (The Temple Classics. Edited by Israel Gollancz.) The Macmillan Co., New York. 4x6 in. 155 pages. 50c.

**Art of Optimism, The: As Taught by Robert Browning.** By William De Witt Hyde. 5x7½ in. 35 pages. 35c. **Some Ideals in the Education of Women.** By Caroline Hazard. 5x7½ in. 31 pages. 35c. **The Problem of Duty.** By Charles F. Dole. 5x7½ in. 38 pages. 35c. **Spiritual Lessons from the Brownings.** By Amory H. Bradford, D.D. 5x7½ in. 38 pages. 35c. Thomas Y. Crowell & Co., New York.

A series of small volumes of less than forty pages each which have a high educational value, and which are extremely profitable reading for all those who wish to know how to get the best and the most out of life.

**As You Like It.** By William Shakespeare. Illustrated by Will Low. Dodd, Mead & Co., New York. 6x9 in. 130 pages. \$2.50.

Mr. Low's art readily lends itself to decoration, and he has been very successful in giving books of the imaginative and idealistic temper an appropriate and taking dress. His treatment of Mr. Mabie's "The Forest of Arden" has met with a popular approval which it well deserves, because of its poetic quality. In Shakespeare's beautiful comedy "As You Like It" he had a subject which affords the fullest play for his poetic insight and artistic instinct, and he has made a very charming volume. Probably no artist can sketch the ideal Rosalind; but Mr. Low has been very successful in presenting the characters of the play; his figures are vivid, characteristic, and spirited. The text is handsomely printed with decorated borders in red, and the volume is one which any lover of Shakespeare or of good artistic book-making work will appreciate.

**Bacillus of Beauty, The.** By Harriet Stark. The Frederick A. Stokes Co., New York. 5x7½ in. 340 pages. \$1.50.

In plot this novel may well claim freshness and originality. A young Western girl is made the

subject of an experiment by an Eastern scientist, and is transformed into the most beautiful young woman in the world!

**Bennett Twins, The.** By Grace Marguerite Hurd. The Macmillan Co., New York. 5x7½ in. 313 pages. \$1.50.

A vivacious, wholesome story of the adventures of two young people—a brother and sister—who are bent on becoming artists, and who are permitted, very much against the will of their guardians, to make the experiment of coming to New York and setting up for themselves. Arriving in the city, they begin bohemian housekeeping in a studio building which is crowded from morning until night with a group of rollicking art students, and in which life rises at times to a feverish height. The description of life in the studio of a teacher of painting is evidently done from first-hand knowledge. The book has no marked literary skill, but it is fresh, breezy, and full of spirit.

**Black Gown, The.** By Ruth Hall. Houghton, Mifflin & Co., Boston. 4½x7½ in. 318 pages. \$1.50.

A story of Dutch life in Albany about the time of the outbreak of the French and Indian wars. The author knows a great deal about the peculiar social customs of the American Dutch of that time, and in this respect the story is decidedly interesting. But both in construction and in style there is something lacking which prevents this book from being a thoroughly satisfactory story; a certain abruptness and roughness in the narration become monotonous. The general impression left is that the material is excellent, and that the author is capable of doing better work than is here offered.

**Bob Knight's Diary at Poplar Hill School, with Sketches by Bob.** By Charlotte Curtis Smith. Illustrated. E. P. Dutton & Co., New York. 8½x5½ in. 242 pages. \$1.50.

**Brethren of the Coast: A Tale of the West Indies.** By Kirk Munroe. Illustrated. Charles Scribner's Sons, New York. 5x7½ in. 303 pages. \$1.25.

Certainly an exciting if not always an entirely credible story of West Indian piracy and crime, from which the boy hero of course emerges triumphant and prosperous.

**Carlyle's Essay on Burns.** Edited by Willard C. Gore. The Macmillan Co., New York. (Pocket English Series.) 4x5½ in. 186 pages. 25c.

**Dictionary of the Bible, A.** Edited by James Hastings, M.A., D.D. With the Assistance of John A. Selbie, M.A., and Others. (In Four Vols.) Charles Scribner's Sons, New York. Vol. III. 7x10½ in. 896 pages. \$6 per volume.

Last week the third volume appeared of that new and monumental work, "A Dictionary of the Bible," edited by Drs. Hastings and Selbie.

Despite some dry and unclear if not uncertain statements, we think that the clergyman who has no Bible Dictionary can probably find none which, on the whole, will be as good as this.

**Dr. Dumany's Wife.** By Maurus Jókai. Translated by F. Steinitz. Doubleday & McClure Co., New York. 4½×7½ in. 312 pages. \$1.25.

The latest translated novel from the great Hungarian romancer is hardly equal in point of dramatic unity or clear characterization to his "Poor Plutocrats," but, like all his many novels—and who has ever published so many?—"Dr. Dumany's Wife" could not be other than picturesque. Of course it deals with a remarkably labyrinthine plot; this particular one is that of a marriage under a misapprehension not dispelled until years afterwards. The lively opening scene of a railway wreck, due to a landslide in Switzerland, and the description of stock speculation during the Franco-German War of 1870-71, are perhaps the most notable scenes and themes in the book.

**Evangelization of the World in This Generation, The.** By John R. Mott. The Student Volunteer Movement for Foreign Missions, New York. 4½×7½ in. 245 pages.

The title of this book is the watchword of "The Student Volunteer Movement for Foreign Missions," one of the most significant phenomena in the Church history of this century. Originating in 1886, it has already sent forth two thousand well-educated missionaries, and a larger number are still preparing. By "evangelization" is not meant the conversion of the world, but the adequate presentation of Christ's Gospel to the world. This does not discard educational, medical, and literary work as auxiliary, but it emphasizes the work of the evangelist. Nor does it regard his work as other than preliminary to the development of the spirit of Christian service among the evangelized, until the life and laws of the nations shall be thoroughly Christianized. Thus interpreting his "watchword," Mr. Mott presents the idea in various points of view, to show that it can be realized, and ought to be. A bibliography of important missionary publications is appended.

**Five Books of Song.** By Richard Watson Gilder. (Fourth Edition.) The Century Co., New York. 5×7½ in. 240 pages. \$1.50.

This is a new edition, revised, of the single volume into which Mr. Gilder has put the five small books in which his poetry has appeared from time to time. In several cases he has made additions to the text. The book is well made from every point of view.

**Foundations of French.** By Fred Davis Aldrich, A.B., and Irving Lysander Foster, A.M. Ginn & Co., Boston. 4½×7½ in. 177 pages. 95c.

**Foundations of Knowledge.** By Alexander Thomas Ormond. (In Three Parts.) The Macmillan Co., New York. 5½×9 in. 528 pages. \$3.

**France.** By John Edward Courtenay Bodley. Two Vols. in One. (New Edition.) The Macmillan Co., New York. 5½×8 in. 504 pages. \$2.50.

It is within the mark to say that this work is the most important and most philosophic published in our time dealing with modern French political conditions. The present edition puts

in one convenient volume the two volumes previously published separately.

**Frederic Lord Leighton, P.R.A.: His Life and Work.** By Ernest Rhys. Illustrated. The Macmillan Co., New York. 5×8 in. 144 pages. \$3.

This is the third edition of Mr. Rhys's capital biography of Lord Leighton, and is published in a smaller form.

**Golden Legend; or, Lives of the Saints.** As Englished by William Caxton. The Macmillan Co., New York. (The Temple Classics. Edited by F. S. Ellis.) Vols. III. and IV. 4×6 in. 274 and 306 pages. 70c. each.

**Gulliver's Travels.** By Jonathan Swift. Illustrated. The Macmillan Co., New York. (The Temple Classics: For Young People.) 4×6 in. 363 pages. 50c.

**Half a Dozen Thinking Caps.** By Mary F. Leonard. **The Play Lady.** By Ella F. Pratt. **Playground Toni.** By Anna C. Ray. Thomas Y. Crowell & Co., New York. 5½×7½ in. 50c. each.

A group of three attractively printed stories for younger, if not the youngest, children. "Half a Dozen Thinking Caps" may be taken as representing the three, and is very well told, with a sympathetic insight into child life, a dash of mischief to save it from monotony, and a good deal of good sense in dealing with the high spirits of children.

**Hidden Values.** By Joseph the Writer. Stettiner Bros., New York. 5×7 in. 148 pages.

**History of the Devil.** By Dr. Paul Carus. Illustrated. The Open Court Publishing Co., Chicago. 7×11 in. 496 pages. \$6.

**History of the First Presbyterian Church of Bellefontaine, Ohio, and Addresses delivered at the Celebration of the Thirty-fifth Anniversary of the Pastorate of the Rev. George L. Kaib, D.D.** The Index Printing and Publishing Co., Bellefontaine, O. 5×7½ in. 278 pages.

**Image Breakers, The.** By Gertrude Dix. Frederick A. Stokes Co., New York. 5×7½ in. 392 pages. \$1.50.

This remarkably realistic novel is a romance of modern communistic ideas and life. Intimate first-hand knowledge, presumably through actual experience, is evident on every page.

**Indian Club Swinging.** By Frank E. Miller. Illustrated. The Saalfeld Publishing Co., New York. 5×7½ in. 182 pages. \$1.

**In the Desert.** By George Ebers. Translated by Mary F. Safford. Dodd, Mead & Co., New York. 5×7½ in. 329 pages. \$1.50.

The last of the novels of George Ebers to be translated is a short sermon on that particular and insidious form of selfishness masking under the impulse "to live out your own nature." Neither plot nor characters nor style seem to us so admirable as in the author's earlier romances.

**In the Irish Brigade.** By G. A. Henty. Illustrated. Charles Scribner's Sons, New York. 5×7½ in. 384 pages. \$1.50.

Two other of Mr. Henty's books are mentioned elsewhere. This deals with the famous war in Flanders and in Spain, and has the usual English lad placed in extraordinary situations and exercising considerable influence on the events of the war. To American boy readers we suspect that Mr. Henty's style seems rather heavy; but his methods are always clean and not unduly sensational. The popularity of his books is unquestionable.

**Ivanhoe.** By Sir Walter Scott, Bart. Edited by Alfred M. Hitchcock, M.A. (Pocket English Classics.) The Macmillan Co., New York. 4x5½ in. 480 pages. 25c.

**Jack of all Trades, The.** By D. C. Beard. Illustrated, Charles Scribner's Sons, New York. 5¼x7¼ in. 295 pages. \$2.

Mr. Beard is a good deal of a boy himself, as all who know him realize. He has the boy's enthusiasm, the boy's love of outdoor sports, and the boy's desire to make some new thing. He is also an artist, and has a lively sense of fun. This book is a capital one to give any boy for a present at Christmas, on a birthday, or, indeed, at any time. It tells how to make tree-top club-houses, boys' house-boats, switch-backs, home-made circuses, panoramas, and dozens of other things. The directions are clear, and the figures and pictures add to the clearness.

**Judgment in Literature.** By W. Basil Worsfold. (The Temple Primers.) The Macmillan Co., New York. 3¼x6 in. 98 pages. 40c.

The basis of this valuable volume seems to be formed by Victor Cousin's Lectures, "Du Vrai, du Beau, et du Bon," published half a century ago (and still untranslated), and Lessing's "Laokoön," published a century and a half ago, together with a background of Plato and Aristotle. It is not only a primer, as should be every book in this Temple Primer Series; it is really a *valde mecum* to those who would rightly appreciate and interpret the value of works of literature. After instructing his readers as to the rank of poetry as an art, compared with other arts, Mr. Worsfold discusses ancient, modern, and contemporary criticism. To non-Aristotelian scholars a peculiarly helpful distinction is Mr. Worsfold's, founded upon the grand old Greek's, of mere works of literature from works of creative literature, the latter always distinguished by the predominant aspects of truth, symmetry, and idealization.

**Kelea: The Surf Rider.** By Alex. Stevenson Twombly. Fords, Howard & Hulbert, New York. 5x7¼ in. 402 pages. \$1.50.

Dr. Twombly's long visit in Hawaii, his great interest in the country, and his fresh and keen feeling for the characteristic aspect of its old life, have borne fruit in this romance, which, in the form of imaginative fiction, brings before the imagination the customs, modes of thought and of expression, the temperament and the semi-tropical charm, of the existence once led by the natives in Hawaii. Dr. Twombly has keen appreciation of the beauty of nature in all its forms. "Kelea" is not only illustrated by a number of well-chosen and well-printed reproductions of photographs, but it has behind it a background of natural scenery which is skillfully suggested when it is not minutely described. Dr. Twombly is not by nature a writer of fiction; he does not pretend to be; but he has succeeded in making an interesting tale illustrative of Hawaiian life.

**Letters of Matthew Arnold, 1848-1888.** Collected and Arranged by George W. E. Russell. The Macmillan Co., New York. 4¼x7½ in. 442 pages. \$2.25.

This is a thoroughly satisfying one-volume

edition of a book which has permanent importance in English literary values, and which was long since reviewed at length by The Outlook.

**Lectures on the English Comic Writers.** By William Hazlitt. (The Temple Classics. Edited by Israel Gollancz, M.A.) The Macmillan Co., New York. 4x6 in. 304 pages. 50c.

**Life of Christ as Represented in Art.** By Frederick W. Farrar, D.D., F.R.S. Illustrated. The Macmillan Co., New York. 5½x8½ in. 507 pages. \$3.50.

A reprint of the edition of 1894.

**Life of Lives, The.** By F. W. Farrar, D.D., F.R.S. Dodd, Mead & Co., New York. 5½x8½ in. 444 pages. \$2.50.

This valuable work may be regarded as supplementary to Dean Farrar's widely popular "Life of Christ." To quote his own statement: "It deals with questions of high importance which the Gospels suggest, and aims at deepening the faith and brightening the hope in Christ of all who read it honestly." Its forty-three chapters present a large variety of topics, among them the unique supremacy of Jesus, the form and substance of his teaching, his miracles, the Atonement, the Resurrection. As to this last, we deem it a gratuitous surrender of the impregnable grounds of faith to say that an isolated historical event long remote—the resurrection of Jesus—is "the only pledge of man's immortality." Equally inept is it to class Channing and Martineau as "skeptics." Dean Farrar shows a peculiar blend of traditionalism and liberalism, the broad and the narrow, but with a forward rather than backward look. The volume is characterized by those fruits of a varied and generous culture which have so long attracted many readers.

**Little Bible, The.** By J. W. Mackail. Doubleday & McClure Co., New York. 4½x7½ in. 288 pages. \$1.

This latest addition to volumes of Bible stories for children contains two hundred short—some very short—chapters. They are drawn from the Old Testament and its Apocrypha, with occasional supplements from other sources. The language is modern and simplified for juvenile readers with good literary judgment. There is no attempt at moralizing; the stories are simply told, and left to make their own impression.

**Little Girl in Old Washington, A.** By Amanda M. Douglas. Dodd, Mead & Co., New York. 5x7¼ in. 319 pages. \$1.50.

The many young people—and not a few old folks—who have enjoyed the experiences and impressions of "A Little Girl in Old Boston" and in "Old New York" and in "Old Philadelphia" will be greatly entertained by her observations in "Old Washington." The romance describes the Washington of Madison's day.

**Macaulay's Essay on Warren Hastings.** Edited by Mrs. Margaret J. Frick. The Macmillan Co., New York. (Pocket English Classics.) 4x5½ in. 224 pages. 25c.

**Meditations of the Heart.** Collected, Adapted, and Composed by Annie Josephine Levi. Introduction by the Rev. Dr. Gustav Gotheil. G. P. Putnam's Sons, New York. 6x4½ in. 166 pages. \$1.25. This little volume, primarily designed, as Miss Levi tells us, for her own race, is a collection



of religious meditations drawn from many sources, both Jewish and Christian, but almost exclusively from men and women of the liberal or radical temper. It is interesting to find within so small a compass so varied an expression of religious feeling, of dependence on divine help, of aspiration and longing. This most recent collection of religious meditation drawn largely from radical sources shows how perennial are the springs from which the religious nature is fed.

**Memoirs of Sir Walter Scott.** By J. G. Lockhart. (In Five Vols.) The Macmillan Co., New York. Vols. I. and II.  $5\frac{1}{2} \times 9$  in. \$1.50 each.

The addition of this admirable biography to the Library of English Classics brings within the compass of people of moderate means, who love the best things, one of the most entertaining biographies in the English language. It will be put in five substantial volumes, which, although somewhat large, are not heavy, and are printed from clear type.

**Memoirs of the Countess Potocka.** Translation by Lionel Strachey. Edited by Casimir Strylenski. Illustrated. Doubleday & McClure Co., New York.  $5\frac{1}{2} \times 6$  in. 253 pages. \$3.50.

Here is a work more valuable for what it says of other people than for what it reveals concerning its subject-character, clever and charming woman of the world as she is. The book is a not inconsiderable contribution to the rather alarmingly large number of works concerning Napoleon and his court. The portraits of Napoleon and of Talleyrand seem almost as lifelike as those drawn by Balzac in "Une Ténébreuse Affaire" and in his other novels of political life. Like all good Poles, the Countess Potocka writes vivaciously, picturesquely, incisively, and her book is abundantly well worth reading. We are surprised to discover that such a work should lack an index; the book's value, however, is greatly enhanced by the large number of well-executed portraits, views, and facsimiles.

**Mountain Maid, The, and Other Poems of New Hampshire.** By Edna Dean Proctor. Illustrated. Houghton, Mifflin & Co., Boston.  $5\frac{1}{2} \times 8$  in. 60 pages. \$1.

This book is a pleasant souvenir, so far as New Hampshire sons and daughters are concerned, of that praiseworthy custom inaugurated by Governor Rollins. The poems are, therefore, appropriately dedicated to him. In many a spontaneous yet deftly constructed rhyme, the talented author sings to us of Portsmouth and Kearsarge, of the Merrimack and the Contoocook, of Monadnock and Moosilauk.

**Novels and Stories of Frank R. Stockton.** Volume XIII. The Casting Away of Mrs. Lecks and Mrs. Aleshine; The Vizier of the Two-Horned Alexander. Volume XVIII. Stories IV. Charles Scribner's Sons, New York.  $5\frac{1}{2} \times 8\frac{1}{2}$  in. 339 and 302 pages.

**Nubia of Saracenesco.** By Richard Voss. Translated from the German by Hettie E. Miller. The Saalfeld Publishing Co., New York.  $4\frac{1}{4} \times 6\frac{3}{4}$  in. 152 pages.

**Oliver Cromwell.** By Theodore Roosevelt. Illustrated. Charles Scribner's Sons, New York.  $5\frac{1}{2} \times 8\frac{1}{2}$  in. 260 pages. \$2.

This volume has the literary characteristics of its origin as a series of magazine articles. It

is popular rather than scientific, deals with its subject in broad lines rather than with nice discriminations, is valuable to the general reader rather than to the historical student. The general picture of the conditions in England when Cromwell came to the front, as given in the first chapter, is admirable. The descriptions of the battles are exceedingly clear and historically dramatic without being ghastly. The writer's sympathies are wholly with Cromwell; and he seems to us more ready to find excuses in the character and conditions of the times for Cromwell's violation of the essential principles of liberty than for the vacillating and unrighteous kingcraft of Charles I. If the one is to be measured by the ethical standards of the time, the other should be also. The book is excellent in type and paper, and is accompanied by valuable portraits.

**Outdoor Handy Book, The.** By D. C. Beard. Illustrated. Charles Scribner's Sons, New York.  $5\frac{1}{2} \times 7\frac{1}{2}$  in. 496 pages. \$2.

This is a new edition of Mr. Beard's well-known "American Boys' Book of Sports," published with revision under a new name. The qualities peculiar to Mr. Beard are mentioned in our note about his "The Jack of all Trades" in another column. In the present work he has a larger field. There is no better compendium of sports and games for boys than this.

**Out with Garibaldi.** By G. A. Henty. Illustrated. Charles Scribner's Sons, New York.  $5 \times 7\frac{1}{2}$  in. 346 pages. \$1.50.

Those who have enjoyed and profited by the soberer and "grown up" histories of Orsi and Bolton King and the Countess Cesaresco have undoubtedly wished that a story for children might be written about the liberation of Italy, or at least the most picturesque events in connection with that liberation. It seems to us that of those events the one fullest of dramatic episode is the invasion of the two Sicilies by Garibaldi. His forces numbered about one thousand irregulars, who were to meet about a hundred and twenty thousand well-armed soldiers, yet a victory was won even greater than that of Cortez in Mexico, since the Garibaldians were both ill armed and without artillery.

**Pietro Vannucci, called Perugino.** By George C. Williamson, Litt.D. (The Great Masters in Painting and Sculpture. Edited by G. C. Williamson.) The Macmillan Co., New York.  $5 \times 8$  in. 160 pages. \$1.75.

This is an addition to a series of volumes on the Old Masters which have been well received. In proportion and perspective the work, like those which have preceded it, is worthy of praise. There are many half-tone reproductions of Perugino's paintings, and a full catalogue of his works.

**Quisanté.** By Anthony Hope. Frederick A. Stokes Co., New York.  $5 \times 7\frac{1}{2}$  in. 376 pages. \$1.50.

Anthony Hope has abundantly demonstrated his skill as a story-teller, both in the invention of situations and in clear-cut and rather brilliant sketching of character. In this novel he enters an entirely new field. "Quisanté" is a novel of English political life, and contains a character-study of unusual insight and skill.

In Alexander Quisanté a problem is presented requiring the closest insight into a complex personality, and the greatest skill in presenting that personality so as to make its weakness clear without exposing it to contempt. Anthony Hope makes his readers feel the power of Quisanté at the same time that he makes them recognize, as clearly as did the wife, the vein of meanness which runs through the man's nature. The novel is in many respects a painful one, but it shows genuine skill, not only in construction, but in characterization.

**Religion of Democracy, The.** By Charles Ferguson. D. P. Elder & Morgan Shepard, San Francisco. 5x7½ in. 160 pages.

One cannot read this book for three minutes without finding that the writer has something to say that is worth hearing, and knows how to say it with point. It is a book, however, which requires the reader, if he would comprehend the writer, to sympathize with his ethical passion, his enthusiasm for humanity. As a vision of what might be and ought to be it is inspiring; but it is quite in the air, and we are left to ponder and wonder how to get on and up to it. We are not in such utter despair of all existing churches as Mr. Ferguson; we see signs that some are moving toward his ideals. His epigrammatic style abounds in quotable sentences, e.g., "Holy Scripture, when the devil reads it, is devilish." His thought sparkles and effervesces throughout. As to the central truth of it there can be no doubt that only in a religious democracy can the ideals of Christianity be realized.

**Sam Houston.** By Sarah Barnwell Elliott. (The Beacon Biographies. Edited by M. A. De Wolfe Howe.) Small, Maynard & Co., Boston. 3¼x5¼ in. 149 pages. 75c.

The battle for territorial expansion, now being fought as vigorously in 1900 as in 1803, 1819, and 1845, recalls such expansionists as Jefferson, Jackson, and, even more picturesque than either, Sam Houston. The last-named realized the dream for which La Salle had been murdered, Sevier suspected, and Burr ruined. As Miss Elliott says in her interesting biography, Houston was willing to fight the devil with fire; he was a man who worked warily with whatever material came to hand; he understood perfectly the people whom he would lead, and he led them successfully until they, in their rasher judgment, demanded to be led into secession. The author's touch in the description of all this is almost staccato-like; and it may be added that Houston's adventurous thirty years in Texas lend themselves better to the particularly compact treatment necessarily characteristic of all the little volumes of the Beacon Series, than do the lives of men of less spirited and stirring action.

**Source-Book of English History.** By Guy Carleton Lee, Ph.D. Henry Holt & Co., New York. 5x8 in. 609 pages. \$2.

This is similar to Professor Hart's "Source-Book of American History," published two years ago, but is much larger. Such a book is of great value in its collection of the original material, both documentary and illustrative, which forms the historian's groundwork. This value, which any reader will appreciate, is

enhanced for the student by copious bibliographies in aid of research. The period covered extends from the earliest historical notice of Britain to the treaty made with the Boers in 1881. Sections of special interest to American readers are the hundred years' struggle against the Stuart kings for constitutional government, and the rise of Protestantism with its subsequent reaction in the century preceding. In including the great documents which form the framework of national development—Magna Charta, for instance, and the Bill of Rights—Dr. Lee departs from the method of Professor Hart. Such a book is an important acquisition for the book-buyer whose rule is "not many but much."

**Stonewall Jackson.** By Carl Hovey. (The Beacon Biographies. Edited by M. A. De Wolfe Howe.) Small, Maynard & Co., Boston. 3¼x5¼ in. 131 pages. 75c.

Stonewall Jackson was one of the heroes of the Civil War from every point of view—a man cast in the heroic mold, framed by nature for great deeds, and with a force of character entirely adequate to his remarkable military instinct, intelligence, and his passionate devotion to his cause. There was no more conscientious and deeply religious leader on either side of the great war. As a man of action his life will bear the condensation involved in this very brief biography without great loss. The story is well told; it is clear, graphic, and sympathetic. It ought to be widely read, especially by Northern readers.

**Through the First Antarctic Night, 1898-1899.** By Frederick A. Cook, M.D. Illustrated. Doubleday & McClure Co., New York. 6x9¼ in. 478 pages. \$5.

This volume is of such importance in the history of exploration that we hope to treat it at some length at a later date. Dr. Cook accompanied the Belgian Antarctic expedition of 1898-1899, headed by Gerlache, occupying the positions of surgeon, anthropologist, and photographer. His book gives a complete and a distinctly readable account of the voyage of the Belgica, and of the attempt of this expedition to reach the extreme South. The vessel drifted hundreds of miles held fast in the ice, explored five hundred miles of coast heretofore unknown, and made some curious observations on the Fuegians and on several species of little-known animals. The scientific work accomplished by the expedition, particularly in the line of geography and cartography, was much greater than that contributed by most polar expeditions. The book is profusely illustrated by Dr. Cook's own photographs, the subjects of which were particularly well chosen, while the reproduction is entirely satisfactory; there are also a few colored prints, for which we do not greatly care.

**Tolstoi: A Man of Peace,** by Alice B. Stockham, M.D.; and **Tolstoi: The New Spirit,** by H. Havelock Ellis. Illustrated. The Stockham Publishing Co., Chicago. 5x7 in. 140 pages. \$1.

**Treasure Island.** By Robert Louis Stevenson. Illustrated. (New Edition.) Charles Scribner's Sons, New York. 5x7½ in. 388 pages. \$1.25.

A new edition of the best pirate story ever written; perhaps with the exception of Cooper's "Red Rover" and Scott's "Pirate," the

only pirate story which has obtained entrance into the ranks of literature, strictly defined. This edition is illustrated with excellent wood engravings, and is evidently intended for boys and for the holidays.

**Word Studies in the New Testament.** By Marvin R. Vincent, D.D. Vol. IV. Charles Scribner's Sons, New York. 9x5½ in. 624 pages. \$4.

These brief exegetical notes on the Greek text have the merit of clearness and pertinency, and are of value to all readers of the Greek Testament. They are accompanied by lists of commentaries and critical literature, together with a scholarly introduction to each book included in the volume. Professor Vincent agrees with those who attribute the Pastoral Epistles (Timothy and Titus) to an unknown second-century writer, who had some

Pauline material at hand as a nucleus. In an extended note on 2 Thessalonians i., 9, he interprets the phrase "eternal [literally, *æonian*] destruction" in agreement with the rapidly spreading opinion that the notion of endless punishment is foreign to the original expression.

**With Buller in Natal.** By G. A. Henty. Illustrated. Charles Scribner's Sons, New York. 5x7¼ in. 370 pages. \$1.50.

The industrious Mr. Henty finds a capital subject for his pen in the Boer war. Naturally and properly, this story is intensely British, and its heroes are Johannesburg boys of English birth. The story is well told; and no doubt the boy readers will look forward with interest to Mr. Henty's further stories of the Boer war promised for next year.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any books named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

1. Can you suggest any books from which one might gather material for a study of the nineteenth century in religion and ethics? 2. Will you also tell me if you know any simple, popular exposition of the theory of evolution suited to the needs of an unscientific audience? Of course I know the writings of Fiske and Drummond, but I hoped there was something more elementary and presupposing less scientific knowledge on the part of the reader, and I fail to find it. Has no author of text-books undertaken this work? L. L. H.

1. See Tulloch's "Movements of Religious Thought in Britain in the Nineteenth Century" (Scribners), Bacon's "History of American Christianity" (Scribners), Leonard's "Missionary Annals of the Nineteenth Century" (F. M. Barton, Cleveland), Dennis's "Christian Missions and Social Progress" (Revell), Scudder's "Social Ideals in English Letters" (Houghton, Mifflin & Co.), Bliss's "Encyclopædia of Social Reform" (Funk & Wagnalls), Sidgwick's "History of Ethics"—a technical account (Macmillan). 2. You can hardly have anything more elementary except by diluting the subject yourself. See Morris's "Man and his Ancestor" (Macmillan).

Will you be good enough to mention some of the best sermons or volumes of sermons on practical, every-day subjects—subjects that concern the people, and in which the people are interested—that have been recently published? W. M.

Among the best recent volumes that occur to us are one by the Rev. F. E. Dewhurst, now of Chicago (the Bowen-Merrill Company, Indianapolis), and one by Dr. Greer, of New York (T. Whittaker, New York).

Why are Universalists not accepted as active members of the Young Men's Christian Association? H. K. C.

We know of no sound reason for such exclusion. It dates from a period of bitter antagonism, and survives through the influence of traditional prejudice. The decay of the dogma of endless punishment apparent in orthodox churches ought to relieve Universalists of the prejudice which once attached to them for denying it.

In your issue of June 30 last, in the article "The Edwards Commemoration," you speak of Edwards's experience of Christ's presence one day when he was in the woods, and of Henry Ward Beecher's having had a similar one. Will you kindly inform me where the accounts may be had of these two experiences, and greatly oblige F. V. T.

Edwards's experience will be found in Dr. Allen's volume

"Jonathan Edwards" (Houghton, Mifflin & Co., Boston). Mr. Beecher's will be found in either of the two lives of Henry Ward Beecher, that by S. B. Halliday and Lyman Abbott, or that by Mrs. Beecher and her son.

Kindly name the best commentary on each of the following books for a young and educated minister who wants what is abreast of the best thought and scholarship, yet not severely critical, but with something of the glow of George Adam Smith's "Isaiah"—Psalms, John, Ephesians. C.

It is hard to find the above requirements combined, but perhaps the following will come near it: Barton's "The Psalms and their Story," Sears's "Fourth Gospel, the Heart of Christ," Dale's "Lectures on Ephesians."

1. Kindly tell me whether there are any States of the Union in which an oath is invalid unless administered over the Bible. 2. Where can I find collected into one volume the various mythological stories of the creation of the world? J. G.

1. None that we are aware of. A witness may be sworn in any way that is binding on his conscience. 2. Referred to our readers.

Kindly give me a list of the best books on the kindergarten in Sunday-school work.

E. W. T.

Get "The Kindergarten Sunday-School" (Pilgrim Press, Boston) and "The Blackboard in Sunday-School" (W. A. Wilde Company, Boston). 75 cents each.

In what one of Shakespeare's plays may be found the following quotation:

"This above all: to thine own self be true,  
And it will follow, as the night the morn,  
Thou canst not be false to any man."

A READER.

Polonius, in "Hamlet" (Act I., Scene 3), says:

"This above all: to thine own self be true,  
And it will follow, as the night the day,  
Thou canst not then be false to any man."

Can any one tell me where the following lines can be found?

"Fair science sheds her lucid ray  
O'er lands that long in darkness lay.  
She visits fair Columbia.  
And sets her sons among the stars."

This was written after the discoveries of Franklin regarding electricity. C. W. G.



# Correspondence

## What is Imperialism?

[For answer to this and the following letter see editorial entitled "The Basis of Government."]

### *To the Editors of The Outlook:*

Will you permit a mystified reader of your editorials dealing with the political situation to ask for your definition of the word "imperialism"? Evidently you mean by it something very different from what is meant by intelligent anti-imperialists. One is constrained to believe that you and many others, who advocate what we understand is an imperial policy, mean, when you say "imperialism," simply cruelty, injustice, and a denial of any right to local self-government. A writer recently descanted on the merits of the fine roads which our Government is planning for Luzon, and exclaimed, in triumphant sarcasm, "And this is imperialism!" He evidently had forgotten that the best roads ever built had been built by imperial Rome, and that imperialism or republicanism has nothing *per se* to do with good roads, good schools, or even with a certain degree of local self-government. The Empress of India permits certain local self-government in India, and does many beneficent things for her subjects. The one thing that her imperial government does not do, does not promise to do, and never intends to do, is either to grant independence to India or equality of political rights with English subjects, as she does in her English colonies.

In your editorial on "A Policy of Emancipation," in your issue of September 22, you quote the list of civil rights which President McKinley has given the Filipinos—such a list as the imperial Kaiser or any civilized monarch might have easily given in a similar case—and then, with strange inconsequence, you say: "He who accuses the Administration of imperialism should be prepared to show either that the acts of the Government have been inconsistent with these directions, or that the directions are inconsistent with imperialism."

Has not England granted all these civil rights to India? But do you deny that

her government there is imperial? It is astounding to the anti-imperialist to hear these common personal and civil rights adduced as if they had anything to do with disproving imperialism. The question of imperialism is not a question of beneficent administration or assimilation. Imperial Russia has beneficently assimilated Tartars and granted self-government to the *mirs*. Imperialism is not a question of granting civil rights. It is a question of political rights, of political status. The anti-imperialist holds that any nation, whether it be cruel or kind, whether it be monarchy or republic, which buys or takes by conquest another people, and dominates them without any promise of granting them independence, or, as we did with Louisiana, explicitly guaranteeing future Statehood, has adopted an imperialist policy. This is what we are talking about when we talk of imperialism. Is it not time at this late day that advocates and opponents of the Administration's policy should understand once for all what they are talking about, and not work at cross purposes?

LUCIA AMES MEAD.

Boston, Mass.

## The Power of the Keys

### *To the Editors of The Outlook:*

Will you be kind enough to reconcile the inclosed extract from one of Lyman Abbott's published sermons with the present attitude of *The Outlook* upon the Filipino issue?

There are not wanting Americans who would take the keys from the people and give them to the Anglo-Saxons. Ask the Chinaman, the Indian, and the Negro how this violation of the divine law works. Mankind is not fit for self-government. That is true. But mankind are better fitted to govern themselves than any portion of mankind, however selected, are fitted to govern any other portion of mankind. Democracy rests on the fundamental truth that man as man—not royal man, nor aristocratic man, nor priestly man, nor Anglo-Saxon man, but man as man—was made in the image of God, and to man as man are given the keys of political, as of natural, dominion. Whenever, wherever, and howsoever this divine order is violated, the result is always disastrous. . . ."

Taken from a sermon on "The Power

of the Keys" in "Signs of Promise."  
Preached January 29, 1888.

JOHN I. YELLOTT.

#### A Criticism

##### *To the Editors of The Outlook:*

I have at hand the current issue of The Outlook. A perusal of the pages devoted to a résumé of current topics of the week and to correspondence prompts me to express a thought that has urged itself upon me after reading each of the last dozen issues of your paper. The Outlook has no moral right to champion the cause of any political party. It stands as an exponent of the higher Christian intelligence of this country, and is supported by readers who wish (and think they are getting) a paper more carefully prepared in its synopsis of events and topical issues than obtainable within other covers. It is read by thousands who rely upon it for their knowledge of the status of National and international affairs. It is prostitution of position to make such a paper the servant of political motives. The Outlook is undeniably a Republican newspaper. I do not intend nor care, for it is not the purpose of this letter, to discuss political situations; it is always foolish to argue with editors in their own columns. I merely suggest a fact whose truth cannot be gainsaid. Whether The Outlook is Republican or Democrat in its editorial policy is immaterial to the point raised. It cannot be justly either.

Your paper obtains the confidence of readers who are looking for facts. Many of them are unable, through lack of broad reading, to discriminate between facts and opinions. When you hand out to them as facts your own opinions, you are degrading not only The Outlook but the entire field of newspaper publishing.

E. RALPH ESTEP.

Editorial Department the Cycle Age Co., Chicago.

##### *To the Editors of The Outlook:*

The Outlook, which I have hitherto read with much pleasure and profit, and which has enjoyed the great prestige of

impartially presenting current events, has made a grave error and greatly impaired its good name and usefulness by its strong partisan leanings in the present Presidential campaign. This departure is to be much regretted by all who wish The Outlook well.

GUSTAVUS MYERS.

New York City.

[The Outlook undertakes first to give accurate, trustworthy, and unprejudiced accounts of current events. For this purpose it spares neither pains nor expense. It gave two accounts of each of the great political Conventions, one by a Republican, the other by a Democrat. It sent an anti-imperialist to the Anti-Imperialist Convention in Indianapolis to give an editorial report of the proceedings in its columns. Its report of Mr. Bryan's letter of acceptance was written by a man who desires Mr. Bryan's election. These facts illustrate the spirit with which it endeavors to report current events. But it is more than a reporter. It is a public teacher. It would not be worthy of its position as a public teacher if it did not state its belief as to the trend and meaning of current events. It is the opinion of The Outlook that Mr. Bryan's election will bring disaster and distress to the great majority of the people in this country, and will prevent the development of justice and liberty in the Philippines. Believing this, it ought to say so, and give the reasons for its belief; and this it will continue to do until after the election. But it does not merely do this; it takes the utmost pains to secure strong expression of the reverse opinion from those who hold the reverse opinion, which it publishes from week to week. An illustration is afforded by the letter of Mr. Edwin D. Mead, published in The Outlook for September 15. We have abundant evidence that most of our readers understand and appreciate the spirit and purpose of The Outlook in these respects, and we are sorry to get occasionally such letters as these from Mr. Estep and Mr. Myers, which indicate that there are some readers who do not understand it.—THE EDITORS.]

# The Outlook

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**The Coal Strike** The notices posted at many of the anthracite collieries at the beginning of last week, offering a ten per cent. advance in wages, did not bring about any break in the ranks of the strikers. On the contrary, new confidence seemed to be created among the miners in the success of the united movement planned by the Union, and about half of the ten thousand miners who remained at work at the beginning of the week had stopped before its close. There seemed danger at first that the united front shown by the hitherto unorganized miners would cause the leaders of the Union to increase their demands, and there were reports that President Mitchell had demanded the recognition of the Union. When, however, President Mitchell addressed, on Tuesday afternoon, the fifteen thousand miners who had assembled in Wilkesbarre for their great parade, he warned them of the impossibility of settling all their grievances at once. Later in the week, when the offer of a ten per cent. net advance in wages had been made by so large a number of operators as to insure that all could be brought into line, President Mitchell, after consultation with the district leaders, decided to call a convention of representatives from all the mines to decide upon the acceptance or rejection of the offer. It is believed that the convention will accept, for the leaders realize that every important strike in the anthracite district for the last twenty years has been lost, and that most of the miners are in no condition to endure a long struggle. The offer of a ten per cent. advance in wages is about one-half of the increase originally demanded by the miners. They asked for increases ranging from ten to twenty per cent.—the highest advance for the worst-paid men—and a reduction in the price of powder from \$2.75 a keg to \$1.50.

In the present offer the reduction in the price of powder is to be reckoned as a part—about three per cent.—of the ten per cent. advance offered. One chief objection of the miners is that no period is set by the operators during which the ten per cent. advance shall be continued. The men wish to make a definite contract for one year, similar to the contracts made between operators and men in the bituminous coal fields.

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**Financial Prosperity** One of the principal addresses at the American Bankers' Association Convention last week was delivered by Mr. Roberts, the United States Treasurer. He said that while the volume of bank notes is larger than ever before, a greater addition to the available resources of trade and industry has been the deposit of public funds in the National banks, which is not a new device, but an enlargement of a well-established practice. The depositories number four hundred and forty, and are found in nearly every State in the Union. Mr. Roberts calls attention to the fact that during the past twelvemonth, except for flurries a year ago, entirely apart from Treasury operations, quotations for call money have not been above five to seven per cent., while the ruling rate has ranged from one and a quarter to two and a half. Prime commercial paper has found sale from three and a half to four per cent., occasionally touching five. These low rates, the lowest in the world, have brought Great Britain, Germany, Russia, Sweden, and Japan to borrow from us. New York has become one of the two financial centers of the world; yet without the outflow from the Treasury this would have been impossible. During the past three years the balance of trade in our favor averaged

nearly \$570,000,000 annually. In spite of its vast outflows, the gross gold now in the Treasury is the largest it has ever held, and is constantly growing. Nowhere else in the world, save with the abnormal hoard of the Bank of France, is there so much gold under single control, and every indication points to the fact that our Treasury supply will soon exceed that in the Paris bank. Mr. Roberts believes that the new census will show the wealth of our people to be not under ninety billion dollars, and our annual net production at least two billion five hundred millions. He truly says that this wealth and this growth are not paralleled in human annals, and they abundantly explain why Great Britain, Germany, Russia, and the rest are now coming to us to borrow. Mr. Roberts adds: "It is just as healthy for us to export gold as it is for us to export iron or copper or grain, except as more labor enters into these articles."



#### An Anti-Lynching Law on Trial

A second trial has been held in South Carolina of the suit brought against the county of Orangeburg under the new statute giving pecuniary damages to the legal representatives of any person lynched within the State. The suit in question had been brought by the son of the lynched negro whose body had been found "hanging to a railroad crossing sign . . . riddled with bullets." "The defense," says the Charleston "News and Courier," offered no testimony, "relying upon the failure to prove a lynching, which they contended required the concurrence of a mob." The presiding judge, however, Judge Buchanan, "charged the jury that a lynching might be committed by a mob or by any person or persons, when the victim was suspected of some crime." The jury at the first trial, despite the Judge's charge, returned a verdict for the county, and the court granted a motion for a new trial. The second trial has now been held, and resulted in the same way as the first. The report published in the "News and Courier" says:

A motion for a new trial will be made, but this second verdict shows conclusively that the anti-lynching provision in the Constitution of 1895 is a dead failure so far as it provides damages for the heirs of the victim, though it

is admitted that its primary object, the suppression of lynching, has been largely successful.

The "News and Courier," however, we are glad to see, is not content to let the case rest. Its comment is as follows:

It is to be hoped that the case will be pressed to a third trial, and a fourth, and as many more as may be necessary to vindicate the law involved in it, according to the evidence and the judgment of the court. Lawlessly disposed men in every county in the State will be encouraged by the results of the two trials in Orangeburg, showing the "failure" of the law. They will be greatly impressed to better purpose if it is shown that the law will be enforced, no matter how many trials are necessary to that end. The taxpayers in Orangeburg and other counties will be impressed at the same time with the evidence afforded them that an avoidance of the law and miscarriage of justice, by reason of the refusal of a jury to do its duty, is even more costly to a county than the payment of the penalty which the law imposes in lynching cases. When this impression is confirmed by a few righteous verdicts in such cases, the taxpayers and citizens generally will find their interest in preventing lynchings in these several counties at their expense, and will prevent them—which is the purpose of the law. The Orangeburg case should be pressed to its proper conclusion, for every reason, and every citizen who opposes mob-murder on principle or policy will unite in the hope and demand that it shall be so pressed. The case concerns the peace and reputation and welfare of the whole State.

This editorial has the right ring, and if the law-loving citizens of South Carolina respond to its appeal, the best of the anti-lynching laws yet enacted will be, not only "largely," but wholly, successful in maintaining a healthful public sentiment against lynchings. When property is destroyed by mobs, the county must pay the damages, and this same principle should be applied when lives are destroyed.



**Political News** The election in Georgia last week was merely a contest between the Democrats and Populists—the Republican party having practically disappeared in the State elections. The Democratic majority was about sixty thousand, as against sixty-six thousand two years ago and thirty-five thousand four years ago. Last week the total vote was very light, as the election two years ago had demonstrated the practical collapse of the Populist opposition. The Populist vote hardly exceeded twenty-five thousand, as against nearly ninety thousand four

years ago. The general acceptance of the Populist platform by the Democrats in the Presidential campaign of 1896, followed by the general acceptance of the Democratic candidates by the Populists in the Presidential campaign this year, has practically broken down the lines between the two parties even at the South.—The Democratic State Convention in Massachusetts last week marked the general reunion of the gold and silver factions in that State. Colonel Thomas Wentworth Higginson was nominated for the first place on the electoral ticket, several Gold Democrats were placed upon the State Committee, and ex-Congressman George Fred Williams, who drafted the platform on behalf of the silver majority, practically confined that document to the condemnation of imperialism and the advocacy of radical labor legislation. In the Democratic primaries and convention in the Worcester district, Congressman Thayer, a Gold Democrat, was renominated by a large majority over his silver opponent. The Republican Convention in Massachusetts, which was likewise held last week, was notable for the enthusiasm for Senator Lodge, and also for the cordial demonstration which followed his declaration that Senator Hoar should be re-elected. The platform declared that the sovereignty of the United States in the Philippines should not be "surrendered at the call of the rifle," but should be "maintained so long as is necessary for the protection of their inhabitants from anarchy within or oppression from without."—The Executive Committee of the Gold Democrats has issued an appeal to all supporters of the gold standard to vote for the re-election of President McKinley in order "to avert disaster from their country."—Ex-Governor Boutwell, Thomas Wentworth Higginson, and William Lloyd Garrison have issued an appeal to the negroes to vote against the denial of independence to the colored race in the Philippines.



#### Advertising Disfigurements

The recent exhaustive report of Mr. Frederick Law Olmsted, Jr., on advertising disfigurement may mark the beginning of a general crusade against the nuisance, as distinguished from the pa-

triotic efforts of individuals, and of some local bodies, notably the Chicago Common Council. Mr. Olmsted makes his report as secretary of the special committee appointed by the American Park and Outdoor Association to investigate the subject. Taking for granted a general acknowledgment of the offensive character of such advertising, Mr. Olmsted devotes himself mainly to discussion of its legal aspects, the object being the practical one of control, not the impossible one of abolition. As regards the right to turn the public highway into a free-for-all advertising convenience, the statute law of Massachusetts is cited, which treats such use of the highway, if unauthorized by the abutting property owner, as a nuisance to be abated by any one, the offense being subject to a fine. While this statute reflects "substantially the state of the law in most country districts," Mr. Olmsted believes it better to give the control of advertising on the highways into the hands of the local authorities, as they control the removal of trees. He takes this view because "the rights of the individual landowner within the limits of the highway tend constantly to decrease, and the rights of the traveling public to increase," a change both "wise and healthy." Taking up next the offensive advertisement on private property, it is held that effective effort should be directed toward influencing the property-owner rather than the advertiser, the former being more sensitive to an aroused public opinion. When it comes to the question of legal interference, it is argued that an offensive sight may be no less a public nuisance than an offensive noise, an offense becoming a nuisance, according to the Century Dictionary definition, when "the selfish use of a right transcends the obligations to respect the welfare of others." The offense of an unsightly advertisement is most obviously a nuisance in the case of the approaches to a great park system on which a city may have spent several million dollars to provide "a region of quiet, rural, sylvan scenery" for public rest and enjoyment. This purpose is clearly frustrated for a greater or less number of people if the adjacent property is placarded with staring, distracting, incongruous advertisements, "constructed and painted with the most devilish ingenuity

to catch the eye at every turn." Such prostitution of selfish rights in adjacent property is all the more unjustifiable when it is remembered that the value of the property is largely increased by the public money which has been spent to make the park attractive to all. Mr. Olmsted therefore recommends "the adoption by a park commission, acting under proper legislative authority, of regulations governing reasonably and moderately" advertising display on adjacent property, as a basis for a test case to determine the legal status of the offensive advertisement. In passing to the consideration of a general policy, Mr. Olmsted offers for a model that of Scapa, the English society, familiar through frequent mention to Outlook readers, quoting at length the views of Mr. Richardson Evans, its Secretary. In France such advertisements, we may add, are greatly reduced by the simple expedient of levying a considerable tax upon them.



**Legal Decisions** It is interesting to note, although he makes no mention of it, that Mr. Olmsted's theory of the legal rights involved is exactly that successfully pressed by the corporation of Edinburgh, which obtained from Parliament the right of advertising control on the ground that disfiguring advertisements destroyed "the amenity" of the city—something which it cost the city large sums annually to preserve. The precedent, once established, of the right to protect from disfigurement the approaches to parks and the property adjacent is one that could be easily extended in a hundred directions. The very example would be of itself an advertisement challenging the attention of the thoughtless. The opportunity to obtain a legal decision, for which Mr. Olmsted seems to be looking, is perhaps provided by the Chicago ordinance passed last July. This ordinance, like the San Francisco ordinance, not only prescribes the size and height of signs and billboards, as well as other conditions to which they must conform, but in addition forbids them absolutely on boulevards, pleasure driveways, or residence streets without the consent in writing of "three-quarters of the residence and property owners on both sides of the street in the block where it is desired to erect such sign or bill-

board." This ordinance, it is true, puts the control of advertising into the hands of abutting property owners (as in the case of the Massachusetts law), instead of into the hands of officials, as Mr. Olmsted desires. Nevertheless, it seems to raise the question of the legal right to keep advertisements off the highway on simply æsthetic grounds, since one-third of the property-owners might have vacant lots to rent out for advertising purposes. In this connection it should not be overlooked that one Governor of a State, Governor Rollins, of New Hampshire, has recently "gone on record," pledged to lead a legal fight on advertising disfigurement. A visitor to the White Mountains last summer, who took a photograph of Crawford Notch, discovered, on holding the developed negative up to the light, "an enormous advertising sign painted on the rocks to the right of the picture." In hot indignation, the visitor wrote to Governor Rollins protesting that "the people of the United States spend five million dollars every year in your State to look at the mountains, and not to see advertising signs on the rocks." The Governor replied that he had already "taken the subject up" in his speeches, adding: "I intend to introduce a bill in the next Legislature to prohibit just that sort of thing."



**The English Elections** The Parliamentary elections in England are still in progress. At the beginning of this week four hundred and eighty-seven members had been elected out of a membership of six hundred and twenty. The Government has made a net gain of seven seats. It is generally conceded that, if the rate of increase should hold during the week, the Ministry will go into the new Parliament with a majority of about a hundred and sixty. The vote shows an enormous increase over any in late years—a fact to be taken as an indication of the widespread public interest in the result, although there has been so little doubt about the result that the canvass has been unusually free from excitement or incident of any sort. The Conservative vote shows so far an increase of nearly fifty per cent., the Opposition vote an increase of nearly thirty per cent. The Unionists hoped to make some gain in the

counties, but so far there is no indication that their hopes are to be realized; on the other hand, they have lost heavily in the great industrial centers. The working classes have given decisive evidence of their support of the Government in the South African war. London, upon which the Liberals once counted with certainty, is almost solidly Conservative; Glasgow, which for so many years stood resolutely behind Mr. Gladstone, has also gone over to the Conservatives, and Dr. Conan Doyle, standing as a Liberal candidate in one of the old-fashioned Liberal sections of Edinburgh, was defeated by his Conservative antagonist. Mr. Chamberlain appears as the master spirit of the campaign. In the Midland counties especially his influence is paramount and decisive, and his personality has dominated the campaign in every direction. He has astonished those who were familiar with his power of work by the multitude, the variety, and the intensity of his activities. He has been the organizing spirit of the Ministerial party; he will emerge from the campaign with an immensely increased political prestige, and he is not the man to leave any benefit which that prestige will give him unrequited.



**The New Parliament** Against the solid front presented by the Ministerialists, with the organizing genius of Mr. Chamberlain behind it, the Liberals have presented a sorry spectacle of divided councils, antagonistic leaders, and general lack of coherence. Rarely in the history of any country has a great party shown such incapacity for any opposition to a Government the policy of which has afforded effective ground for criticism at almost every point. The Liberal party is not without men of ability, nor is it without convictions; but its leaders cannot agree among themselves, and its convictions do not harmonize. Sir William Harcourt and Lord Rosebery have been at swords' points for years; Mr. Bryce and Mr. Morley are not able to agree with Sir Henry Campbell-Bannerman, the leader of the Liberal forces in the House of Commons. One section of the Liberals is in favor of Liberal imperialism; another section is strongly anti-imperialistic. Under these circumstances, favored by

the fact that the country has just emerged from a victorious war and that the situation in China remains too critical to permit of a change of policy, it is not surprising that the Government has more than held its own. The quality of the new Parliament will not fall below that of its predecessors; it will include many of the most distinguished Englishmen of the day, though some, like the leader of the Radical Temperance group in the House of Commons, Sir Wilfrid Lawson, for many years one of the most interesting men there, have been retired. In the new House will be found Mr. Chamberlain, Messrs. Arthur and Gerald Balfour, Mr. Long, Mr. Brodrick, and Mr. Wyndham—the last named a rising man of great capacity—on the Conservative side; and on the Liberal side, Sir Henry Fowler, Sir Edward Grey, Mr. Asquith, Sir William Harcourt, Sir Robert Reid, and Mr. Herbert Gladstone. Literature will be represented by Mr. Lecky, Mr. Bryce, Mr. Gilbert Parker, and Mr. Winston Churchill. Mr. Augustine Birrell, whose long and brilliant Parliamentary record seemed to justify his contesting a doubtful district, lost his seat and will be greatly missed. In its personnel the new Parliament will maintain the great tradition which has remained intact through all the changes and vicissitudes of English public life.



**Fiji and New Zealand** Recently two interesting telegrams were received from the British colonies of Fiji and New Zealand. The first was from Fiji, reporting that the Government was taking steps to federate with New Zealand. It may be remembered that the British flag was hoisted over the Fiji Islands in 1874. The islands exceed two hundred in number, and about eighty of them are inhabited. The total population is estimated at about a hundred and twenty-five thousand, of which number there are perhaps four thousand Europeans. The Fiji Government is at present administered by a Governor appointed by the Crown, assisted by an Executive Council which consists of four members, a Colonial Secretary, an Attorney-General, a Receiver-General, and a Native Commissioner. There is also a Legislative Council, of

which the Governor is President. The Methodists have had wonderful success with their Fiji mission: four-fifths of the population attend worship in Wesleyan chapels. The second telegram comes from the New Zealand Government, and is of particular interest to American manufacturers and exporters. By a revision just made in the New Zealand customs tariff, a number of items are affected which will tend to increase trade between this country and New Zealand. Chief among these items are boilers and engines, while the entire duty upon kerosene has been removed. The removal of the kerosene duty will be sorely felt by the various gas companies of New Zealand. As the change was made by a Parliament which, since the last election, comprises a majority of free-traders, it would seem as if the policy of protection heretofore dominant in New Zealand were about to be altered.



#### China: The Diplomatic Situation

The events of last week prove once more that American diplomacy, in taking an effective initiative in China, has scored a victory. Germany has abandoned her untenable position, and now pursues a course which our own Government and other Governments can heartily approve. Some time ago the United States urged the other Powers to find a common ground for action in China, in view of the fact that Russia had announced her practical withdrawal from the concert and a proposed entrance upon a field of independent action. Germany then proposed that the Powers enter unitedly upon peace negotiations on the basis of the surrender by the Chinese Government of the leaders of the Boxer movement, and those in the Chinese Government itself who had connived at the outrages, this surrender to be an essential precedent to any negotiations. Our Government dissented, pointing out that, though America was determined that the guilty should be punished, yet it was the province of the Chinese Government itself to inflict such punishment, and the Powers would find their own purposes better served by such a course. Germany has now accepted our view of the situation, providing that the guilty be actually

punished before peace negotiations be concluded, and that the list of culprits, together with their measure of punishment, shall be satisfactory to the Powers. To this our own and other Governments agreed. Later in the week the American and British Governments charged their Ministers at Peking first to inquire as to whether the Chinese Government's list of guilty officials includes all of those who instigated the riots, and second, to report on the adequacy of the proposed punishments. A more far-reaching scheme was suggested last week by France, with the concurrence of Russia. It not only includes the present German proposal, but also declares (1) that China shall pay equitable indemnity for injury done to foreigners; (2) that the shipment of arms into China shall be permanently forbidden; (3) that a permanent foreign guard for the Peking legations shall be formed; (4) that Chinese fortifications shall be dismantled; and (5) that the road from Peking to the sea shall always be kept open by foreign military occupation. To some of these items there will be objection. The futility of forbidding the shipment of arms into China is evident when one considers the imitative ingenuity and mechanical genius of the Orientals, while the dismantling of the fortifications and a forced foreign occupation are clearly incompatible with Chinese sovereignty.



**Events in China** The efforts of our State Department to induce the Chinese Imperial family to return to Peking have only elicited a statement of that family's intention to abandon Taiyuen, the capital of the province of Shansi, and to proceed as far again southwestward to Singan, the capital of the province of Shensi. The statement closes with the confession that their Majesties' return to Peking is restrained by fear of the allied forces there. Singan was formerly an Imperial residence, and the ancient palaces are still standing. The place is strongly fortified. Russophobes and Russophiles alike will recognize that in its new location the Court would be, for a considerable time to come, practically inaccessible to every Power but Russia. General Tung has already gathered two hundred thousand Chinese troops in the province



of Shensi. The Government has decided not to force the notorious Yung-Lu upon the Peace Commission. Confirmation was also received of the massacre of fourteen American missionaries at Fenchau and Taiku, towns just south of Taiyuen. Turning eastward, we find that during the week the Russians, advancing from Niuchang, occupied Mukden, the capital of Manchuria, and also the mining town of Tongshan, on the Shankaikuan railway, while the British gunboats successfully stormed Shankaikuan itself (at the sea end of the Great Wall). The Germans were not so successful; reconnoitering near Tientsin, they came into collision with eight thousand Chinese, who compelled them to retire. General Chaffee is using every effort to get winter supplies for our legation guard up the Pei River to Tungchau before the water fails. It is expected that the rest of our troops will be out of China before the last week in this month. The Dutch war-ships have arrived at Swatau. At several places between Sanchun and Mirs Bay, in the southern province of Kuangtung, the Imperial troops were defeated last week by five thousand rebels. In consequence, the British forces along their Kaulun frontier north of Hongkong have been increased, as have been the Chinese forces by the Viceroy at Canton, Nanchang, and Hankau. The most encouraging news as to the future of China comes from the Chinese Bow-Wong Society, which has now issued its call for a general convention. The Society hopes to prevent the partition of China, and to secure a stable government, preferably under the Emperor Kuangsu, freed from the domination of the Empress Dowager. It also hopes to inaugurate reforms in the methods of taxation, in the disbursement of revenues, and in the organization of the Chinese army, navy, and internal police. To these ends it invites the friendly advice of Americans, Europeans, and Japanese. In our judgment, permanent peace can be secured only in some such method.



#### Missionaries Vindicated

In view of the blame which a certain portion of the community and of the press lays upon the missionaries in China, as in part responsible for the tragic events of

the summer, the American Board (Congregational), the chief American sufferer, has solicited the testimony of men whose competency to speak with authority no one will dispute. The Hon. John W. Foster, formerly our Secretary of State, and subsequently Counselor of the Chinese Government in its negotiations of peace with Japan, answers that the presence of missionaries in China had little to do with these troubles; that the objection to missionaries does not come from the mass of the Chinese, but mainly from the literary class, the office-holders and office-seekers. He regards China as the most hopeful field for missions in the world. Confucianism he pronounces "a dead failure," its fruits being "a people the most superstitious and a government the most corrupt and inefficient." The hope of China, he says, is in Christianity. The Hon. John Barrett, our late Minister to Siam, answers that the King of Siam said to him that American missionaries had done more to advance the welfare of his people than had any other foreign influence. Mr. Barrett says that careful study of missionary work in Siam, China, and Japan, during nearly six years, has convinced him of its excellence. Anti-missionary talk originates in "the superficial gossip of the treaty ports." He adds: "We cannot think of withdrawing the messengers of Christianity from Asia till we are ready to withdraw the merchants of commerce and the ministers of diplomacy." The Hon. Charles Denby, our Minister to China from 1885 to 1898, says: "I made a study of missionary work in China, its schools and hospitals, its church services and synods; I saw the missionaries also in their homes." "In the strongest language that tongue can utter" he would commend their work. "When the full truth about it is known, the caviling, the sneering, the depreciation, will disappear, and they will stand before the world as the benefactors of the people." The Hon. George F. Seward, Minister to China from 1876 to 1880, and previously Consul-General, writes in the Boston "Herald:" "During my twenty years' stay in China I always congratulated myself that the missionaries were there. I have the profoundest admiration for the missionary as I have known him in China. He is a power for good and peace, not

for evil." The foregoing extracts dispose of the criticisms which spring originally from apathy or antipathy to the aims of the missionary enterprise. Among the replies called forth by Lord Salisbury's notorious slur, "First the missionary, then the consul, then the gunboat," none was more apt than ex-President Harrison's: "If the sequence suggested by Salisbury were true, the reflection would not be upon the missionaries, but upon the Premiers." An influential journal calls for "more cross and less flag" in the missionary field. Considering that one hundred and fifty Catholic and Protestant missionaries, including children, have been slain, a hundred more missing and despaired of, besides fifteen to twenty thousand Christian Chinese butchered, it is difficult to understand what more of the cross any observer of facts could recommend.



#### The International Peace Congress

Last week the International Congress of Peace, now being held in Paris, passed several interesting resolutions concerning policy in China. It was resolved that the action of the missionaries was often intolerant; that their religious propaganda should not be backed up by diplomatic or military force; that they should go into China at their own risks and perils; that Europe should abandon any religious protectorate in China; that forcible annexation of territory, especially that held sacred by the Chinese, should cease; that the Powers should attempt to establish a stable native government, capable of undertaking internal reforms; and that the open door for the honest commerce of the world on equal terms is the only policy that gives any guarantee for the country's future peace and stability. Later in the week the Congress epitomized its entire work in an appeal to the nations, in which it condemns the refusal of the British Government to agree to arbitration or mediation in South Africa, and expresses keen regret that the majority of the Governments which might have offered mediation abstained from so doing, in spite of their pacific declarations at The Hague. Regarding China, the Congress urges that the solution of the conflict be in conformity with the inalienable right of populations

freely to dispose of themselves. Finally, the Congress points out the moral and material injury resulting from formidable armaments, and recommends Governments to study these questions, on the solution of which, it is asserted, depend the prosperity and the very existence of the nations. The Congress then recommends international arbitration, and urges the conclusion of treaties making arbitration permanent and obligatory. We report these conclusions without commenting on them further than to say that, as reported, they indicate good sentiment but not great wisdom; that the opinions expressed respecting the missionaries are not borne out by the facts; and that the recommendation to make international arbitration obligatory would be more apt to produce war than to prevent it.



#### Charities and Correction in Canada

The desire of the people of Canada to cope early with the problem of our dependent classes was again made manifest in the third annual Conference which has just been held in Toronto. On the programme were representative workers and reformers from both sides of the Anglo-American line. The President, the Hon. Charles Drury, spoke eulogistically of the ideal reformatory in Elmira where young offenders are entirely isolated from hardened criminals, and urged upon the Dominion Government the founding of a reformatory on similar lines. Professor Goldwin Smith told of the appalling mendicancy in Naples, where he had spent the past winter, and pointed out how a like condition of affairs might be prevented in Canada. In a vivid and telling address, the Hon. Richard Harcourt, Minister of Education for Ontario, showed the invariable connection between ignorance and crime, supporting his conclusions with unanswerable statistics from England and the United States. "Prison Science versus Prison Discipline," by Mr. F. B. Sanborn, of Boston, and a paper on "Probation as a Substitute for Imprisonment," by Mr. W. F. Spalding, of the same city, brought out many interesting facts of prison life and suggestions for reform. Considerable attention was given to the treatment of inebriates; but of all the subjects considered, that of child-

saving was, perhaps, the most practical and important.

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**Dr. T. T. Munger** Monday morning's papers announce the resignation of his pastorate by the Rev. Dr. Theodore T. Munger, of New Haven. There occasionally appears in the pulpit a man of such peculiar power that the ministry in his own local parish is insignificant compared with that which through that parish he renders to the country or the world. Such a man was Horace Bushnell in Hartford, James Martineau in Liverpool, and Frederick D. Maurice in London. Such a man has been Theodore T. Munger. None of them popular preachers in the common acceptance of that term, none of them men to sway the multitude by scenic rhetoric, passionate emotion, or personal magnetism, they have been for that very reason the better fitted to be thought-leaders in a time when the Church needed leadership from the pulpit, and the supply was not adequate for the demand. This is not the time nor place for any critical estimate of the powers of Dr. Munger, or the value of his services to the Church. It must be enough to say that it would be difficult to mention any man of our time in America who has done more to maintain and strengthen spiritual faith in the things that are to remain, at a time when traditional beliefs, true and false, were receiving such a testing as has led some to abandon their faith altogether and has threatened the faith of many others. Dr. Munger has shown by his published writings that mysticism and rationalism, the spirit of faith and the spirit of intelligence, are friends, not enemies, and the value of this service cannot be overestimated. We hope that, relieved from the cares of his parish, he may live long to minister to the world by his pen.

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**Dr. Cummings's  
 Ordination**

The ordination of Professor Cummings on last Sunday as an associate pastor with the Rev. Dr. Edward Everett Hale is an event of much more than local interest and importance. The fact that such a church invites to its pastorate one who is widely and well known by his successful work in sociology is an indication of that tendency in our time, confined to no denomination, to put emphasis upon the social aspect of Chris-

tianity, to regard the mission of Jesus Christ not as the salvation of individuals, few or many, from a lost world, but the salvation of the world itself by the establishment of a new social order based on Christian principles and inspired by a Christian spirit. And the fact that a man who has done the work which Professor Cummings has done in Harvard University, and who had open before him such an opportunity in academic circles as might well satisfy the ambition of any one, leaves the academic chair for the Christian pulpit, is itself a testimony to the opportunity which the pulpit affords; at least it may be taken to indicate that, in the mind of Professor Cummings, the pulpit has a platform from which instruction may be given respecting the spirit and principles of true living, with a freedom of utterance and an extent of influence which make it not inferior to the opportunity furnished by the professor's chair in one of the greatest universities of the world. This testimony is not unimportant, coming at a time when there is so much said in certain quarters respecting the loss of power which the pulpit has suffered. It seems to us to emphasize the conviction which *The Outlook* has often expressed, namely, that while the adventitious power which once belonged to the preacher by reason of his office belongs to him no longer, there never was a time when the pulpit afforded so great an opportunity for the exercise of power by the preacher who really possesses power to exercise. Professor Cummings's acceptance of this position will, if we mistake not, continue to give to the church of which he is pastor the same place and significance in the history of the American Church which it has had during the long pastorate of his senior associate, Dr. Hale.

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**The "Congregationalist"** Our contemporary  
**Expands** The "Congregationalist" appeared last week with a new and interesting journalistic feature. Hereafter the first weekly issue of the paper each month will be enlarged, illustrated, and entitled "The Christian World." In an editorial it explains the object of this monthly number as an attempt to bring together in an interesting way material of value and importance to Christians generally, illustrated in this

issue both by a brief paragraphic report of the salient current events in the Christian world at home and abroad, and by a group of denominational outlooks surveying important occurrences in the Baptist, Methodist, Episcopal, and Congregational Churches. The spirit with which this is undertaken is represented by a single sentence: "The Congregationalist feels that the emphasis to-day should be laid not so much on denominationalism as upon co-operation, federation, and unity." The Outlook need hardly say that it cordially welcomes this addition to the interest and value of a journal which has long kept the front rank among church newspapers. While, as its title indicates, the "Congregationalist" is primarily a Congregational journal, it is by no means a sectarian organ, and this new departure does not indicate any real change in the spirit and policy of the paper, but rather the adoption of a new method to emphasize the spirit and policy which have for years characterized it.



**Sunday-Schools** While day-schools have been advancing along the lines of educational reform, our Sunday-schools are but little in advance of their position a quarter of a century ago. It seems strange that the Church should overlook the study of pedagogical principles, for, as the report just issued of the Sunday-School Commission of the Protestant Episcopal Diocese of New York says, in theory the teaching function of the Church is her most ancient and characteristic one, and lies at the very heart of her commission. Certainly the work of day-schools demands no more serious study on the part of the State than does that of Sunday-schools on the part of the Church. The Commission therefore justly calls attention to its publications: (1) a course of lectures on the "Principles of Religious Education," published by Messrs. Longmans, Green & Co., New York—a course carried out by such authorities as Bishop Doane, of Albany, Dean Hodges, of Cambridge, Professor De Garmo, of Cornell, President Hall, of Clark University, Professor McMurtry, of the Teachers' College of Columbia University, Professor Kent, of Brown, and Professor Moulton, of Chicago University; (2) a

manual on the Four Gospels, by Dr. J. L. Hurlbut; (3) a syllabus prepared by Dr. Hervey, of the New York Board of Education, to accompany Mr. Du Bois's book, "The Point of Contact in Teaching;" (4) the Normal Reading Courses, twelve in number, arranged with a view to providing the most helpful information for teachers who have never enjoyed the privilege of special pedagogical training. The Commission then calls attention to the work proposed for this year. In New York City a series of training-classes has been arranged to be held at different centers, so that teachers in varied sections may be equally accommodated. These classes are of two grades. The advanced class has a course of ten lessons, with a fee of \$5 for the course. The elementary classes give five lessons each, at a fee of \$2.50. The subject covered by the advanced class will be "The Principles and Methods of the Art of Teaching." It will be conducted by Professor Reigart. The elementary classes will deal with the following topics: "How to Teach," taught by Dr. Hervey; "The Art of Story-Telling," taught by Dr. Baker; and "How to Find the Point," taught by Miss Sebring, of Columbia. Outside the metropolis, the Commission sensibly suggests the study of its Course No. 1 on "The Principles of Religious Education;" but in many cases it will also be possible to enlist the interest of some public-school teacher, whose special training can be brought into requisition for the Church. The Commission will also arrange, at a minimum of cost, for the visits of highly accomplished educators to parishes outside of New York City.



**Three Lay Schools** A model outline for Bible study has just been published by the South Church of Springfield, Mass., under the direction of the Rev. Dr. Moxom. The aim of his Seminar is "a real knowledge of the Bible: its origin, structure, authors, dates, historical value, and religious teaching." The scope of the Seminar is all the ground of knowledge which can be covered and mastered, and Dr. Moxom adds that the work is to be conducted as it has been, with perfect frankness, without prejudice, with only a supreme regard

and an absolutely fearless search for the truth. He believes, with Paul, that "we can do nothing against truth, but for the truth." There are to be thirty-six papers in the Seminar's course, on various aspects of the Psalms, such as "The Composition of the Psalter," "Are there Pre-Exilic Psalms?" "The Idea of God in the Psalms," "The Doctrine of Sin in the Psalms," "Immortality in the Psalms." To this announcement Dr. Moxom adds a valuable list of authorities on the study of the Psalms. A school for the training of women to assist in the pastoral duties of clergymen has been recently organized in Cincinnati, under the management of the Rev. A. M. Harvout, of the Central Church of the Disciples of Christ. The assistance given by consecrated women to Mr. Harvout in his pastoral work has proven of such notable value as to convince him that all city pastors should have like helpers. The aim of the school is to make it a place for practical work with a background of theological study, and, while it is under the management of the Disciples, it is not in any sense a denominational school. Those entering the school must be at least eighteen years old, trained in the elements of an English education, and ready for self-sacrificing service in the work of reclaiming men and women from sin. There is not so much difficulty in obtaining Christian workers among the poor as in obtaining trained workers. A training-school for Christian workers has just been established at 128 East Tenth Street, New York City. Such branches of practical work among the poor are taught as cooking, kitchen-gardening, sewing, basket-weaving, first aid for the injured, rescue work, tenement-house visiting, and Bible readings. This school has been put within the reach of almost every one by means of the low cost of tuition. The fee for the resident student, including board and lodging, is \$125, and for the outside students \$25 a year, or \$12.50 per term. Further particulars may be obtained from Miss Charlotte A. Porter, at the above address.



**Home Missions** The approaching seventy-fifth anniversary of the Congregational Home Missionary Society will be an event of more than common

significance. The stability of American institutions, notwithstanding the spread of a population largely composed of foreign immigrants from the Alleghenies to the Pacific in less than a century, is due more to the home missionary work than to any other single cause. When the Home Missionary Society began its work, our population numbered but eleven millions, with but two miles of railway, and that operated by horses. It has become the mother of 5,500 churches—1,500 of them Presbyterian, the result of interdenominational co-operation. From one of its missionaries, the Rev. Jeremiah Porter, lately deceased, the hamlet of Chicago heard the first sermon in 1833. Many strong churches from the Mississippi to the Pacific were nurslings at its breast. In this work it has expended twenty-two million dollars in cash and supplies, a total exclusive of large sums spent by affiliated societies in the States upon local work of the same kind. Out of this work have grown Christian schools, colleges, and theological seminaries at the strategic points of the westward march of civilization. The "diamond jubilee" year of such a work is of no limited denominational interest. Since the tide of population began to pour westward at the end of the Revolutionary War, all denominations have borne a part in averting the twin dangers of barbarism and irreligion. Baptists and Methodists itinerated among the pioneers. Presbyteries and Synods detailed pastors for temporary missionary service. No State Church ever undertook or accomplished so vast, so costly, so momentous a work as was done by the voluntarism of the American Churches in planting Christian institutions throughout two million square miles of territory, in the midst of the poverty and hardship incident to the first settlement of a wilderness. Says Dr. Bacon: "The planting of the Church in the West is one of the wonders of Church history." In the jubilee of any one of the active agents in such a work all the others have a fraternal interest. For Congregational Home Missions this is particularly true, since so much of their work has gone without a sectarian spirit into the building up of the work of others. A special effort is now making to free their work from the incubus

of debt contracted in hard times, which, though considerably reduced last year, remains at the figure of \$108,000.



**Profanity** Some time since The Outlook called attention to an Anti-Profanity Conference in Albany, N.Y., under the auspices of the Holy Name Society, a Roman Catholic organization. The Holy Name Societies of Brooklyn recently assembled in that city, and marched through the streets in a great procession. The thousands of men in line represented no less than sixty Societies of the Holy Name, attached to as many churches. At the conclusion of the exercises a cablegram was read from Leo XIII. bestowing the Papal blessing on the members. The streets were crowded along the line of march, and the influence of the demonstration reached far beyond the considerable membership of the societies which participated in it. Why should this be an exclusively Roman Catholic organization? Have Protestants no share in a crusade against profanity?



**English Ritualists** The political campaign now in progress in Great Britain has brought strongly to the fore the work of the British National Protestant League. This is an organization for the suppression of lawlessness in the Anglican Church. The leader of the movement seems to be Sir William Harcourt, who is trying to bring extremists before the courts. There are two acts of Parliament under which such a procedure may be carried out—the Public Worship Act and the Clergy Discipline Act. From the standpoint of the League, the last named is the more practical, as, under its provisions, any one outside of the particular parish involved could be the prosecutor, and the prosecutor would be at liberty to institute any number of cases. There is one trouble with the proposed prosecution, however. Not only will the ritualists be as incorrigible as ever, but their prosecuted clergymen will wear a halo of glory as so many martyrs. The cause of ritualism, instead of receiving a check, will be the gainer. Recognizing this, many anti-ritualists, therefore, are concentrating their efforts not so much on the attempt to prosecute individual clergymen as to

gain political ascendancy in the election now in progress. They believe that upon the test question of Protestant discipline alone they will be able to claim the defeat of a number of candidates.



**Christian Endeavor in Spain** The first National Convention of the Spanish Christian Endeavor organization has just taken place at Saragossa. As readers of Galdos's greatest novel know, this interesting Roman city, founded by Cæsar Augustus, has long been the chosen center of Roman Catholic devotion to the Virgin Mary. Her shrine in the sumptuous cathedral dedicated to "La Virgen del Pilar" is visited every year by more devotees than any other one in Spain. For twenty-seven years the simple Gospel of Christ has been preached almost under the shadow of this cathedral; and in this chapel of the mission of the American Board (Congregationalist) the Convention was held. The delegates to the Convention found themselves the subjects of violent comment by the Saragossa press, while the ecclesiastical authorities demanded that the Governor should prevent the meeting of the Convention. They declared that "it would be an outrage to the sentiments of the inhabitants of Saragossa, who venerated the Holy Mother of God in the temple sheltering her sacred and miracle-working image." The Governor was in sad straits. Before such a storm he could hardly do less than prohibit the Convention, which he did in a half-hearted way. But the Protestants, conscious of their rights, and knowing that he knew them, courteously acknowledged the receipt of his order and quietly held meetings through the two full days assigned in the programme—an unparalleled victory for religious freedom in Spain—and then departed in peace for their homes. Thirty-seven societies were represented by some fifty delegates.



**Father Beyszym** The noble example of Father Damien at Molokai has been imitated by other self-sacrificing men and women, particularly by Father Beyszym, a Roman Catholic Polish priest. Some statistics concerning his Madagascar mission to the lepers have just come to hand. The

result of their publication in Europe was that five nuns volunteered for heroic and dangerous service to the pathetically afflicted sufferers in Madagascar. These women have now arrived at the station, and are ministering to over six hundred lepers. Father Beyzym writes that his mission is composed of a church, his own small dwelling of two rooms, and four immense sheds. These sheds are divided into small cells without flooring and without windows. There are only rush carpets for furniture. Ordinarily a room is occupied by one family. The lepers live chiefly on rice. The Government has given a piece of ground to them, but the soil is poor, and it must be cultivated some time before it will produce anything. Nevertheless, Father Beyzym was not only willing but glad to leave a comfortable home in Poland and to undertake a dreadful task, the end of which must be his own death as a leper. Despite its terrors, it is claimed that in nearly every leper colony in the world a Roman Catholic priest is to be found. Martyrs not only in the mere act of death, but martyrs throughout life, are no new thing in the Church of Christ.



## The Issues of the Campaign

We publish in this and the next week's issue of *The Outlook* five important articles bearing on the present political campaign—two by Mr. Charles A. Towne, presenting the Democratic view and advocating the Democratic principles; two by Dr. Albert Shaw, presenting the Republican view and advocating the Republican principles; and one, which will close this series, by Dr. Charles W. Eliot, summing up the issues, and presenting them in a philosophic or academic manner, as it may be expected they will be viewed by the historian of the future when the heats of the present election shall have passed away.

There is no abler representative of the spirit and principles of what might be called the New Democratic party, of which Mr. Bryan is the standard-bearer, than Mr. Towne, the original choice of that portion of the Democratic party for the office of Vice-President; nor do we

know any man better fitted by conviction and experience to present the principles of what we may call moderate Republicanism than Dr. Shaw, the editor of the "*American Monthly Review of Reviews*," who combines in an eminent degree the qualities of reformer, statesman, and journalist; while Dr. Eliot, the President of Harvard University, is one of the best types of the American scholar in politics, and his judicial summing up of the issues of the present election may fairly be taken as representative of the views of those who regard parties only as instruments for the accomplishment of moral and political ends.

Our readers are not to regard these papers as in the nature of a political debate. No one of the writers has seen the contribution of any other. The fact, therefore, that something is said or assumed in one paper and not denied in another, is not to be taken as any indication that it is admitted. Nor have we invited these writers into our columns that we might either commend or criticise their views. We repeat here what we said last week to one of our correspondents: it is the object of *The Outlook*, first, to give an impartial, though not colorless, view of current events, foreign and domestic, secular and religious; second, to give our own interpretation of the significance of these events in their relation to the well-being of humanity; and, thirdly, to secure the ablest representation we can of the views of independent thinkers where these views widely differ, and especially to do this in a time of hot debate like the present. It is in order to fulfill this last purpose that we have secured these contributions on the present political issues from these three eminent writers. We doubt whether our readers can find in any other way so compact and comprehensive a statement of those issues as viewed by able men from different points of view, as they will find in these five articles, which we commend to their careful and considerate reading.

We may take this occasion to add a brief caution. It is deemed by certain leaders good strategy to endeavor to make their fellow-men think as badly as possible of the opposite party, and to paint in colors as dark as possible the perils which threaten the Republic if their favorite candidate

is not elected. Those of us whose memory of public affairs runs back to a period prior to the Civil War can perhaps recall the fact that every Presidential election has been portrayed by press and platform as a critical one, on the decision of which the destiny of the Republic depended. They can also perhaps derive some courage and hope for the future in the reflection that a Republic which endured the administrations of James Buchanan and of Andrew Johnson is likely to be able to endure any administration which the future may have in store for it.

The Republic has two safeguards which in such times as the present are conveniently forgotten by orators on the stump.

Owing to our principle of self-government, a large part of our life is unaffected by changes in National administration. Our schools, our roads, our municipal administration, our State policies, go on neither improved nor deteriorated by the results of a Federal election. Moreover, that election is itself, in the last analysis, determined by a comparatively small body of men who are never extremists. The men who hesitate between the two candidates and cast their vote finally with a certain degree of hesitation are those who determine the result, and therefore exercise a powerful influence on the policy which follows. In our past history Buchanan could neither be as ardent an advocate of slavery as the extreme pro-slavery propagandists, nor could Abraham Lincoln proceed against slavery with the celerity and vigor which were demanded of him by the Abolitionists. The conservative vote which sees some defects in each party and some excellencies in each, and which is ready to pass over the line from one to the other in case extremists get control, prevents political changes in America from becoming political revolutions, and gives to conservatism in both parties a power far greater than that to which the absolute number of conservatives would seem to entitle it. For these reasons, important as are the issues involved in the present election, neither the permanency of the Republic nor even the permanent prosperity of the people will be determined by it, for neither is or can be ultimately dependent upon the incident of a majority in a Presidential election.

## Haste and Manners

Americans are courteous because they are kindly; the observant traveler in any part of the country notes a general desire to put people at ease, and to make conditions comfortable. It is not saying too much to declare that Americans are polite by instinct. They have been bred into great respect for women; they are tender with children; and any kind of misfortune appeals to their sympathy, and rarely appeals in vain. There is less formality in this country than abroad, but there is more courtesy, if by courtesy is meant prompt and watchful attention to the needs and perplexities of others. But this fine trait of men and women of American birth and breeding is in great danger of being lost through haste. Haste makes good manners impossible; to be in a hurry is to be unable to give others that attention which is the soul of good manners. The finer results of living in society are fruits which must be ripened by time and leisure, and are soon lost when time and leisure take flight.

The modern trolley-car, as it is run in this city, is the deadly foe of good breeding and courtesy. In the rush and haste which characterize it there is small opportunity for those smaller courtesies which distinguish civilized from savage life. Men and women are caught up and set down as if they were so many bales of cotton, to be handled with despatch but not with care. They are packed against one another in a fashion which violates every sense of delicacy, and the conductor pushes his way through the crowded passage with entire indifference to decency or comfort. In most cases he cannot do otherwise; he is required to make time, and he has no choice save to overcrowd his car. He would prefer to help his passengers on and off the platform instead of hurling them into the street or pulling them out of it; he would like room enough to do his work decently and courteously. He is, as a rule, the product of a bad system; whenever he shows anything worse than haste, he ought to be promptly reported. It is the plain duty of every passenger to report every case of discourtesy on the part of a conductor. But the system is the real cause of offense; it is vulgarizing to the last degree, and it is respon-



sible for a noticeable decline in public manners. There is nothing so objectionable as such a crowding of people as puts them into uncomfortable physical contact with one another. In Japan it is a serious offense to touch another person; we shall have to learn from the Japanese one of the elementary forms of personal liberty. The very essence of that liberty is the sanctity of the person; but we, who are prone to regard ourselves as the special custodians of liberty, are in certain respects its most offensive violators. We are destroying in children that respect for the person of another which is the basis of good breeding. We have never been a polished people, but we have never been rude or coarse; we are in danger of becoming both. Let us beware lest in our haste to reach our ends we destroy the value and charm of the ends we seek with such ruthless haste. It is better to go more slowly and keep our manners.



## The Prayer of Love

There is a beautiful and significant phrase in one of the Maxims of Ani which is as full of meaning as it was when it was written, probably thirty-five hundred years ago. "What the sanctuary of God detests," wrote the wise Egyptian, "are noisy feasts; if thou implorest Him with a loving heart, . . . He will do thy affairs." There are as many forms of prayer as there are petitioners, and every form which is a natural and sincere expression of the love, the gratitude, the praise, the worship, or the need of a human spirit is good and acceptable. Men not only pray in as many languages as they speak, but every man prays in a language of his own; and God understands them all. For men use speech because they know so little of one another and must put thought or feeling into words if they would make either comprehensible; but God understands all before we speak, and our unuttered prayers are as audible to him as those which we put into words.

Indeed, the value of the spoken prayer depends entirely on the prayer which rises to God without passing through the mist of words; the prayer which rises out of the deeps of our own natures, and which is the only true and complete expression of

our spirits. Words are idle unless there is a thought which fills them to their full capacity. Nothing is so idle and valueless as speech which has no roots in character; nothing more noble than great speech when it is the unforced utterance of a great faith, a great conviction, or a great purpose. Spoken prayer is not only profitless but profane when it is touched with perfunctoriness, indifference, or formalism; it is unspeakably holy when it is to the silent petition of the whole nature and life what the few drops flung from the river into the sunlight and shining there a brief moment are to the deep and quiet stream from which they are taken.

Every life is an invocation to the best or the worst; an invitation to good or to evil; a petition to God for forgiveness and help or an unuttered profanity. The more pure and beautiful the nature, the more sincere and noble the unspoken appeal which it makes. Every person of any sensitiveness has often felt this silent invocation of a rare and beautiful spirit. There are little children whose innocence touches us with such compassionateness that we long to take them in our arms and bear them beyond the reach of harm and pollution; there are women of such fineness of character, such exquisite harmony of nature, that we are filled with a passionate longing to shield them from care and calamity; there are generous and noble-hearted men for whom we long to clear the way, that all their rich possibilities may be brought to beautiful fruition. A fine, high, aspiring nature always makes an appeal to us, utters an unspoken prayer of which it is unconscious but which is a complete expression and revelation of its secret hopes and loves.

If these silent appeals come to us as the fragrance steals from the flower by the diffusive quality of its own sweetness, how much more direct and powerful must be their appeal to One whose history, so far as it is written in human records, is the history of a love which seeks the lost before the lost know that they are lost, and gives its life before the need of that divine sacrifice is felt? And what appeal can reach the Infinite Love so swiftly as the prayer of a loving heart; the unconscious and unspoken longing of those who love for a return of that which they are always giving? For God is not afar off; he is

nearer to us than those whose voices we hear and whose hands we touch. The pure and loving are always in his presence; they do not need to speak; he understands without words; he knows all things, but he must know best the hearts that love, for they are nearest him, not only in place, but in nature. Between him and them there is a fellowship which is deeper and greater than speech; a fellowship which rests on foundations that are deeper than human consciousness. He has been always coming to them, and they are always drawing nearer to him. The prayer of a loving heart is a prayer which is granted before it is spoken; for God is love, and love goes to its own by a divine impulsion. The prayers of those that love, like the fragrance of the flowers, are the deep breathings of the soul, and the answering love of God is the atmosphere in which they exhale. The secret of prayer is not insistence; it is sharing the divine nature. They who love pray unceasingly, and unceasingly God answers them.



## The Gospel Motive

The Chicago "Advance" in a recent number contains a pathetic article by a perplexed pastor, entitled "Wanted—A Motive." Neither the pastor's name nor the name of the parish he describes is given. This parish is apparently situated in the West. It contains handsome and costly residences, stately hotels, crowds of wide-awake and well-dressed young men, and a neat public library. But on Sunday from twenty to fifty men are engaged at baseball in the fair grounds. Sometimes hardly a boy is left to go to Sunday-school. "Accursed Sunday excursions" carry crowds of people "with lunch-baskets in arms, liquid refreshments not forgotten." The town is a no-license town, but drinks quantities of beer, which is "sold almost everywhere." For churches, there are "one old brick ruin" belonging to the Methodists, and a "small Gospel box" belonging to the Congregationalists; in them on a Sunday morning will be found "a few women, rarely a young man, and of men in middle life almost none." What is the reason for this appalling contrast between material elegance and moral deformity? The per-

plexed pastor answers that the early settlers were liberals and skeptics, and the early minister crowded his church night and morning by catering to liberalism and skepticism. And he continues as follows:

Here is the cause of this horrible caldron of bubbling godlessness and sin. Come here with me, ye who sit in your elegant study in a "wealthy and fashionable church," and read approvingly and write ditto of the new theology (*i. e.*, the old infidelity). Go with me from house to house, praying in these godless homes. Try to arouse in these self-centered, materialistic minds some idea of God, of moral obligation, of religious need, of anything religious, altruistic, or spiritual. You may as well try to hang your hat on a perpendicular wall. There is nothing to grip to. You can't quote Scripture to them, for they don't accept it as authority. You can't remind them of God's retributive justice. They don't believe in it. If you mention it, they will sneer in your face. You can't appeal to "the angel of their better nature," for he never had a chance to unfold his wings, and so died. You can't appeal to the wickedness about them, as a sign of need of better things, for they have no standard of right, and therefore none of wrong. What to you is horrible they will defend as natural, and therefore allowable or commendable. So search and see if after months you can find any motive which you can use with which to lift even some of these people out of the pit of filth in which they wallow—and glory in the fact that they do! Try it a while and you, too, will cry out, "Wanted—A Motive!"

We call this a pathetic letter, not so much for the picture of the town which it gives, as for the unconscious self-portrait of the minister. Who he is we do not know; what the place is which he describes we do not know; but he seems to us to reveal, without knowing that he is doing so, one cause, possibly the chief cause, of whatever failure there is in the church and the ministry of to-day. In this whole letter we look in vain for any indication that this Christian minister knows what the Gospel is, or has ever heard of it, or has read the sermons of the Hebrew prophets, or the story of Paul's life and preaching, or even that of Christ himself, with any endeavor to learn what motives they appealed to, how they got what he calls a "grip" on self-centered, materialistic minds. Let us call his unknown parish Vanity Fair. Is it any more self-centered or materialistic than pagan Rome under Nero? To the Christian church in that city, which had not even the scant accommodations possessed by the churches in Vanity Fair, Paul wrote, "I am

not ashamed of the gospel of Christ, for it is the power of God unto salvation." Is it any worse than Corinth, where a thousand women were consecrated to prostitution in the name of religion, and where there was not any church at all? Paul solved his perplexity as to motive there by the resolve not to know any other motive in that city than Jesus Christ and him crucified. Is it any worse than Capernaum, which Christ declared more hopeless than Sodom and Gomorrah, and where he preached the sermon on the Bread of Life? Or, to go further back, is it any worse than Judea in the days of its degeneracy just preceding the captivity, when Hosea preached the love of God, a love to be paralleled only by the love of a patiently faithful husband to a persistently unfaithful wife, or than Babylon, where the Great Unknown preached to the captives the sermon on the Suffering Servant of the Lord? Not by sermons on the "idea of God, of moral obligation, of religious need," or on "God's retributive justice," did these great exemplars endeavor to get a grip on men. Not by quoting Scripture as an authority did these preachers of the olden time endeavor to coerce the consciences of their hearers. Hosea told them that God loved them despite their wickedness, and he exemplified this divine love by his own forgiving love to a recreant wife. The Great Unknown told them that God suffered with and for his suffering people, and he illustrated this divine suffering by his own vicarious bearing of their burdens. Paul told his auditors that a Christ who suffered for them was the wisdom of God and the glory of God; Christ told his hearers that God sought for them in their recreancy and forgetfulness as a woman seeks for a lost coin, or a shepherd for a lost sheep, or a father for a lost son, coming out to meet him while he yet remains afar off.

But the people of Vanity Fair do not go to church: how then can this preacher reach them with his message? As Paul and Christ and the prophets reached the people in their time. They did not wait for the people to come to them. About the circumstances of the preaching of Hosea and the Great Unknown we do not know; but we know that Amos went with his message of divine justice and divine love where the people were. We know that Paul went from house to house.

We know that Christ sought his congregation in the field, on the mountain-side, by the seashore, in the homes, wherever he could find them. And no one of these great preachers ever treated humanity with a sneer. No one of them believed that the angel of their better nature had died without a chance to unfold his wings. No one of them ever stood aloof from humanity and, with an air of "I am holier than thou," cried out against them as in a "horrible caldron of bubbling godlessness and sin," and as wallowing in a pit of filth and glorying in it. Their spirit was sympathy, not scorn; their message a glad-tidings of divine hope, not a threatening of God's retributive justice.

Let this minister, let any perplexed minister, consider how Christ called Matthew, one of the corrupt politicians of his time; how he brought to kneel at his feet the woman that was a sinner, and what was his message to her; how he won Zachæus to a life of generous giving; how he did not merely preach to publicans and sinners, but fellowshiped them, accepted their hospitality, ate with them, and was scorned by the conventional pietists of his day because he did so; how to the very last he sought to reclaim Judas by love, and how by love he did recover the apostate Peter; and in imitating their example and imbibing their spirit he will find a motive far more effective than any appeal to either authority or fear.

The Christian minister is not a teacher of philosophy; he is not an executioner of divine judgments; he is not a herald of impending retribution. He is an apostle sent forth to tell the world a fact, and on that fact to inspire it with a hope. The fact is that Jesus Christ lived, suffered, died, and rose from the dead in Palestine eighteen centuries ago. To tell the story of this life effectively the minister must be familiar with it; to paint the portrait of this character he must share its spirit. If he does, he cannot tell the story of that life and portray the lineaments of that character without making his hearers see and feel that here was a life worth living. They may not acknowledge the Scripture as authority; they may not believe in God's retributive justice; they may not accept the minister's standard of righteousness; they may not think that it is a crime against God

and man to drink beer even in a no-license town, or to go on a picnic even on Sunday. But they will recognize in that incomparable life an ideal worthy of admiration if not of emulation, and in that person a character deserving of love if not demanding worship. And with this story of the life this apostle is to carry a message of hope: that a like life is possible to all men, even the lowest and the least, and a like character is attainable by all men, even though they be liberals and skeptics. This was the message of Paul to Rome and to Corinth; this was the ministry of Christ in Capernaum and in Jerusalem; in this was the power of the primitive Church. Whenever the ministry has forgotten this message, and gone aside to find a motive with which to appeal to men in the authority of a Church or the authority of a Book, or in the retribution of God, or in the preacher's own standard of righteousness, it has failed; and whenever it has come back to the story of Christ's life, and to the hope which that life enkindles, it has

found in them a motive which does not fail. It is true that Capernaum and Corinth are in ruins; but the life which Christ lived in Capernaum and Paul preached in Corinth abides, a greater power to-day than ever before in the world's history.

We advise any pastor who fails to find a motive which affects the hearts and lives of the community to which he is addressing himself to look for the defect in himself before he searches for it in his auditors. It may be that his own cynical and pessimistic temper is quite as much at fault as the self-centered and materialistic temper of the people. If the preacher believes in the glad tidings which Jesus Christ has brought to the world, and if he has loving sympathy with men and women such as Christ had, a sympathy which makes him the friend, not the censor, of publicans and sinners, he has a motive which will not lose its power as long as hope and love have any power to move the hearts of the children of men.

## The Smith College Celebration

(Editorial Correspondence)

**T**WENTY-FIVE years is a very short time in the life of a college, but, as in human lives, so in the lives of institutions, the events of a quarter of a century sometimes shape an entire career. Smith College was founded in 1875; compared with the University of Bologna—which several years ago celebrated its eight hundredth anniversary—with many of the Oxford colleges, and many of the Eastern colleges for men in this country, it came into existence but yesterday; but its progress has been so remarkable and so significant of the extraordinary enlargement of educational opportunities for women and the equally extraordinary eagerness of women to use those opportunities, that its first quarter of a century is more significant than whole centuries have been in the life of older institutions under different circumstances. The story of the College, recalled by the Rev. John M. Greene, D.D., and by President Seelye in the presence of a great audience in College Hall on Wednesday morning of last week, had a touch of the

magical when one set side by side in imagination the small beginnings of 1875 and the rich achievements of 1900.

Smith College has been fortunate in many ways. It has the good fortune, shared by many other colleges for women, of having a charming setting. A college for women divorced from beauty would be a monstrosity. Education ought always to be associated with beauty both of landscape and architecture; for beauty is one of the prime instincts in the higher education. Smith College was fortunate in being set in the heart of a ripe old New England town, with all the characteristics which belong to the older New England towns—wide streets, overshadowing elms, dignified homes, wide spaces of lawn, richness of foliage. The beauty of old New England has always a touch of refinement, an atmosphere of repose, a suggestion of good blood in the best sense, and of good breeding in the same sense; and these things belong to Northampton, a town which has never been without its traditions of culture, and which has kept the

charm of the olden time without paying the penalty of stagnation and dullness.

Smith College has been fortunate also in the enthusiasm and devotion of its alumnae. The great majority of colleges keep their hold on the attention and imagination of the students who go out from them, but the graduates of Smith have been more than enthusiastic; they have been zealous; and it is to their zeal perhaps as much as to anything else that the College has owed its remarkable growth.

The celebration began on Tuesday morning, and began in the right way. The first word was spoken by the undergraduates; and those who were looking for an explanation of the rapid evolution of the institution could hardly fail to find it in the love and devotion expressed for the College, in the dignity and charm of manner in which this enthusiasm was conveyed to an appreciative audience, and in the admirable sense of form which every public utterance revealed. There was the evidence of something more vital than training in the appearance of the students; there was a touch of culture, that ripe quality which comes as much from atmosphere as from direct teaching, and which is the test of the higher education everywhere. Perhaps the secret of education at Smith is to be found in a combination of thorough training with a generous outlook upon life, with a simple and genuine humanism, and with an idealism which is not in the air, but which is a kind of inspiration, bearing its fruit in simple living, in natural relations between students, and in the faithful doing of work.

By a natural evolution, the fitness of which one could not fail to recognize, the exercises of the morning were supplemented in the afternoon by a series of brief addresses by the alumnae of the College, representing not only the different activities—literature, philanthropy, scholarship, home and practical life—in which women are interested, but representing also, in the presence of the speakers, distinct achievement in these several fields. Here again one caught the fine note of intelligent work, of definite and clear ideas of life, and of an enthusiasm for humanity, not as a vague sentiment, but as a motive for practical effort. In the evening the Gymnasium was the scene of a charming reception, which brought

together the alumnae, friends of the College, its guests, and a goodly number of undergraduates. There is but one criticism to be made on this gathering: there were altogether too many interesting people present. He who was in search of good talk found the opportunities bewildering, and went away with the feeling that the reception ought to have been given in sections, so to speak.

The College was fortunate in the days which it had chosen for its celebration. Tuesday was beautiful with the early charm of October in New England, and Wednesday was radiant; as if the valley of the Connecticut had determined to contribute its full share to give the occasion that touch of outward and visible charm which is so suggestive of an inward and spiritual quality. There was music of the right kind. Bishop Lawrence made the introductory prayer; Massachusetts, the home of schools and the promoter of education from the earliest times, extended her greeting to the College through the Lieutenant-Governor. The morning was given up to two addresses, one by the Rev. Dr. John M. Greene, who received a welcome from the audience which was both spontaneous and heartfelt; every one present knew in advance what he had done for the institution, and the significance of his presence. He was the minister of the old church in Hatfield when, on a May day in 1861, Miss Sophia Smith came to consult him about the use of a large sum of money which had been left her in part by her brother. It was at his suggestion that Miss Smith began to consider seriously the founding of a Woman's College. There was then no woman's college in New England, although Mount Holyoke had long been a pioneer in the field of better educational opportunities for women; Vassar was not opened for students until four years later. Dr. Greene's suggestion bore fruit in July, 1863, when Miss Smith determined to found a college for women which should provide educational advantages equal to those open to men; give prominence to Biblical study and Christian religious culture; establish the cottage system of buildings or homes for the students; and organize a faculty in which men and women should share in the teaching and government of the institution. This introductory

chapter in the history of the College was supplemented and completed by President Seelye in an address characteristic in its clearness and definiteness and admirable in its form. The College was opened on the 9th day of September, 1875. There was no preparatory department, and candidates for admission were required to meet standards then in vogue in the New England colleges for men. The curriculum offered a wider range of electives than the majority of colleges for men, and gave prominence to the study of music, art, and of Biblical literature. Although many applied for admission to the first class, only fourteen were able to meet the entrance requirements. At the beginning of the fourth year seventy-two students were admitted into the first class, and the formal organization of the College in all classes was completed, the students numbering a hundred and thirty-eight. The story is too long to tell in detail. At the end of twenty-five years Smith College has 1,127 undergraduates and 1,900 alumnae. Its work is carried on in no less than thirty buildings, and the original endowment of about \$365,000 has never been touched for building purposes, but remains intact, with such additions as have been made by other donors and benefactors.

The Outlook commented in its Educational Number on the rapidly growing feeling of fellowship between the colleges. No college now keeps its own birthdays; it summons its sister institutions to assist it in all its commemorations. College Hall was crowded on Wednesday afternoon to hear the addresses of President Carey, of Bryn Mawr, President Hazard, of Wellesley, President Taylor, of Vassar, President Hadley, of Yale, and Dr. Low, of Columbia, with Dean Briggs, of Harvard, and Dr. Harris, United States Commissioner of Education. It is the good fortune of most colleges to have presidents who can say what they wish to say in good English and in an effective manner; and the addresses, although many, were listened to with unabated interest to the very end. The subjects were serious, but the manner was easy and effective; there were touches of humor, telling points were made, and there were differences of view, frankly revealed, but in a spirit of unflinching courtesy.

Dr. Seelye referred to his own connection with the College in the briefest and most impersonal way, but every reference was eagerly seized by the audience as an opportunity of expressing the universal recognition of the extraordinary skill with which he has developed the resources of the College, the sanity of temper which he, perhaps as much as any one else, has infused into the students as a body, and the tone of natural, wholesome life which he has given to undergraduate intercourse. These are the characteristics of Smith College—enthusiasm without eccentricity, the religious spirit without narrowness or over-intensity, the scholarly habit without the air of pedantry, and a generous social life. A glance at the recent record of the achievements of Smith graduates in the field of scholarship shows that the growth of the College has not been secured by any letting down of standards of work; as a matter of fact, the great growth of late years has had no encouragement from the College authorities. Nearly ten per cent. of the entire body of the alumnae have taken advanced academic degrees. Graduates of the College have secured a very prominent position in the teaching world, and on several college faculties show great strength, not only in numbers, but in capacity and prominence. In philosophy especially, several recent graduates, whose names it would be invidious to mention, have attained marked distinction at the older seats of learning both in this country and in Europe. If the record were published, it would present convincing evidence of the thorough teaching done at Smith, and the spirit which inspires the best students in the institution. The work of a college is not advanced by pressing its achievements upon the attention of the public; and in the case of a college for women especially, any form of advertising would be particularly obnoxious. From this element Smith College has been conspicuously free, as have been its sister institutions. The record of its achievements is to be found not only at Northampton, where it lies written in the most striking characters, but in the quiet influence of its graduates for better standards of life, for clear thinking and for high living, in hundreds of communities in all parts of the country.

H. W. M.

# THE CAMPAIGN ISSUES

## From a Republican Standpoint<sup>1</sup>

By Albert Shaw, LL.D.

Editor of the "American Monthly Review of Reviews"

**I**N a college debating society to which I once belonged each newly admitted member was assigned to one or the other of two practically even divisions, and there he remained during his four years. He might or might not have something to do with the choice of the negative or the affirmative when a question was selected for the weekly debate; but in any case he was expected to be loyal to his division, and, in so far as possible, to adapt his thinking to the exigencies of the situation. If the intellectual activities of student life had been centered chiefly about such a system, I should be disposed to think it seriously at fault. But classroom studies and the general atmosphere of an institution of higher learning are usually free enough from the controversial or party bias to correct the methods of the debating society.

The longer I observe practical politics and government in our own and other countries, the more strongly I find myself inclined to differ from those who advocate the plan of government by fixed parties as an ideal system. I am not able to see the advantages of applying mere debating-society methods to the serious discussion of problems affecting the welfare of a nation. And it seems to me to involve loss of energy and efficiency to treat politics as, for instance, a great game of football, between tolerably well matched teams; or to carry on every election on the analogies of warfare, with a "campaign" in which the whole talk is of "fight" and the "enemy," and the supreme struggle is for "victory." I have not been able to discover that fierce partisanship promotes the health and purity of government. On the contrary, in this country there are many evidences to show

that needless party prejudices, which divide honest men into rival groups, are kept alive as a principal means by which knaves and rascals acquire political power for their own base ends.

In a vast number of other departments of active life besides politics we rely upon the principles of intelligent self-government. For example, workingmen are associated together in trade-unions and mutual benefit societies. Business men act together in corporations, chambers of commerce, and numerous other ways; and the greater part of our entire population is organized, as respects its religious life, in societies called churches. Now it happens that in all these other forms of associated activity, in everything except politics alone, we are taught the great advantages of harmony and the dreadful ills of perpetual division and party strife. It would indeed be difficult to carry on a bank if half the stockholders always considered it their duty to criticise and attack on all occasions the management of the institution, and if each annual election of the board of directors were so closely and fiercely contested that the result was always in doubt. When discord of that kind prevails in a business institution, the sooner it winds up its affairs the better for all concerned. The same thing is true of a church. Where virtually half of the membership is always inveterately opposed to the pastor and to everything that he and the officers are endeavoring to accomplish, there comes a speedy end to usefulness.

Now, for my part, I am unable to see any final and conclusive reason why partisanship for its own sake is essential to the carrying on of the public business of a school district, a township, a village, a municipal corporation, a county administration, a State government, or the high affairs of a great nation. I simply believe in the value of united action in parties when men have some genuine and intel-

<sup>1</sup> In next week's Outlook Messrs. Shaw and Towne will conclude their survey of the campaign issues, taking up the questions of imperialism and trusts, and the issues of the campaign will be summed up judicially by Charles W. Eliot, President of Harvard College.

ligible end to gain by such methods. There are other times when it would seem to me a great advantage that citizens should find themselves able to think nearly enough alike about public men, and also about measures, to act together in politics. In short, I believe heartily in an occasional "era of good feeling," such as existed in the times of James Monroe.

We have had so much strife and turmoil in our political life in this country that we are entitled to breathing-spells of peace and quiet, when we may enjoy the privilege of thinking well of our fellow-citizens, including those that are in power, and when perhaps more may be accomplished by frank, friendly, and forbearing discussion of policies than by partisan onslaughts.

My mind tends, therefore, with almost equal firmness to two convictions: First, that the present is a suitable time for a vote of confidence in the administration of the country, and an unfavorable time for the display of captious or intense partisanship; and, second, that issues not now sufficiently formulated for action or for mature discussion are likely within a few years to present themselves in such a way that rather sharp political conflict may be inevitable, whether men should seek it or not.

I have been asked to write something as to what seems to me the propriety of supporting the Republican National candidates this year. I am the more free to do this because I write as a private citizen, under no obligations of any kind to make out a case or to give any reasons that might tally with those of party leaders or campaign committees. What I shall have to say must concern itself in part with men, and somewhat more with measures.

The past quarter-century has not been productive of great statesmen anywhere. It has, however, produced many well-trained men, of a type better qualified perhaps to act than to discuss or to philosophize. In the highest offices of a democracy, however, we need men of such a combination of qualities that, while they are superior in judgment and discernment and highly capable in action, they are not inferior in giving reasons and in those arts of expression which must always have their important place where the educational standard is high and where every

schoolboy studies the history and politics of his own country. At the present moment there is, in my opinion, no other man in the United States so well qualified to be President as Mr. McKinley. I observe that the only men who inveigh bitterly against the President's motives and character are a class of men not in a position to speak from personal knowledge. No President, while in office has ever been more strong in the esteem of public men of all parties at Washington than William McKinley. Next to Mr. McKinley, I am inclined to think that Theodore Roosevelt is the best-qualified man in the country to bear the responsibilities of the Presidency. Both men know the country well in all its parts, and are wholly emancipated from local or sectional prejudices. They are both eminently National in their point of view.

Mr. McKinley, while in Congress, devoted himself to public questions of broad bearing. His conspicuous advocacy of protection—however men may differ upon that question—was in no local or narrowly partisan spirit, but was related essentially to his views of National life and development. Mr. McKinley, in addition to his long years in Congress, had the advantage of executive experience as Governor of the great State of Ohio. He has now had the crowning experience of the executive conduct of the Government of the United States through a period notable for its many important public problems.

I am fully aware of the objections, on general principles, so long as American party systems remain what they are, to according a second term to the President of the United States. Those objections may be summed up in the remark that ambition for a second term is likely to have a bad effect upon the conduct of affairs during the second half of the first term. Public affairs, however, in the past two years have, relatively speaking, been of so absorbing a nature that political intrigue has played a diminished part; and there are not many experienced politicians who would say that Mr. McKinley's unanimous renomination at Philadelphia was not chiefly due to the conviction that on public grounds, all things considered, it was wise to seek his services for another four years in the White House.

Aside from his perfect temper, his self-



control, his tact, and his wide knowledge of men—all of which are very valuable qualities in politics—Mr. McKinley has great natural dignity without any stiffness or self-consciousness whatever, and he constantly shows capacity for taking a disinterested view of public questions. With very few exceptions, he has made remarkably creditable appointments to public office. He has great persuasiveness in public speech, and the power of singularly lucid presentation in his messages and state papers, as well as in such deliverances as his recent notification speech and his still more recent letter of acceptance.

But, it is sometimes asked, admitting that Mr. McKinley is an amiable gentleman of many excellent traits and qualifications, is it not true that he lacks decision of character? and is it not true that he is subject to undue influence from undesirable sources? These are questions that cannot be answered in such a way as to satisfy everybody, because no two men can possibly apply the same standards. I do not, for my part, think that Mr. McKinley has shown fatal infirmity of will, or that he has been as putty in the hands of either personal or official advisers. I believe that he has been and is now truly the head of the Administration. As to his being Mr. Hanna's man, I should be inclined to say, from what I have seen of politics, that it is at least equally true to say that Mr. Hanna is his man. Mr. McKinley's heads of Executive Departments and Constitutional advisers have never, so far as I know, felt that a "kitchen cabinet" interposed itself between them and the President; nor have they felt that their councils were presided over by a weak or inefficient man.

As for the Vice-Presidential candidate, every one knows that Governor Roosevelt can write a vigorous style and can make a telling speech, that he has an unusual degree of versatility, and impresses the public with a quality of positiveness and dash appealing especially to young men. But to those who know him best Roosevelt is not merely a dashing and versatile person who likes to wear a Rough Rider's hat and gallop picturesquely up a rugged hillside. He is, rather, the methodical and steady worker who wastes no time, who keeps himself in

good physical condition in order that he may do his real work the better, who seeks competent advice and listens with a reasonable degree of patience in all matters where counsel or expert knowledge is requisite, and who has given closer, more detailed, and more careful attention to the duties of the Governorship of New York than any man who has sat in that chair for a great many years.

Mr. Roosevelt, it should be remembered, lived quietly in Washington for a long time as Chairman of the Civil Service Board, and then acquired exceptional familiarity with the organized business of carrying on the United States Government. By more recent experience he is exceptionally familiar with the army and the navy. He has a keen interest in our foreign policy, with that intensely American point of view which, in my opinion at least, every President and every Secretary of State ought to have.

The founders of this Republic expected that there would always be selected for the Presidency the man best qualified for that office, and for the Vice-Presidency the man next best qualified. I may merely repeat what I have already said, that, in my personal judgment, at the present moment William McKinley and Theodore Roosevelt are the two citizens of the United States who best meet the test of superior qualifications.

If Messrs. McKinley and Roosevelt are not to be elected, the only alternative that can be considered at the present stage of the contest is the election of Messrs. Bryan and Stevenson. I shall have nothing to say against these men. If Mr. Bryan should be elected President, his purpose would be to serve the whole country to the best of his ability. He is a man of great strength of will, tenacity of purpose, and force of character. He has remarkable gifts of argument and exposition. How well fitted he is to perform the manifold daily duties of a great executive office, or to ascertain and pursue the wise course in a difficult and delicate matter of public policy—such, for example, as that which the Chinese question has lately presented—can be only a matter of conjecture, because Mr. Bryan has not as yet stood the test of experience in executive or diplomatic work. The country knows him only as a brilliant platform

orator, identified with the advocacy of certain specific opinions and extremely skillful in the dialectics of political debate. In so far as his talents have hitherto disclosed themselves, he would seem well fitted to be the opposition leader on the floor of the House of Representatives.

Under our present party system, which aims at the exaggeration of differences instead of their reduction to a minimum, it is almost impossible for any competing candidate to maintain the tone of his campaign utterances—and the state of mind that they represent—when he comes to find himself burdened with administrative responsibilities. And I do not for a moment suppose that, in case of his election, Mr. Bryan of the White House, after a year or two in office, would bear much resemblance to Mr. Bryan of the stump as a majority of his fellow-citizens now conceive him to be. My opinion of Mr. Bryan is that he belongs most essentially to our conservative class of citizens, and that it is the temporary accident of politics that has made him appear to be a man of deeply radical instincts.

As for his point of view, it is, perhaps, a good sign rather than a bad one when a young man in politics approaches every question from the standpoint of abstract principle. Experience in actually doing things is what compels such a mind to give attention to concrete conditions. Thus far, Mr. Bryan has dealt with ideas and generalizations. He first became known to the country by the part he took in debating the tariff question seven or eight years ago. He was more concerned with theories than with schedules. Subsequently the money question assumed the first place in the Western mind, and Mr. Bryan became one of the propagandists of the free silver movement, building his conclusions by large reasoning upon dignified premises.

History will probably confer upon Mr. Harvey, the author of "Coin's Financial School," the distinction of being the man who, far more than any one else, created that sudden and astonishing furor for the free coinage of silver that culminated in the Chicago Convention of 1896, where Mr. Bryan was nominated for the Presidency solely because of his eloquence in the advocacy of that monetary doctrine. Our silver movement stands unique in the

record of modern politics. It was due to the well-meant but wholly mistaken and unscientific action of the Republicans in the Civil War, in throwing the currency of the country upon a paper basis, that questions of the coinage and currency have since been dealt with as popular party issues. In Canada, which is just as truly a self-governing democracy as our own country, nobody would dream of making the monetary system of the country a matter of passionate party politics. Nor has any one ever seriously attempted to do so in recent times in England, France, Germany, Italy, Austria, Switzerland, Holland, Belgium, or the Scandinavian countries. In all these countries—where, by the way, the general intelligence about such matters is at least as high on the average as it is in this country—there has been no lack among specialists of careful study and frank discussion of the difficult problems, both theoretical and practical, that belong to the whole question of money and the mechanism of exchange. But it is only with us that such matters are supposed to belong in the realm of party politics.

The two principal requisites in a monetary standard are (1) that it shall be in general use, and (2) that it shall possess tolerable stability. Unless there is some extraordinary reason for it, the question of fundamentally changing monetary standards ought not to be brought into popular political controversy, because it creates uncertainties that disturb every kind of business. A few years ago there was, assuredly, reason enough in the arguments for bimetallism to justify political economists, financial experts, and experienced statesmen in giving the most sober attention to the question whether or not the principal nations had, upon the whole, made a mistake in adopting the single gold standard; and to the further question whether or not it might be feasible for the commercial world to restore silver to the position of a full money metal on some generally accepted plan. But there has been little ground for popular excitement in this country over monetary problems that did not exist in Canada, Australia, and South Africa, or in Great Britain and Continental Europe. Workingmen and farmers in the United States were not in a wholly peculiar position in

respect to the monetary standard, and they had nothing to gain by substituting a dollar of less purchasing power, except for some advantages that might accrue to those who were in debt.

The Republicans in 1896 had expected to make the tariff question their principal issue; but the capture of the Democratic Convention by the free-silver men, and the nomination of Mr. Bryan on a free-silver platform, made it necessary for that party to devote its whole energy to arguments against changing the character of the dollar. After the election of Mr. McKinley, great endeavors were made on the part of very many Democrats to persuade the Democratic party to regard the monetary question as settled for the present at least, and to let it alone. And unquestionably there were efforts to persuade Mr. Bryan to regard that issue as having passed outside of the domain of practical politics.

But Mr. Bryan declared himself more strongly convinced than ever, and made it plain that his political fortunes were henceforth to be absolutely identified with the one proposition that the political salvation of the people of the United States depended upon according to everybody the free right to take to the mint an amount of silver then worth about fifty cents in the open market, and exchange it for a coined dollar of full legal-tender value. He was at once proclaimed as in the field for renomination in 1900, and his time and energy were largely given to quiet but incessant work looking toward his renomination and election on a silver platform in the present year. To this end the Silver Republican party was kept alive as a means for drawing to Mr. Bryan a class of voters in the Northwest who might be prejudiced against the Democratic party. In like manner the major part of the Populists were carefully organized and set at work as a Bryan party pure and simple. Those in the Populist ranks who did not like this plan, and who had other aspirations for their party than those represented by Mr. Bryan and free silver, withdrew, under the leadership of men like Mr. Wharton Barker and Mr. Donnelly, and set up a smaller organization of their own. Great political skill was brought to bear for the purpose of keeping the State Democratic organizations in the control of Mr. Bryan and his friends, with

sole reference to the great free-silver issue that was to carry the country in 1900.

Mr. Bryan made it perfectly clear that, except upon that issue, he could not and would not be a Presidential candidate. I think it only fair that all students of the present political situation should be reminded that it was this elaborate work of the affiliated free-silver parties, and nothing else whatever, that brought about Mr. Bryan's renomination this year. The unexpected injection into the Kansas City platform of a clause declaring that imperialism is the paramount issue cannot alter the fact that Mr. Bryan held the majority of the delegates at Kansas City by virtue of his years of work as a free-silver advocate.

It was the silver issue, therefore, and nothing else, which made Mr. Bryan the logical candidate of the three parties whose fusion had been brought about by sole virtue of the relation of Mr. Bryan to that particular question. The only way by which the Democrats at Kansas City could in reality have made imperialism the paramount issue was (1) to have omitted the reaffirmation of the Chicago platform of '96; (2) to have ignored or expressly postponed the free-silver question; and (3) to have nominated somebody else than Mr. Bryan.

The country had squarely defeated free silver four years ago, and it had clinched that decision by again electing a very strong sound-money majority in the House of Representatives two years ago, and further by gradually increasing the sound-money and Republican majority in the Senate. If, indeed, the war had brought new questions to the front and relegated old ones to the rear, the Democrats should have seen this to be true and acted accordingly. Mr. Bryan perceived the impropriety of his being nominated except upon a silver platform, and, in consequence, his demand was granted.

Mr. Bryan's sense of consistency has thus forced upon the country this year a wrong platform and a wrong candidate; and I believe that the country's sense of consistency firmly demands Mr. Bryan's defeat. His election would inevitably open the silver question in a manner needlessly disturbing. Changing the monetary standard is like altering an established street grade to which all kinds of costly

adjustments have been made both above ground and underneath. Manifestly, the street grade ought not to be changed unless there is very serious reason for it. I do not at the present moment see the shadow of a reason for changing the monetary standard. It is true I have no sympathy with the idea that some Eastern bankers and monetary reformers entertain, that the gold standard has a place in the eternal fitness of things, and has the force of a permanent law of nature. But the gold standard is actually in use throughout the greater part of the commercial world; and the common sense of the American people ought to show them that they have had enough of the money controversy as a party issue. I hope and believe that Mr. Bryan's defeat will relieve the country for twenty years to come of partisan clamor for a change by statute in the purchasing power of the unit of value.

Even if Mr. Bryan's election should not precipitate a great panic, it would lead to such distrust in business circles as very greatly to depress industrial and commercial life, with the result of idle workshops and hard times. The money question would inevitably become the leading issue again in the Congressional elections of 1902. Since the country does not really intend to allow men of Mr. Bryan's views to throw its exchanges permanently upon the basis of free silver, it would be fortunate, on many accounts, to have all apprehensions on that score forever set at rest by an emphatic defeat of the one man whose insistence gave the demand for the immediate free coinage of silver its present place in the platform of the great Democratic party.

If there were conclusive reasons for defeating the free-silver movement four years ago, those reasons are vastly stronger now. For, on the one hand, the grievances that it was thought free silver would alleviate have now almost entirely disappeared; while, on the other hand, the credit interests liable to suffer harm by an arbitrary change in the monetary unit are vastly larger and more widespread now than four years ago. The interests that free silver ostensibly sought to benefit then were principally those of debt-burdened farmers in the West and Southwest. A period of excellent crops and high prices has since then enabled farmers

to pay off their mortgages; and hundreds of thousands of them are now money-lenders on their own account. There is no longer—in any such sense as in former years—a creditor East and a debtor West. There are no sectional interests to be served by making money cheaper. Within a week, extremely well-informed free-silver men from beyond the Mississippi have admitted to me in private conversation that the popular clamor for free silver among the farmers who were so ardent for it in 1896 has altogether subsided.

On the one hand, then, there has come about a greatly changed relation between the credit and debit interests of different sections of this country. But, on the other hand, several years of prosperity have meant an almost incalculable expansion of general credit on the basis of the existing gold standard. Four years ago free silver would have been as a lighted match in an almost empty powder magazine. To-day free silver coinage would come as a blazing spark in an immensely larger magazine, full of high explosives to the very ridge-pole. I have no doubt whatever that in the present almost unprecedented development of industrial activity—and the expanded state of financial credit that always accompanies such activity—the serious threat of a change in the value of the dollar unit in which payment must be made would precipitate a financial panic; and I also believe the explosion would be the most violent one this country has ever experienced.

Mr. Bryan has been credited with a knowledge of the writings of monetary scientists, and is said to hold the views of European bimetallists like M. de Laveleye. I, too, have been a more or less diligent student of monetary science for a good many years, and have learned enough to know the difficulties of the subject. I have had the advantage of knowing personally such authorities on opposite sides of the silver question as the late M. de Laveleye, of Belgium, and Sir Robert Giffen, of England. I shared in the opinion of Professor de Laveleye some years ago that the general demonetization of silver was a serious mistake, and that there was a tendency to gold appreciation in the single standard that wrought a subtle though very real hardship to producing communities; and I held

earnestly to the theory of the late President Francis A. Walker in his advocacy of a plan of international bimetallism, and sympathized with the views and practical efforts of the late Secretary Windom, whose confidence, to some extent, it was my privilege to share. I make these personal remarks merely to show that I have not been unmindful heretofore of whatever force there might be in the theoretical silver argument.

But I have never believed that, at any time since the price of silver has fallen so low in the bullion market, the United States alone could succeed in establishing and maintaining the parity of the two metals at the ratio of 16 to 1. And I have also come to the conclusion that the enormous and constantly accelerating increase in the output of the gold-mines of the world has, for the present at least, fully offset the tendency to relative appreciation which many men, I among them, believed that they discerned several years ago. It is to be remembered that M. de Laveleye based his doctrines largely upon the views of his eminent friend Dr. Suess, of Vienna,

geologist and statesman, as to the prospective output of the money metals; and those views have not been borne out by recent facts. I see no reason, then, that is wise and useful, why we should not for the present rest content with the gold standard and turn our thoughts to other matters that are more pressing. To no man in the United States just now—whether day-laborer, mechanic, farmer, clerk, school-teacher, business man or professional man—does the gold standard present any really appreciable hardships; while the attempt to make a shift back to the ancient bimetallic standard at the ratio of 16 to 1 involves some peril for everybody. Yet Mr. Bryan refused to take the Democratic nomination this year unless the platform should distinctly demand an immediate return to the free coinage of silver at the ratio of 16 to 1. This, in my opinion, is reason enough why every thoughtful man should vote against Mr. Bryan.

I am to be permitted in another article to make some comments upon other questions prominent in the present campaign.

## From a Democratic Standpoint

By Charles A. Towne

Ex-Congressman from the Sixth Minnesota District

THE Republican party in the present campaign apparently relies upon three principal considerations in its appeal for the support of the people of the United States. First, it argues that, whatever may be the proposed policies of the Administration, the existence of an alleged widespread and superabundant prosperity should incline the voter to give the party a new lease of power and a *carte blanche* commission for all purposes whatsoever. Secondly, in marked contrast to the method of the party at its origin, when, in its platform adopted at Philadelphia in 1856, it called upon the people, "without regard to past political differences or divisions," to support its policies and its ticket because of certain definite principles which it promulgated, it now attempts to rally the forces heretofore committed to its support with the cry, "Uphold the hands of the Administration. Vote for the grand old

party." Third, very great reliance is placed upon the "scare" argument, so successfully invoked in 1896, whereby, without condescending to details and reasons, the most doleful and horrible predictions are made respecting the disaster which would overtake the country should any other party than the Republican party be permitted to assume charge of the government. Mr. Roosevelt, for example, in his famous St. Paul speech, declares that the election of Mr. Bryan "would cause economic and financial chaos," and Mr. Gage, the Secretary of the Treasury, in his recent communications to Mr. Schurz, is at considerable pains to voice the same prophecy.

It is to be noted that all of these arguments in favor of the Republican party avoid everything like a frank discussion of the issues raised by notorious public events, and by the intense popular interest aroused thereby. It would seem that the

expectation of those in power is that mere party habit, with the momentum of the possession of office and the power to punish and reward, will be sufficient to secure the deliberate approval of the party, and its continuance in power, by the patriotism and judgment of the citizenship of the United States. This, of course, is not at all flattering to our National character. This government is a government of opinion. While it is true that every man is entitled to his opinion, it certainly must be conceded that this right is conditioned, or ought to be, upon the exercise by the individual of all his powers in an attempt to have right opinions.

It is a trite observation that the safety of our institutions depends upon the ability and disposition of our people to think wisely and act bravely upon public questions. Few people question that the general level of ability is sufficient to qualify the average American citizen for this high function. But even fewer, I am persuaded, have sufficiently considered how rare is the other quality, that of courage to act up to convictions once formed. The bigotry and tyranny of party constitute to-day the very greatest danger to this Republic. Washington, with great insight, called attention to this danger in his Farewell Address. A very wide observation has convinced me that the average citizen, and particularly the average member of the party in power, has practically resigned the right of independent thinking, or of independent action following upon the conclusions of his thinking. Let this spirit be developed far enough and it must lead to a result as destructive of popular liberty as any dogma of absolute sovereignty could be. "My country, right or wrong," as a motto is bad enough. "My party, right or wrong," as a rule of political conduct involves an absolute surrender of individual judgment to the aggregate voice of an association of men frequently swayed by the narrowest and most selfish motives, or dominated and manipulated by a shrewd coterie of ambitious and grasping leadership. But there is still another step in abdication of the highest right of citizenship. It naturally follows from this last. "My President, right or wrong," involves the quintessence of monarchy. A Presi-

dent who is held to no accountability, and whose partisans will blindly support him in whatever course he embarks upon, is in no different case from the despot whose absolute power is recognized in the formula, "The king can do no wrong."

Somewhat illogically, Republican orators and editors are in the habit of criticising the Democratic party and its allies for urging a merely "anti" programme. But surely if to "stay by the old party" at all hazards is in and of itself a sufficient argument for a Republican, then to be "anti" whatever the Republican proposes would be ample creed for men who happen to belong to opposing political organizations. But, it is submitted, there is no merit in this charge. When a party proposes policies that involve radical departures from the habits and traditions of the country, and which aim at consequences difficult to calculate, and dangerous not only to the welfare of the people but to the fundamental principles of the government, then merely to oppose these purposes is in itself to have the most positive and aggressive programme. Republicans who urge this argument should remember that the "antis" have a highly honorable lineage in the history of America. Our National forefathers were "antis," opposed to the policy of taxation without representation, and on this point they made the whole Revolution turn, leading to independence and nationality. The Republican party itself began as an anti-slavery party, opposing the spread of slavery into the Territories and its increasing control of the foreign and domestic policy of the Government.

Returning to the first argument urged in support of the Republican cause in this campaign, the "prosperity" argument, let us briefly inquire what claim it really gives the Republican party upon the gratitude and confidence of the people. In the first place, this argument begs the question. It is entirely possible, indeed history seems almost to warrant us in saying that it is usual, for the most dangerous stretches of power to be attempted in times when the relatively prosperous condition of the people will indispose them to be vigilant or critical. Abraham Lincoln, referring to the purpose with which the Declaration of Independence was adopted, said that its authors were

aware of "the proneness of prosperity to breed tyrants," and that they therefore undertook to frame a great fundamental principle of liberty toward which the eyes of the people should be constantly turned, and which should serve them as a standard maxim of self-government under all possible temptations.

The cry of prosperity by the leaders of the Republican party, accompanied by an evasion of sober argument upon the great questions presented by recent administrative policies, is an insult to the intelligence of the people of the United States. "The full dinner-pail" likewise impugns the capacity of the workingmen of the country. In old days the slaves had a "full dinner-pail." In ancient Rome the rabble, which had parted with every vestige of the ancient liberties of the Roman people, found tyranny agreeable, provided only they were satisfied with "bread and the circus."

But this is not the whole of the answer to this preposterous claim of the Republican party to the support of the American people because business and industrial conditions have recently been an improvement upon those prevailing from 1893 to 1897. The fact is, first, that the prosperity referred to is over-colored, and, secondly and chiefly, that the measure of prosperity actually experienced came absolutely regardless of Republican policies and in spite of them. The great index of these improved conditions has been the rise of average prices. From 1893 to 1897 there had been a general fall of prices approximating thirteen per cent. Since this period there has been a general rise of prices of practically thirty-five per cent. in America and more than twenty-five per cent. in England. The inevitable result has been a vast encouragement of enterprise and a great movement of commodities with a corresponding demand for labor. The consequent prosperity to our people has not been so equitably disposed, however, as it would have been if the operation of the great trust monopolies of the country had not diverted to them a considerable proportion of the increased returns of industry that under a just distribution would have found its way into the pockets of the farmers and producers of the United States. If, for example, the line of average prices

during the last three years be sketched upon paper, and then this be resolved into two factors, one indicated by a line representing farm products and the other by a line representing trust-made articles, it will be apparent at a glance that the trust prices have risen abnormally high, and very largely at the expense of the farmers of the United States. When we consider, therefore, the fact that to the farmer in most cases the yield of his land has not been sufficient to enable him to command therewith in return the manufactured articles he has to purchase, in any greater proportion than that represented by the ratio of the price of his products to the manufactured articles previously to this general rise; and when we remember the thousands of commercial travelers displaced by the alleged "economy in production" of the trusts, and the vast numbers of laboring men deprived of employment by the closing down of the trust-managed industries—it will be easily evident that to a considerable proportion of our population, upon a careful survey of the situation, this vaunted prosperity must appear "as idle as a painted boat upon a painted ocean."

Moreover, the prosperity which has visited the United States has been only our distributive share of a revival that has embraced all of the great nations of the earth. On page 43 of the "Financial Review Annual" for 1900 the statement is made by its London correspondent that "trade [in England] has been more prosperous during the past year [1899] than for the previous quarter of a century, and probably has been better than in any other year in the history of our country." The experience of France and Germany for the same period is to the same effect. It is likewise true that the preceding period of depression suffered by the United States visited these other nations as well. What is the explanation of this common fortune and misfortune? To say that such world-wide results have been produced by the Administration of the United States Government is to talk folly. It is the most childish exhibition that alleged statesmen have ever been guilty of, when the leaders of the Republican party indulge in such flamboyant hyperbole as the following from the speech of a distinguished Senator in the Phila-

delphia Convention last June: "Four years ago the American people confided to him [McKinley] their highest and most sacred trust. Behold with what results! He found the industries of this country paralyzed; he quickened them with a new life that has brought to the American people a prosperity unprecedented in all their history. He found the labor of this country everywhere idle; he has given it everywhere employment. He found it everywhere in distress; he has made it everywhere prosperous and buoyant with hope. He found the mills and shops and factories and mines everywhere closed; they are now everywhere open." The fatuity with which the tremendous and complicated concerns of the American people are thus hitched to one man, a man with very circumscribed opportunities of directly affecting the causes upon which such prodigious results depend, cannot, perhaps, be paralleled in the history of the world. This apotheosis of McKinley by grown men would be a very ridiculous thing if it did not indicate a really dangerous tendency in our politics, and were it not so intimately connected with a disposition to clothe this alleged fortunate and beneficent ruler of all mundane affairs with authority menacing to the Constitution and to liberty.

The fact is that these improved conditions have resulted from causes alleged in 1896, by the opponents of the Republican party, as entirely competent to produce them, and then denied by the advocates of Republican policies. The demand for the free coinage of silver as well as of gold was based upon the alleged insufficiency of the supply of metallic money for the constantly increasing necessities of a growing population and an expanding commerce. It was claimed that the value of money consists in the equivalent of all other things on the average for which it exchanges; that, therefore, the preservation of relative stability in the dollar is to be found in the maintenance of a level of general prices as nearly unvarying as possible. It was also claimed, and not only reason but the entire experience of the world was cited in proof of the claim, that a continued fall of general prices, invariably indicative of a scarcer money supply, is productive of disaster, the loss of property under the burden of debts too

heavy to be borne, and the discouragement of enterprise.

This phenomenon was illustrated by data of absolutely scientific character covering the period from 1873 to 1896. Between these dates the general level of prices fell throughout the gold-using world an average of about 50 per cent.; which is only another way of saying that the purchasing power, *i.e.*, the value, of gold had increased 100 per cent. in a quarter of a century. The argument for the restoration of the silver coinage followed from this as a natural consequence. It was perfectly clear to a scientific mind that this added value of gold was due to the increased demand made upon it for monetary uses, and that this increased demand in turn resulted from depriving silver of its money function. To the same cause is due the decline in the value of silver relatively to gold. It has always been a familiar principle that the value of a thing depends upon the ratio of the supply of it to the demand for it; and that, other things being equal, the demand for it will depend upon the use to which it may be put. Now, to take away from silver the right to be money, and the demand for it which this right must unavoidably produce, since the demand for money is always equal to the economic demand for all things exchangeable by means of money, must cause its value to fall. Correspondingly, to increase the demand for gold by transferring to it that monetary demand which had previously been satisfied by silver, at once vastly increased the value of gold. The contention of bimetallicists was that the fall of prices could be stopped by an increase of metallic money, and that this increase could be furnished by opening the mints again to the equal treatment of silver and gold, and by conferring upon them, when coined, the same monetary uses. Manifestly, this same result might be produced, at least temporarily, by a vast increase of the metallic supply through the unexpected expansion of the output of the one metal which retained the privilege of the mint and the laws. It should be borne in mind that the bimetallic argument was not based on a blind love of white money or a perverse hatred of yellow money. The quantitative principle was the thing insisted upon; and so long as both gold



and silver had the same rights and the same powers, an increase in the supply of either was an increment of the joint quantity, and therefore equally available to support the price-level and the stability of the value of the money unit.

On the other hand, the Republican contention in 1896 was, first, that there is no appreciable relation between the quantity of money and prices; and, secondly, that falling prices are a good thing and a sign of progressive civilization. It was constantly argued by Republican journals and statesmen that there was money enough in the United States in 1896, and that no more was needed; that, indeed, the quantity of money is of comparatively little consequence, provided that what money we have is "good." Even President McKinley, in his letter of acceptance four years ago, expressly indorsed this proposition. To-day we witness in the United States and the other great nations a vastly accelerated industrial movement, which Republican statesmen have the audacity to take credit for, but which is unquestionably the result of causes which in 1896 were declared by them to be incapable of producing such conditions. This increased prosperity would not have been possible but for a general rise in prices; and this general rise in prices could not have occurred without a tremendous increase in the world's available money supply. But this very rise in prices was declared in 1896 to be undesirable, and the increased supply of metallic money unnecessary. There are in the country to-day not far from five hundred millions of dollars more than there were in 1896—an increase of about six dollars per capita. Will anybody say that the recent movement in trade could have taken place by any possibility with five hundred millions of dollars less money in the country?

But it is now claimed that the silver question has been settled by this increase in the output of the world's gold. Those who urge this argument are not well informed on either the present monetary condition of the world or the probabilities of future gold production. Referring to the last point, it is sufficient here to say that the present increased output of gold is practically only a recurrence of a familiar phenomenon in the history of the

precious metals. In 1854, as the reader will remember, when the theretofore unprecedented output of gold, due to the discovery and exploitation of the mines of California, Australia, and Siberia, made the great creditors of the world solicitous lest money should become too "cheap," a movement was started for the demonetization of that metal, which actually took place by legislation in Germany and Holland. But the movement reached its flood and then decreased. The alleged danger passed, but one of the most beneficent advances in the prosperity of the world and in the cause of civilization witnessed in all history was the direct result. It is the opinion of some of our greatest contemporary thinkers, such, for example, as Professor Eduard Suess, of Vienna, who combines the learning of an economist and the scientific attainments of a geologist, that the present great increase in the output of gold cannot long continue and will be succeeded by a comparative dearth.

The editors and political leaders of the Republican party, who, with smug complacency, declare that the McKinley administration has "settled" the silver issue, should endeavor to understand that the metallic money question is a world question; that the tremendous strides now making in China and other hitherto comparatively stagnant countries that are using silver money must result, if commerce with them is to grow upon a business basis, in some solution of the problem presented by the broken par of exchange between silver and gold. They must also bear in mind that the populations now avowedly upon the gold standard are not over one-third as numerous as those not upon that standard, and that, if the difficulty now being experienced by the British Government for India in attempting to introduce the gold standard there is any criterion, it would be absolutely impossible to extend that system to the whole world. It is, indeed, a very interesting fact that at this moment no living statesman or economist will support the proposition that the gold standard could be immediately extended so as to include all the nations of the earth. Now, what is the alternative? We in the United States have not as yet become very familiar with one branch of the coinage discussion, which has almost first

place in such discussions in England, where trade with silver-using countries forms so very large a percentage of the total commerce. In order that silver-using and gold-using countries may trade successfully together, there must be a comparatively stable par of exchange between the two money metals. Let this be illustrated as follows: Suppose that a New York merchant is exporting to Shanghai. He sends a cargo of goods for which he must receive in Shanghai 50,000 taels in silver, in order to recompense him for his total outlay and afford the necessary profit to warrant his continuance in the business. The par value in gold of the tael ordinarily referred to in commercial transactions with China is about \$1.34. Suppose that he draws a bill of exchange on his Shanghai correspondent for 50,000 taels at ninety days. With silver at par, he would receive in payment the equivalent of \$67,000 in gold. But suppose that during the ninety days between the drawing of the draft and its maturity silver exchange falls ten per cent. Then the tael is worth \$1.206, and upon the payment of the draft he would receive only \$60,300 in gold. But inasmuch as it was necessary that his cargo should bring \$67,000 in gold in order to make the venture profitable, the fall in exchange has cost him the loss of the difference between \$67,000 and \$60,300, or \$6,700. On the other hand, suppose that a Shanghai merchant exports to New York, and he sends a cargo for which he must receive there \$50,000 in gold in order to return him his outlay with all expenses and the necessary profit. With a tael equivalent to \$1.34, the bill of exchange, payable in New York, would give him the equivalent of 37,310 taels. But if silver exchange declined 10 per cent. before the maturity of the draft, so that a tael would be worth only \$1.206, \$50,000 in gold would bring him 41,460 taels, or 4,150 taels more than he expected. Now, inasmuch as a tael in China would continue to pay as many debts and do as much work after the fall as before, the original profit to the Shanghai merchant has been increased by the sum of 4,150 taels. Is it not apparent that, with a falling silver exchange, the trader from the gold-using country is at a continual disadvantage, and that a premium is thereby placed upon exports

from silver-using countries? Obviously, fluctuations either way must make commerce a game of hazard. England has undertaken to meet this problem of a fluctuating exchange by the closing of the India mints and the artificial fixation of the rupee at the equivalent of 1s. 4d. This experiment has been far from successful, resulting, among other things, in the discouragement of India manufactures for the benefit of similar enterprises in China. Many of the best financiers in the world are also convinced that the experiment now making to introduce the gold standard into India must fail, not only on account of local conditions in India, but because of the impossibility of taking from the European gold supply sufficient gold for the practical maintenance of the gold system in India, without the gravest danger to the financial fabric of the gold-standard world.

The silver question is therefore still unsettled; and the only practicable settlement of it is in a restoration of the equivalent money relation between silver and gold, which can only be brought about either by a consociation of nations or by the opening of the mints of a sufficiently powerful nation to give support by commercial use to the two metals at a proper ratio of equivalence.

It must be borne in mind also that a great many votes at the coming election are likely to be determined by another phase of the money question which the action of the Republican party has made prominent. The financial legislation of March last aimed at the definitive establishment of the gold standard in the United States. One of its incidents was the practical destruction of the greenback by converting it into what is really a gold certificate, and the refunding and perpetuation of the National debt for the purpose of making it the basis of paper-money issues by the banks. The greenback is strongly entrenched in the sentiment of the masses of the Republican party. Moreover, it has never been the popular opinion in this country that the provision of currency is a bank function. Large numbers of Republicans believe that the gradual change in our financial system which has resulted in narrowing its base to gold alone has been to a great extent for the purpose of increasing the vacuum that must be filled

by resorting to paper money and thus enlarging the opportunities of the banks by permitting them to meet this call through the issuance of a currency under their control. Since the volume of money, other things being equal, determines the price of everything exchanged by means of it, and since men procure money with which to pay their debts by exchanging

for money what they raise and make, it is therefore within the power of those who control the volume of money to regulate the prices of commodities and the burden of debts and taxes. This enormous and possibly tyrannical power the American people will hesitate to pass over for all time into the hands of private corporations.

## The Minister's Socks

By Mary Clarke Huntington

**H**E moved one foot upon the fender, then the other, gazing reflectively at each in turn, but with an abstraction which indicated his thoughts as above the consciousness that both gaiters were worn across the toes. His lean ankles showed between gaiter top and trousers hem, and Matilda, sitting on a cushioned stool by the fireplace, stared at them with round blue eyes of interest.

She was a very fat little girl under a shower of light curls, which lent resemblance to a well-kept spaniel. Some said she was her mother over again; others declared her the image of her Aunt Abigail. After comparing their long, thin faces with the round pinkiness that smiled back at her from the mirror, she was of opinion that she looked like nobody but little Matilda Hutton. However, she kept this opinion to herself—being frequently reminded that “children should be seen, not heard;” and now, as she sat with hands folded over white apron, she looked the meek embodiment of childhood trained to the opinion of its elders. When the minister came in, she was bidden to put away sewing or knitting, with which she would have been expected to keep occupied during any other call, and hold herself in readiness to repeat the Catechism or the One Hundred and Third Psalm; so to her mind his presence diffused a strong Sabbatical odor.

Mrs. Hutton and Miss Abigail, sitting very erect in fiddle-back chairs, listened deferentially as the minister talked—his thin, educated voice droning accompaniment to the “t-tick, t-ock” of the tall, old-fashioned clock in the corner. Presently

the droning voice was lost in a whirring sound preluding the hour, and after the long, deep strokes were over he got up, his worn face radiating benevolence from every wrinkle as he looked down at the figure on the stool.

“I didn’t mean to make my call out and never give this little girl a chance to repeat the Catechism.” He smiled, and Matilda’s fat face dimpled into creases which did not betray her relief at this escape. “There might be time for the One Hundred and Third Psalm.” Matilda still dimpled like the well-trained child she was. “However, I fear that my next call beyond will be too brief if I wait longer—so good-by, my dear.”

Matilda, dimpling profusely, rose to courtesy; her mother and aunt followed him to the door in hospitable country fashion, and his tall, spare figure passed down the walk out of sight with coat-tails fluttering unecclesiastically in the March gusts. Matilda, having gone to the window, watched him with nose flattened against the pane.

“Matilda!”

“Ma’am?”

“Haven’t I told you never to run and stare after people?”

“Yes’m,” said Matilda, removing her nose, which was now white at the end from being pressed closely against the glass.

“Then why did you do it?”

“I didn’t do it.”

Her mother met this answer with blank astonishment, which grew into cold disapproval and finally to fixed horror. Her Aunt Abigail reflected these emotions. Matilda put her finger in her mouth and

gazed at the large flower pattern of the three-ply carpet.

"Matilda!" in deep maternal chest-tones.

"Ma'am?"

"Do you remember Ananias and Sapphira?"

"Yes'm."

"Then how can you tell me you didn't run to the window?"

"'Cause I didn't run—I walked."

The "t-tick, t-ock" of the tall clock filled the room. Miss Abigail arose suddenly, with a faint "ahem," which merged into an impartial cough, and began stirring the fire.

"Matilda, you may get your new sampler which has the verse,

"In Adam's fall  
We sinned all!"

"I've worked to half of 'sinned' already," cried Matilda, dimpling into delighted creases over the prospect of a hated sampler finished.

Miss Abigail gave another "ahem," to cover which she rattled the tongs against the fender. Mrs. Hutton shot a suspicious glance at the inexpressive profile bent to tend the fire.

"Get the sampler at once, Matilda," she said. "And don't speak again until you are spoken to. Children should be seen, not heard."

Matilda perched on the cushioned stool, her spaniel locks falling about a face which apparently had no thought save for samplers; but mother and aunt would have been astonished indeed could they have known the play of fancy inside that curl-covered head; for although Matilda in the flesh might be compelled to work verses in cross-stitch, Matilda in the spirit was doing all the delightful forbidden things dear to her heart. She was swinging on the gate, which was unladylike—as she might be seen; she was climbing the apple-tree in the back yard, which was careless—as she might tear her dress; she was jumping from the barn loft, which was dangerous—as she might fall; she was playing with little black Dinah, which was corrupting—as Dinah was a child of iniquity and she might grow like her. Matilda supposed that being a child of iniquity was a matter of complexion, and that if she played enough with Dinah she would become an ebon facsimile. She

thought this result desirable, for then one needn't have one's face washed so often, one's hair could be braided and tied with twine in fascinating little spikes which would keep tidy for weeks, instead of being elaborately curled around somebody's finger every morning. Then, too, Dinah was allowed to run, to jump, to climb, to swing on gates; she could make mud pies, and never had to learn the Catechism; she did not even know what a sampler was! During Matilda's one stolen visit at the tumble-down little house near the bend of the road, Dinah had asked if a sampler was something to eat, and, it being explained to her, she rolled her eyes prodigiously and brought in her sympathetic black paw a freshly baked pone, which Matilda thought delicious—as it smacked of novelty and was eaten under the blossomed elder-bush by the pig-pen. In imagination she was "tetering" with Dinah on a board laid across a log, when the clock's ticking and the fire crackle were disturbed by a sneeze from Miss Abigail.

"You'd better put on your shoulder-shawl, sister," advised Mrs. Hutton.

"I'm not catching cold now, sister. While the minister was here the fire got down, and I felt chilly. I didn't want to bring in another stick because I knew it would finish his call," explained Miss Abigail.

"He is a very interesting man," said Mrs. Hutton. "He firmly believes in a personal devil. We ought to raise his salary. With his family he must find it difficult to make both ends meet. I noticed his sock was darned with white yarn, and if she felt able to buy yarn to match, Mrs. Hume never would use white yarn on red socks."

"On blue socks, you mean, sister," corrected Miss Abigail.

Mrs. Hutton, the assertive, clicked her needles emphatically.

"Mr. Hume wore red socks, Abigail. You'll have to get stronger glasses. I sat where I could see."

Miss Abigail, the meek, clicked her needles also.

"I sat where I could see as well as you, Betsy. Mr. Hume wore blue socks."

"Abigail, how can you contradict me? Surely you must have grown color-blind. His socks were red."

"Betsy, it is you who are color-blind. His socks were blue—the old-fashioned mixed blue."

The long, thin faces looked back at one another, with a vexed color painting high cheek-bones.

"I never knew you so ridiculous, Abigail!"

"Nor I you, Betsy!"

"Abigail, do you think I don't know red from blue?"

"You don't seem to," said Miss Abigail, curtly.

Mrs. Hutton began rocking violently; Miss Abigail also began rocking violently; their needles clicked more emphatically than before. Matilda glanced at the two set faces, and bent her head so low that her spaniel locks touched her lap. The sampler in her hand shook curiously as she set the last stitch which spelled the couplet of reminder:

In Adam's fall  
We sinned all.

"Well, Abigail," said Mrs. Hutton, slowly and impressively, "I never thought to be told that I am losing my senses—for what you have just said is equivalent to that. I shall settle this matter by going to the parsonage and finding out from Mrs. Hume what color the socks are which her husband is wearing to-day."

"I wish you would," retorted Miss Abigail.

"Very well—if you wish to be made ridiculous, Abigail!"

"It is you who will be made ridiculous, Betsy."

"I know what color the minister's socks are, Abigail."

"I know what color the minister's socks are, Betsy."

A sound as of an instantly suppressed giggle made both women turn their heads, but Matilda was intent upon her work.

"Abigail, those socks are red!"

"Betsy, they are blue!"

The front-door knocker punctuated the argument with a period.

"Perhaps it is Mr. Hume come back for something," Mrs. Hutton said, suggestively.

"I hope it is," Miss Abigail said, tensely.

But instead of the minister's tall, spare figure, in fluttered a roly-poly little woman, with cheeks reddened from the March wind, and a smile at Matilda which bright-

ened all the long, low sitting-room like a burst of belated sunshine.

"How do you do, Mrs. Hutton? How do you do, Miss Abigail? No, don't get up, either of you. Just let me find a seat anywhere. Perhaps I shouldn't have walked in so neighborly, but I lifted the knocker twice, and you were talking so busily that you didn't notice but what I was the wind itself." She laughed—a jolly, rippling laugh. "What a day it has been, to be sure—all blow and blow. A body is almost pulled to pieces in being out. I told Mr. Hume when he started away this afternoon that it was a poor calling-time, and you see I came right after him. Well, I had an errand at the store, so thought I'd run in here for a minute. I got entirely out of darning yarn, and that never will do, you know, with six little folks at home. Then Mr. Hume does wear out his stockings so fast. Lotta tried darning a pair for him this morning, and what do you think? the blessed child used white yarn!" There was a delightful explosion of laughter from the roly-poly woman. "And would you believe it? he not only went off this afternoon with that identical sock on, but he didn't even get mates! This very minute he is wearing one red sock and a blue one. How well you both are looking! I never saw you have so much color. No—I can't stay to take off wraps, thank you. It is almost supper-time. But it isn't easy to leave this open fire."

When Mrs. Hume had fluttered away, leaving the stir of informality behind her, the sisters knit on without looking at each other, but their needles no longer clicked aggressively. The room was filled with fire glow and crackle, and the tall clock repeated leisurely: "T-ick, t-ock! t-ick, t-ock!" Again that sound of a giggle, but not now repressed. Matilda, her face hidden by her curls, was laughing until her fat self shook like jelly. Miss Abigail looked at the little bunch of mirth over her glasses.

"Matilda!" said her mother.

"Ma'am?"

"What are you laughing about?"

"When—the minister—put his feet—up on the fender—I saw his socks!"

A pause—during which the laughter subsided under the focus of two pairs of severe eyes.

"Why didn't you tell us when we were talking about it?"

Matilda put her finger in her mouth.

"'Cause I couldn't."

"Because you couldn't! What do you mean, Matilda?"

Matilda bent to pick up the completed sampler, which had fallen on to the floor. Her face, still pink from mirth, turned innocently to her mother's question.

"Why, 'cause you told me not to speak again until I was spoken to."

# THE COAL STRIKE

## I.—The Families of the Miners

By Lillian W. Betts<sup>1</sup>

THE difference between the headlines of the sensational newspapers relating to the coal strike in Hazleton, and the quiet that prevails there, is startling. At night there is not the slightest evidence of excitement, and in the day the visitor is reminded of a New England town on town-meeting day. Well-dressed, serious-looking men stand in groups talking earnestly. The only peculiar feature is the marked absence of women on the streets of the city, as well as in the mining hamlets and villages. The quiet in the mining hamlets is so intense, so unnatural, as to arouse the feeling of uneasiness.

Groups of men are noted here and there pitching quoits, or playing a game of ball peculiar to the region. Men and boys were seen passing through the woods laden with bags of nuts and apples. Other groups sitting and lying on the sweet-ferns in the woods were playing cards, showing that many were treating this time of idleness as a prolonged picnic or period of recreation. The women look more weighed down by the burden of the present than do the men. Where the Hungarians, Poles, and Italians predominate, the women are seen sitting in the doorsteps in groups and singly, surrounded by their children. A perfect riot of color prevails on clothes-lines, fences, women, and children. The tum-

ble-down, unpainted houses make a background that gives every shade of color its full value.

One never ceases to marvel that people can live under the conditions that prevail in most of these foreign hamlets. There is not the slightest attempt at sanitary arrangements or control. The houses, in many instances, are not weather-proof. In house after house the accommodations for sleep are bunks built against the sides of the room. Judging from what was seen of the interiors, serving a meal for the family was wholly unknown. Bread was the principal article of food, and was eaten as suited the convenience and demands of hunger by each member of the family. The huge masses of dough put in the stone ovens come out loaves about twenty inches in diameter and ten inches thick. The bread is woolly, and cannot be spread with butter. As butter is a luxury, this defect is unknown to the people.

The few women who understand English shrug their shoulders in answer to questions about the working conditions, saying universally, "I no know; very bad times; no work, no money; no money when work." Among the American, Irish, and German women the interest is keen. The young women feel very strongly that the men should hold out until they gain their point. One young mother holding a three-months-old baby in her lap—a woman perhaps seventeen, whose white, emaciated face told of lack of nourishment and physical weakness—seemed a giant in strength for a moment as she said, with flashing eyes, "I told my husband this morning that I was willing to go hungry with him until he got his dues. I nurse

<sup>1</sup> Mrs. L. W. Betts, who is well known as a special student of the domestic side of labor problems, was commissioned by The Outlook to visit the region of the coal strike in Pennsylvania, and to obtain and give to our readers an account of the effect of the strike on the homes of the strikers, and the views of the women involved in it. This article is her report of the results of this visit.—THE EDITORS.

the baby ; he will not starve. My father worked here for thirty years. What has he got for thirty years' work? Not even enough to bury him! No, not one stroke shall my husband do until the operators agree to do the right thing. He'll not live the life my father has lived." The women having a number of young children suffer so because of the possibilities for those children that their attitude of mind changes from one minute to the next. One man expressed the attitude of the women in saying that when he went for a pail of water his wife felt one way, and when he got back she had changed her mind. To the writer it even seemed that the expression of feeling depended on whether the woman was talking confidentially to one, or whether she was talking to many. They were much braver when talking in groups; evidently trying to keep each other's courage up, or else afraid of being quoted to the men as opposed to the strike. The look of despair and horror in the eyes of many of the women cannot be forgotten. It was the same story from many of the mothers. "What am I to do? Not one of these children will eat bread with nothing on it. Their father does not stay home; he cannot stand it. He don't say anything, but I know. He loves that little one to death." Usually it was the youngest to which the mother pointed. A few of the women are defiant, and openly declare that the men ought to go to work; that the smallest wages are preferable to the suffering and possibilities of the future. Always it was, "If they do not go to work, the children will be hungry."

Tragedy and comedy elbow each other on every side. A baby of sixteen months was dying in a tumble-down house belonging to one of the corporations. Deaths and funerals, we have long since discovered, are often the chief excitements in the lives of the extremely poor. The neighbors crowded the room while the little mite was breathing its life away. The mother and her friends discussed the strike; what had been done; what should have been done. A shadow was cast, and in the doorway stood a little old woman whose wrinkled face reminded one of lightly tanned leather. A quilted hood was tied under her chin. Her dress of calico had at one time been a deep blue,

but was now a soft, beautiful blue of many shades, spotlessly clean. Part of a red cotton table-cover served as an apron. The fire of youth burned in her eyes. She was laboring under suppressed excitement. "God bless you!" was her greeting. She asked, in a tone wholly indifferent, "How is she this morning?" and then announced that the strike had been settled. The other women listened to the announcement incredulously, and then asked, "Have the operators won?" "No," was the response, in an excited tone. "The men get their ten per cent., and powder is reduced." "Is it the notice beyant at the office?" The old woman nodded her head vigorously. "The men will never look at that offer," said the mother of the baby. The flash that went from face to face showed that she expressed what they all believed. The old woman looked from one to another questioningly. "Well, in God's name, what will become of us?" she asked. No one answered. For the moment the full tragedy of the strike was felt in that little, overcrowded room. Every woman there faced hunger and cold. For herself she could bear it, but there were the children. For some minutes no one spoke. "My man did not go out with the strikers," said the old woman, in answer to a question. "He has worked here in these mines for thirty years. I have nothing; no kith nor kin to help us. He worked for a week after the strike. He is an old man—so old I thought no one would hurt him. Friday afternoon I went down to the strippings to pick up some coal. When I passed some of the men, I heard what they said. I made up my mind that Billy should not work another day. When he came home, I never opened my lips. We had a bite of supper; none of us is livin' high now. We went to bed. When Billy was fast asleep, I crawled out and took every stitch of his mining clothes and put them in the tub. I had it ready full of water. When Billy got up, not a stitch did he have to put on but his Sunday clothes. He was mad, now, I tell you. I said to him, 'Billy, you are all I got on God's earth. I can go hungry wid yer, but I cannot have yer hurted.'" The story was repeated in the presence of Billy the next morning. His eyes were fastened on Ann with loving pride. When it was finished, he turned to the listener

with a gleam of fun in his eyes, saying, "That's the time she got ahead of me;" and then, with an emphatic nod, "Sure, she always does!" which brought a merry peal of laughter from Ann.

The question of household expenses and the purchasing power of the men's wages was discussed with several groups of miners' wives, with the usual result—absolute contradiction as to the purchasing power of one dollar. Again was the conviction forced on the writer that the purchasing power of a man's wages everywhere depends wholly upon the intelligence and character of his wife. Take the group of miners' wives in the house of the sick baby. They were fairly typical as to income, number in family, and condition of health. The husband of the hostess was working on the steam-pumps; therefore not on strike. The pump-men, engineers, and stable-men were excepted by the strikers. In this family were five children. The husband's mother was supported by her son in a small house near by. She was the only member of the family insured by the weekly insurance plan. The wages of this man were \$55 per month; his rent, \$2.85 per month; he paid \$4.13 for a ton and a half of coal. A black alpaca dress was the best gown of the wife, purchased five years ago. Her hat was doubtless of the same age. She was neatly dressed in a calico wrapper, bought ready-made, and evidently had several. All the children were barefooted, and wore but one garment—a dress clean and whole.

The corporation owning this mine does not maintain a company store, so that the commodities can be bought in the open market, except tools, oil, and powder. The wife preferred buying at a company store connected with another near-by mining company. There arose a warm discussion as to whether the so-called "cash stores" sold goods more cheaply than the company stores. The discussion did not really give any light. Later a visit was paid to this store, and goods were purchased to verify the prices quoted by the several women. The best creamery butter, which the hostess of the day said she always bought, cost 31 cents per pound. Good butter could be bought at the same store for 28 cents per pound. Beefsteak, upper round, Chicago beef, was 16 cents a

pound; potatoes, 70 cents a bushel; salt pork, 10 cents a pound; sugar, 7 cents; bread—a fair-sized loaf of good quality—7 cents. The cheapest tea procurable was 60 cents per pound. Cheese was 18 cents; a firm, solid head of cabbage, 4 cents. There came to mind, as these women were talking, a truck-driver's family in New York, numbering four, with a mother and a tired brother who had to be helped constantly. This truckman's wages are \$56 per month. He pays \$13 per month rent; for years not less than \$4.75 a ton for coal. His wife has a new hat at least once a year. She belongs to a woman's club where the dues are ten cents a week. The father belongs to an organization having dues of fifty cents per month. They give weekly to the support of the church of which the wife is a member. The miner's family live on the credit system; the truckman's family pay cash.

Each miner's wife, no matter what her feelings may be on other points relating to the strike, believes that the bi-monthly payments should be insisted upon. The women declare that the men's wages could be used to better advantage if paid twice a month. They believe that this would enable them to have a cash balance and that they would buy more economically; or, as one woman expressed it, "Money in the pocketbook makes us more stingy."

It was impossible to verify the statement that the men were compelled to buy at the company stores when the company maintained a store. The writer was led to believe that the lack of cash forced the purchasing of goods where the credit was sure. One woman, in reply to the question, "Is it true that the men are compelled to buy their tools of the company?" said, "Well, I don't know." She waited a minute and continued, "I never heard of a man who tried to do anything else." The stock in the company stores was the most positive evidence that when the miners had money they must live well. The same proprietary goods found in any first-class store were on the shelves. The ready-made clothing and the dress goods were of inferior quality, and for the quality were far from cheap. No selection, apparently, had been made. They were goods the greater portion of which would have been considered unsalable elsewhere. This statement holds good in regard to



all house-furnishing goods. In one of the best of the mining villages having a resident proprietor, the shades at the windows were simply hideous, showing that large lots were bought by the company buyer, leaving no range of choice to the individual buyer.

An hour or more was spent in a house in the center of one of the mining villages where houses, streets, and surroundings were in a deplorable condition. Neither the proprietor of this mine nor any of his family has entered it, to the knowledge of the people, for two years. There were pointed out several men at about middle life whose wages for months last year did not exceed \$14 per month. In talking with one of these men afterward, a thoughtful and quiet man, he said, in answer to the question, "What will you do if the stores are not giving credit and you have no money?" "Well, it's as well to die walking round as working. I can help my wife when at home." He was carrying a crying baby.

When the strike was declared, the "cash stores" refused credit, and the company store posted notices, "Goods sold for cash only." The outside storekeepers say, in defense, that they gave credit during the last strike, and that the men, when work was resumed, traded where no account stood against them. They never attempted to pay the old bills. The company stores limit credit to the amount of a man's earnings, which are recorded day by day.

The conditions in the several mining districts vary greatly. Those communities in which the proprietors have homes for even a portion of the year are far better housed and live under far better sanitary conditions than the communities administered wholly in the interests of an estate or corporation. The rents are higher, ranging from \$4.50 to \$8 per month, with a general average of \$6. The houses are fenced in, leaving comfortable lots wholly under the control of the tenant. The streets are well cared for, trees shading many of them, and the sanitary conditions are good. In most of these hamlets or villages there is usually an abundant water supply. Of course this year the water supply is far below the normal. The women look younger, and walk as if they had an object in view and

something to attain. At one of these mining villages, built along a long street, a small club-house for men is maintained at either end of the street. These club-houses are well patronized, and have been open three years. Nothing in the way of education or recreation was found anywhere for the women.

The corporation villages are generally in a sad and perilous state of neglect. The houses seem to be falling to pieces; doors and windows are loose, floors uneven, and roofs rarely watertight. The rentals are low, three dollars or less being a frequent rental. No repairs, apparently, are made, except those by the tenant. The houses are unplastered, the open beams showing overhead. These in most cases were whitewashed, while the wooden sides were papered, as often for warmth as for beauty. In a number of instances the walls were papered with newspapers put on upside down and at any angle to cover the space. The effect was maddening. At the present time, in spite of the uncertainty of the strike problems, many of the men were making repairs and getting ready for cold weather. The foreign miners do not expend any money or time on their houses. They build over every available inch of ground under their control sheds for goats, hens, pigeon-cotes; and one falls over the dogs of every breed, who look as neglected and hopeless as the women. When one is not attempting to avoid a dog, he is trying to escape a goat—which here does not even have the luscious "tin can" to feed upon. One wonders what would become of the goats if it were not for the woods, which save the region from utter desolation, and in which there is a luxuriant growth of sweet-fern. When the foreign miner arrives, he asks for the privilege of putting up a shed on company land. The privilege given, he builds his shed, and in a few months his large family arrive, and are housed in it without any enlargement of space. How they live is a mystery. The American-born miner makes every effort to house his family comfortably. When the foreign miner is in the minority, he imitates the others; his children approach our civilization more quickly. But always, under the best conditions, in such communities passive race antagonisms exist.

The employment of little boys in the

mines is deplorable. Boys still young enough and small enough to coddle in one's lap, but with faces from which every trace of childhood is gone, were met everywhere, bearing the marks of their daily toil. They smoke and swear. Toddlers use language that makes one stand still, it seems so unnatural. The mothers, in answer to the question whether the boys were put to work in the mines because their wages are needed, reply almost invariably, "Yes; the wages of my husband, after expenses for tools, oil, powder, and labor are paid, will not provide for the family." Sometimes the answer is: "He will not go to school, so it's best to have him at the breaker, for his wages make it possible for me to have more money at the end of the month. His wages help us to live better."

The wages for women are very low in this region—due, probably, to the standards of living. Thirty-five cents a day was spoken of as good wages for women. A silk-factory in the neighboring town (which the hands reached by the railroad) paid thirty-five cents a day and railroad fare—the equivalent of fifty cents a day. One girl worked last week four days in a shirt-factory, and earned *twenty-two* cents! Two sisters who worked in the silk-factory were referred to as good workers and very successful. Their combined wages for two weeks were \$10.

It would not be fair to close this glancing description of life in the communities now affected by the strike without reference to the mortality among young children. It took but a short time to accustom one to expect, in answer to the question, "How many children have you?" to hear, "I

have had nine and lost five;" "I have had seven and lost four;" "I have had ten and lost six;" or, "Three and lost one." The second awful fact is the apathy with which this mortality is stated. At the present it is pathetic to hear these mothers say, "Well, they won't be hungry and cold this winter, thank God!" The life here is made bearable because the people know no other. In response to a comment on the condition of one small community, a disgrace to civilization, under the control of one corporation, a sweet, blue-eyed woman who had scarcely spoken said: "To people brought up fine it must seem bad, but it's all we know. You see, I was born in this house; my father, mother, and two brothers died here. I was married here, and buried my five children from this house. I know no other life. I am used to it. If the men win, and don't have to pay so much for powder, and get treated fair at the breakers, and we are paid every two weeks, we'll do well; but they ought to have struck last spring." The other women nod their heads. This woman's sentiments fairly represent the social and economic attitude of miners' wives who speak English. Other workmen's wives in the region are roused. Many workmen who are not miners have been thrown out of employment. Clerks are being discharged from the stores and a general paralysis for the time has settled down upon the community. Among the wives of workmen other than miners, the sentiment is one of sympathy; yet the miners and their wives are always referred to as being of a lower social grade. In intelligence and housewifely arts no perceptible difference was discovered.

## II.—The Wages of Miners

### A Letter from Messrs. A. Pardee & Co.

*To the Editors of The Outlook:*

We have noticed your "strike" article in your issue of September 29, 1900, and we wish to offer some points which are not in accord with your staff correspondent's presentation of the anthracite coal strike.

The pay check you offer, showing a statement of account with a miner in

our employ in November, 1897, is perhaps a true copy; grant that it is, for we have some who earn no more than that, as there are those who drink and lose time, while others are lazy and unskilled. On the other hand, we also have many who earn much more, and we offer you for publication the pay check of two men who worked at the same mine, and in the

same vein, and during the same month of the year 1897. In the one you will notice that the miner earned \$2.32 per day and the other \$3.26 per day. The mine worked during that month twenty-three days and six hours. These contract miners go and come as they please, starting work from 6 to 7 and stopping from 10 A.M. until 5 P.M. A case in point: A certain man named Renaud earns \$3 per day in the mines, and teaches French in the afternoons, earning \$2 additional per day. This man, you see, cannot work long hours in the mines, neither can his work be especially fatiguing there. That this is an exceptional case so far as teaching goes is true, but it is not so far as earnings in the mines go.

The item "powder" on the pay check is part of a contract and was made over twenty-five years ago, when the price was agreed on as to what was a fair one for cutting a car of coal between operator and miner. Every operator is willing to change it, provided there is a corresponding change in the car price; but what the men have asked for is a reduction in the price of powder and an increase in the car price.

The item of "smithing" on the statement is a charge made only when a miner's tool is rusted or extraordinary repairs made, no charge being made for sharpening *per se*, which is done, daily, free. The item "labor" is either a partner's share or amount paid a laborer by the contractor. "Rent," with a garden and water, runs from \$2.50 to \$5 per month. "Coal" is furnished either at cost or in some places for \$1 per month plus the cost of hauling. "Merchandise" means his store purchases, and no man in our employ is ever compelled to deal with us; on the contrary, we try to beat our competitors in price. We are in the city of Hazleton, and have large cash sales. "Board" is a collection made through the office without charge for families who have boarders who work for us. "Doctor" is a collection made from those who wish it, and turned over to the doctor without deduction.

A. Pardee & Co. have been in the business of mining coal for sixty years, and the town or city of Hazleton has grown in that time from a hamlet of two or three houses to a city of twenty thousand people,

counting the small villages connected with it.

There are three banks here, with over four million dollars deposits, made up of the savings of miners and shopkeepers who line the streets of Hazleton with their stores, and whose very presence is a refutation of the statement that miners are compelled to deal at company stores and earn low wages, for until the last two or three years Hazleton stores were entirely dependent for their prosperity on the mines and railroads that carry the coal to market, and therefore had their workmen as their only patrons.

The crying evil in the situation is not the daily wages paid miners and laborers, but the few days worked in the year; and unless this is corrected, the anthracite region will be depopulated or great and continuous suffering will result, and has resulted. We know it is not a question of daily wages, because men who go from here to the bituminous mines come back when we work full time, and from the few mines that work full time the men do not go away.

We wish your correspondent's views on the cost of mining were borne out by the facts.

Yours respectfully,  
A. PARDEE & CO.

Hazleton, Pa.

No..... Hazleton, Pa., Nov. 30, 1897.

Kolland, John.

IN ACCOUNT WITH A. PARDEE & CO.

By Balance:

" 102 Cars at \$1.08 C. R.....	\$110 16
	<hr/> \$110 16

To Balance:

" Powder.....	\$16 50
" Cutting Timber.....	.....
" Smithing.....	38
" Labor.....	38 25
" Rent.....	4 50
" Coal.....	.....
" Merchandise.....	6 97
" Board.....	.....
" Doctor.....	50

67 10

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\$43 06

State of Pennsylvania, }  
County of Luzerne. }

I hereby certify that the above statement is a correct copy of the account of John Kolland for November, 1897, as it appears on the pay-roll of A. Pardee & Co.

C. BACHMAN, Clerk.

Sworn to and subscribed before me this 1st day of October, A.D. 1900.

JOHN A. BARTON, Notary Public.

No.....

Hazleton, Pa., Nov. 30, 1897.

*Geddo, John.*

IN ACCOUNT WITH A. PARDEE &amp; CO.

*By Balance:*

" 188 Cars at \$ .88 C. R.....	\$165 44
" 48 Yards, \$3.06.....	146 88
" 2-6 Weeks, \$11.89.....	3 96
	<u>\$316 28</u>

*To Balance:*

" Powder.....	.....
" Cutting Timber.....	\$8 40
" Smithing.....	1 14
" Labor { Partner }.....	77 01
" Labor { Laborers }.....	152 72
" Rent.....	4 50
" Coal.....	.....
" Merchandise.....	8 75
" Board.....	.....
" Doctor.....	.....
	<u>252 52</u>
	<u>\$63 76</u>

State of Pennsylvania, }  
County of Luzerne.

I hereby certify that the above statement is a correct copy of John Geddo's account for November, 1897, as it appears on the pay-roll of A. Pardee & Co.

C. BACHMAN, Clerk.

Sworn to and subscribed before me this first day of October, A.D., 1900.

JOHN A. BARTON, Notary Public.

[Our staff correspondent does not question the accuracy of these pay slips. When a contracting miner employs several laborers and gets a full month's work, high earnings result. The pay slip published in our staff correspondent's letter was selected because typical of the earnings of ordinary men in ordinary months. Among the slips shown to him by the miners were cases just as extreme as those exhibited by the operators, but extreme in the other direction. One of these we subjoin as an illustration of the wages received by a good miner in a bad month:

No.....

Hazleton, Pa., Jan. 31, 1898.

M—

IN ACCOUNT WITH A. PARDEE &amp; CO.

*By Balance:*

" 6 Cars at \$1.18 C. R.....	\$ 7 08
	<u>\$ 7 08</u>

*To Balance:*

" Powder.....	\$ 2 75
" Rent.....	4 50
" Merchandise.....	11 64
	<u>\$18 89</u>
	<u>(Minus) \$11 81</u>

Such cases, however, when put into the foreground by either side, simply misrepresent the general situation. In the slip published by our staff correspondent the net wages received by the miner were \$37.50. Such wages are above those received by most employees in the anthracite mines, and approximately those generally received by the more skilled men who are classed as "miners." Direct evidence upon this matter is to be found in the returns made for the Aldrich Report of 1893 by the firms of A. Pardee & Co., of Hazleton, and Coxe Brothers, of Drifton. These gave the wages of "miners" directly in the employ of the companies—instead of working on contract—from 1840 till 1891. The weekly wages of these men ran as follows:

1840.....	\$7 20	1870.....	\$15 97
1850.....	6 96	1880.....	11 15
1860.....	6 96	1890.....	11 47

Inasmuch as few miners during the present decade have averaged three weeks work per month, it is clear that \$37.50 was rather an overestimate than an underestimate of the ordinary monthly earnings of "miners."

With regard to average earnings of all employees in the mines, our staff correspondent wishes to correct an arithmetical error which appeared in his letter. The average amount of coal produced per employee in the year 1899 was 385 tons, instead of 315 tons as stated. The average wages paid were, therefore, slightly in excess of \$300 per year. This estimate, we find, agrees closely with that furnished by the Federal census, which for three decades has published the wages paid to mine employees in Pennsylvania. The average yearly wages, according to the Federal reports, have been as follows:

1870.....	\$478 in currency, or \$382 in gold.
1880.....	\$321 "
1890.....	\$316 "

According to all official estimates, therefore, the ordinary wages of ordinary employees in the anthracite mines are less than \$27 per month.—THE EDITORS.]

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Actor's Child (The).** By Henrietta Payne-Westbrook, M.D. Illustrated. Peter Eckler, New York. 5x8 in. 236 pages. \$1.

**Alps from End to End (The).** By Sir William Martin Conway. Illustrated by A. D. McCormick. With a Chapter by the Rev. W. A. B. Coolidge. The J. B. Lippincott Co., Philadelphia. 5½x8½ in. 300 pages. \$2.

A new and acceptable, although, we judge, somewhat condensed, edition of one of the most inspiring books of mountaineering ever written. If we remember rightly, it was in 1894 that the author conceived and carried out the idea of a series of ascents and descents to form a continuous journey through all the great Swiss ranges. This he did in four months, traveling a thousand miles and climbing fifty peaks and passes. The record is interesting, more especially to the mountain-climber than to the tourist, but it so abounds in high spirits and love of the beautiful that every one may read it with pleasure. There are fifty or more pictures. The present edition should, but does not, state the year of this tour.

**America's Economic Supremacy.** By Brooks Adams. The Macmillan Co., New York. 5x7½ in. 222 pages. \$1.25.

This volume is composed of a series of essays published in 1898, 1899, and 1900 in American periodicals. Its object is to develop the idea that "the seat of wealth and power is migrating westward, and may even now have entered America," and that America must prepare to meet the inevitable changes in her own National life which must ensue. Leaving the discussion of this theory to the future, it must suffice here to say that the author puts his thoughts with clearness, that they are soberly thought out, and that his volume is therefore an important contribution to the history of our immediate times.

**Among the Himalayas.** By Major L. A. Waddell, LL.D., F.L.S. Illustrated by A. D. McCormick. The J. B. Lippincott Co., Philadelphia. 5½x8½ in. 452 pages.

Fairly well written and rarely well illustrated. The author is an army officer more interested in mountain-climbing than in people, but by no means devoid of interest in the latter. He is an ardent expansionist, and sets forth in the strongest possible light the commercial and military advantages to be derived from the extension of an English protectorate over Tibet.

**As It Was in the Beginning.** By Edward Cridge, D.D. The Fleming H. Revell Co., New York. 4½x7½ in. 121 pages. 75c.

The intent of the writer is good; further commendation we cannot give.

**Beginnings of English Literature (The).** By Charlton M. Lewis. Ginn & Co., Boston. 4½x7½ in. 193 pages.

**Beginner's Book in Latin (A).** By Hiram Tuell, A.M., and Harold North Fowler, Ph.D. (The Students' Series of Latin Classics.) Benjamin H. Sanborn & Co., Boston. 5x7 in. 288 pages. \$1.

**Berger's French Method (1900).** By François Berger. Published by the Author, New York. 4½x6½ in. 190 pages. 75c.

**Breaker of Laws (A).** By W. Pett Ridge. The Macmillan Co., New York. 5x7½ in. 311 pages. \$1.50.

Like Arthur Morrison, Mr. Ridge knows the lower strata of London thoroughly. If his literary cut is less delicate than Mr. Morrison's, his sense of humor is stronger and his constructive ability greater. In the present story (which is clearly an advance on Mr. Ridge's earlier work) the people dwell in the borderland between crime and pauperism. The chief character is at times a burglar, at times an honest workman. His professional pride in his burglar's skill, the spirit of adventure which makes crime fascinating in his eyes, and a love of easily gained spending-money, contend in him with a genuine love for the wife who believes him honest. The struggle is brought out vividly and with psychological acuteness. As a story the book has at times a Dickens-like quality. It has spirit and incident and humor in abundance; and the ending has also pathos, effective because restrained in expression and sincere in sentiment.

**Charming Renée.** By Arabella Kenealy Harper & Bros., New York. 5x7½ in. 333 pages. \$1.50.

"Charming Renée" seems a rather spiritless young woman when facing the extraordinary attacks of her impossible sister-in-law, and the romance might have been more aptly named. The environment surrounding Renée after her marriage is both unusual and improbable, but the unfolding of love and of the heroine's conquest is well done. All of the characters, but especially the minor characters, are drawn with no little cleverness and with considerable sense of humor. The work is a sprightly novel of contemporary English life, and many a caustic comment on that life is expressed with feminine incisiveness.

**Cithara Mea.** By Rev. P. A. Sheehan. Marlier, Callanan & Co., Boston. 4½x7 in. 246 pages. \$1.25.

These verses have quality and distinction. They are in scope and aim not only helpful towards realizing the higher life, but the author's consummate manner strengthens his appeal in such poems as "A Matin Song," "The Soul Bell," and "The Magician Death."

**Collected Poems.** By Arthur Peterson, U.S.N. Henry T. Coates & Co., Philadelphia. 5½x8 in. 259 pages.

Interesting not so much for their worth as

pure poetry as for their excellence in description of unfamiliar scenes in Japan, Egypt, and elsewhere.

**Complete Poetical Works of Robert Burns (The).** Thomas Y. Crowell & Co., New York. 2 vols.  $5\frac{1}{2} \times 8\frac{1}{2}$  in. Per set, \$4.

This two-volume set is believed to be the "completest" edition of Burns yet published, since it contains several poems recently discovered. The volumes are well printed. We are glad to note that there are indexes both to the titles of the poems and to the first lines. There is also a full glossary and a biographical sketch of Burns.

**Complete Works of Geoffrey Chaucer (The).** Introduction by Thomas R. Lounsbury. Thomas Y. Crowell & Co., New York. 2 vols.  $5\frac{1}{2} \times 8\frac{1}{2}$  in. Per set, \$4.

This two-volume edition appears appropriately enough in a year which is the six hundredth anniversary of Chaucer's death. The text is Skeat's, and the long and extremely informative introduction is from that well-known Chaucerian, Professor Lounsbury, of Yale. Of course the text is supplemented by a full glossary of archaic and obsolete words.

**Cricket.** By T. C. Collings and Others. (The Sports Library.) Illustrated. Cassell & Co., New York.  $4\frac{1}{4} \times 7\frac{1}{2}$  in. 176 pages. 75c.

**Critical Historical Essays.** By Thomas Babington Macaulay. (In Five Vols.) Vol. I. The Macmillan Co., New York. (The Temple Classics. Edited by Israel Gollancz, M.A.)  $4 \times 6$  in. 396 pages. 50c.

**Elements of Rhetoric and English Composition.** (Second High School Course.) By G. R. Carpenter. The Macmillan Co., New York.  $5 \times 7\frac{1}{2}$  in. 140 pages. 50c.

**English Humourists of the Eighteenth Century.** By W. M. Thackeray. Edited by William Lyon Phelps, A.M., Ph.D. Henry Holt & Co., New York.  $4\frac{1}{2} \times 6\frac{3}{4}$  in. 360 pages. 80c.

Professor Phelps, of Yale, has edited this characteristic work of Thackeray, prefaced it with an introduction, and added critical and explanatory notes.

**Expansion.** By Josiah Strong. The Baker & Taylor Co., New York.  $5 \times 7\frac{1}{2}$  in. 310 pages. \$1.

Dr. Strong makes a clear statement of the changed world-conditions which render our former policy of isolation no longer practicable. The fact that our arable public lands are exhausted, and that our production of manufactured articles exceeds our home demand, indicates the need of wider fields for our commerce and our investment. A new world-life is developing on account of the interdependence of the nations and their industrial relations. The opening of the Isthmian canal will bring the West and East together as never before; it will reduce the size of the earth at the equator by one-third. As the Pacific Ocean will become in the future the center of activity, our hold on the West and East Indies is of far-reaching importance. The Anglo-Saxon race cannot refuse to take its place in the closer world-relationship which is to come, and must seek guidance in the world-conscience, which, slowly developing from the national conscience, shows that there is a higher end to be sought than national interests, namely, world interests.

**Fairies and Folk of Ireland.** By William Henry Frost. Illustrated. Charles Scribner's Sons, New York.  $5 \times 7\frac{1}{2}$  in. 290 pages. \$1.50.

The O'Briens and the Sullivans leave Ireland for the States, and the fairies follow them. And the O'Briens live in a tall tenement, with a bit of food left on the window-sill after each meal for the "Good People," according to the good old custom, and the fairies live in Central Park, and dance on the green on May Day eve, while Naggeneen plays on his fiddle.

**Fate the Fiddler.** By Herbert C. MacIlwaine. The J. B. Lippincott Co., Philadelphia.  $5 \times 7\frac{1}{2}$  in. 365 pages.

Profane, slangy, and generally "yellow." Australian squatter life and newspaper work are the chief themes.

**Friends in Exile.** By Lloyd Bryce. (Third Edition.) Harper & Bros., New York.  $5 \times 7\frac{1}{2}$  in. 270 pages. \$1.25.

**Georgian Bungalow (A).** By Frances Courtnay Baylor. Houghton, Mifflin & Co., Boston. 121 pages. \$1.

A capital story for older children, descriptive of the life of an English family on a Southern estate on one of the sea islands, where there is ample and varied out-of-door life for children. The landscape, the house, the garden, are delightfully sketched; the atmosphere of the Old South is skillfully diffused, and there is plenty of incident. A storm by land and another storm by sea end in an old-fashioned shipwreck.

**Girl and the Governor (The).** By Charles Warren. Illustrated. Charles Scribner's Sons, New York.  $5 \times 7\frac{1}{2}$  in. 407 pages. \$1.50.

The author of these stories acted for a time as the private secretary of Governor Russell, of Massachusetts, and learned at first hand the methods of administration described in the volume. Several of the stories turn on political events and have to do with public personages; among these are "The Amalgamated Bill," "A Daughter of the State," "The Girl and the Boss," which have attracted attention as they have appeared in the magazines. The stories are told with a good deal of freshness and vigor, and have a touch of novelty; nothing quite like them has appeared before in recent fiction. The volume is likely to be one of the most entertaining of the season.

**Girl Without Ambition (The).** By Isabel Stuart Robson. Cassell & Co., New York.  $5 \times 7\frac{1}{2}$  in. 267 pages. \$1.25.

Who yet proves to have one of the highest of ambitions.

**Heath's Home and School Classics.** Jackanapes. By Mrs. Ewing. The Tempest. Edited by Sarah Willard Hiestand. Chapters on Animals. By Philip Gilbert Hamerton. Edited by W. P. Trent. Goody Two Shoes. Edited by Charles Welsh. The Wonderful Chair. Edited by M. V. O'Shea. Illustrated. D. C. Heath & Co., Boston.  $5 \times 8$  in. Paper bound. 10c. and 15c. each.

Famous stories, sketches, and plays carefully edited and attractively printed in good, readable type, with numerous pen-and-ink illustrations.

**Heresy of Parson Medicott (The).** By Imogen Clark. Thomas Y. Crowell & Co., New York.  $5 \times 7\frac{1}{2}$  in. 26 pages. 35c.

**History of the Higher Criticism of the New Testament.** By Henry S. Nash. The Macmillan Co., New York.  $4\frac{1}{4} \times 7\frac{1}{2}$  in. 192 pages. 75c.

This is a book which many have long desired. It will clear up for the popular reader an unjustly suspected process. Criticism, indeed, is suggestive of negation, but should not be suspected as denying what it rather affirms. In the hands of Christian scholars it simply seeks to realize the principle of the Reformation by setting the Scriptures free from the bondage of tradition to speak the real thought of their writers. Professor Nash exhibits the history of Biblical study as part of a vaster history, and of a general movement of Christian experience, which has made criticism inevitable, but has not made it undevotional, or deprived it of that inspiration which the fathers found in the utterances of the Divine Spirit through human consciousness. It is a large subject, but is treated with a felicitous blending of brevity and clearness, not only as to criticism in general, but the merits of noted individual critics in particular.

**Home of Santa Claus (The).** By George A. Best. Illustrated by Arthur Ulyett. Cassell & Co., New York.  $7\frac{1}{2} \times 10$  in. 188 pages. \$1.

Santa Claus, the shyest of saints, who always hides behind his gifts, might not approve of the photographs of himself and his house; but any child would enjoy the wonderful doings in Toy Land, with its real, live toys.

**How to Make and How to Mend.** By an Amateur Mechanic. The Macmillan Co., New York.  $5 \times 7\frac{1}{2}$  in. 288 pages. \$1.25.

**Infidel (The).** By M. E. Braddon. Harper & Bros., New York.  $5 \times 7\frac{1}{2}$  in. 454 pages. \$1.50.

This seems to us the author's strongest novel and the one freest from sensationalism. It has also a distinct historical value, giving as it does a capital picture of English society in the lifetime of John Wesley, and of that great man himself.

**In the Days of Alfred the Great.** By Eva March Tappan. Ph.D. Illustrated. Lee & Shepard, Boston.  $5 \times 7\frac{1}{2}$  in. 296 pages.

From his boyhood to his last victory over the Northmen, no tale of an imaginary hero is more full of interest and adventure than the life of England's greatest king. The character and deeds of King Alfred are one of the noblest inheritances of the Anglo-Saxon race, and they should be familiar history to every child.

**Jewish Laws and Customs.** By A. Kingsley Glover. Illustrated. W. A. Hammond Wells, Minn.  $5 \times 7\frac{1}{2}$  in. 299 pages.

The peculiarities of Jewish people, especially as exhibited in literature, by Zangwill, for instance, in his story "Children of the Ghetto," are better appreciated if one knows the law on which all Jewish life is based. Mr. Glover, accordingly, has aimed, in this brief digest under thirty-five distinct titles, to exhibit for an illustrative use the law which regulates every detail of Jewish life and custom. It is based upon the codification of rabbinic laws made by Caro in the sixteenth century, and is an interesting book.

**Kindesliebe: A Romance of Fatherland.** By Henry Faulkner Darnell, D.D. Illustrated. MacCalla & Co., Philadelphia.  $7\frac{1}{2} \times 4\frac{1}{2}$  in. 188 pages. \$1.

**Landscape Painting in Water-Color.** By John MacWhirter, R.A. Illustrated. Cassell & Co., New York.  $6\frac{1}{2} \times 7\frac{1}{2}$  in. 63 pages. \$2.50.

This is a work of special value to students of water-color painting. Any advice and suggestions from an eminent artist would be heeded by his juniors; this should be doubly true when the author's words are accompanied by two dozen colored plates, admirable examples of Mr. MacWhirter's work.

**Lenore and I: A Love Story in Verse.** By James F. Sayer. The Eskdale Press, New York.  $7\frac{1}{4} \times 4\frac{1}{4}$  in. 59 pages.

**Making a Life.** By the Rev. Cortland Myers, D.D. Baker & Taylor Co., New York.  $5 \times 7\frac{1}{2}$  in. 326 pages. \$1.25.

In these twelve essays, which may have served as sermons, Dr. Myers exhibits the power of vivid thought and speech which has made his pulpit popular. These discourses on life are full of life themselves, and amply illustrated by the facts of many lives. They are so good that they should have been made better by taking care to efface blemishes which are more easily condoned in a speaker than in a writer. Such may be noted in an occasional lack of unity and logical coherence of ideas, an imperfect phrasing of the intended meaning, and now and then a crude or coarse expression, *e. g.*, "The Great Western, bounding safe through the gullets of the Hudson, threw her cable out on the capstan of New York." A man of Dr. Myers's gifts should not forego that "work with the file" which takes the roughnesses off of good work.

**Model Prayer (The).** By Gerard B. F. Hallock, D.D. Thomas Y. Crowell & Co., New York.  $5 \times 7\frac{1}{4}$  in. 36 pages. 35c.

**Monitor and the Navy Under Steam (The).** By Frank M. Bennett (Lieut. U. S. Navy). Illustrated. Houghton, Mifflin & Co., Boston.  $5 \times 7\frac{1}{2}$  in. 369 pages. \$1.50.

The increasing number of those interested in naval construction will find this a valuable volume for reference, not only for facts concerning the Monitor and war-vessels of her type, but also for facts illustrating the origin and progress of steam navigation, concerning the evolution of the battle-ship, and concerning the part played by our navy in the Civil and Spanish wars.

**Parables for Our Times.** By Wolcott Calkins, D.D. Thomas Whittaker, New York.  $4 \times 6\frac{1}{4}$  in. 160 pages. 50c.

We have seen no better book in this series than the present. Dr. Calkins selects, as bearing on modern social problems, five of Jesus' parables, viz., the Pearl, the Talents, the Unjust Steward, the Good Samaritan, the Tares, and gives them a striking sociological exposition. He writes for the practical man, the man of business. He writes out of personal acquaintance with business methods. Not preachers or university professors, but business men, he declares the indispensable leaders in the exemplification of a truly social Christianity, and makes his stirring appeals to them. Dr. Calkins has shown his best quality as an original thinker and incisive speaker in this little book. In speaking, however, of the Golden Rule as "a tolerable and useful selfishness," we think he intended a different thing from selfishness; that is, self-love.

**Paul Jones: Founder of the American Navy.**

By Augustus C. Buell. Charles Scribner's Sons, New York. 5x7½ in. 2 vols. 328 and 373 pages. \$3.

Mr. Buell has written a capital biography of a notably entertaining character. Paul Jones was something of an adventurer, despite his high place in our naval history, and he had remarkable political foresight; for instance, his words written in the eighteenth century stand apter than ever to-day: "The true destiny of France lies in the direction of northern Africa. That great fact is clearly perceived by even so mediocre a person as myself. The laws of geography dictate that the whole North African coast, from the Pillars of Hercules to the sands of Suez, must sooner or later fall under the beneficent sway of France." Mr. Buell thus gives us a truer picture of the man than the somewhat distorted view hitherto had. Nevertheless, Jones's title to fame remains in his conception of what a navy should be and do, and in his consequent service.

**Petersburg Tales.** By Olive Garnett. Houghton, Mifflin & Co., Boston. 5x7½ in. 316 pages. \$1.50.

Four short stories of life in St. Petersburg, or studies of Russian character, very well told, though with some prolixity and occasional obscurity of style. Miss Garnett succeeds in making her readers feel the peculiar quality of the Russian temperament, and she also makes them feel the intangible but very real sense of oppression which rests upon intellectual and thinking Russia.

**Photo-Miniature (The): Street Photography. Intensification and Reduction. Bromide Printing and Enlarging. The Carbon Process. Chemical Notions for Photographers.** Illustrated. Tennant & Ward, 289 Fourth Avenue, New York. 5x8 in. 25c. each.

Another series of these beautifully printed and illustrated manuals on photography has come to our desk. These numbers of the "Photo-Miniature" show, if possible, improvement in both literary treatment and mechanical execution over the high standard set by earlier issues.

**Pictures of the Old French Court.** By Catherine Bearn. Illustrated. E. P. Dutton & Co., New York. 5¼x8 in. \$3.

In a previous volume the author gave an account of court and social conditions in France during the first half of the fourteenth century. Her present volume treats of the latter half of that century, and of the fifteenth century, namely, of the reigns of Charles V., VI., and VII., of Louis XI., Charles VIII., and Louis XII. During these reigns there were three notable queens, and the work is chiefly concerned with an interesting recital of the story of their lives.

**Public Worship.** By T. Harwood Pattison. The American Baptist Publication Society, Philadelphia. 5x7¼ in. 271 pages. \$1.25.

The great merit of this book, which Dr. Pattison has designed to be complementary to his recent book on "The Making of a Sermon," is that it effectively contributes toward a desirable enrichment of the services of worship in the non-liturgical churches both in form and in spirit, with a special emphasis on the spirit of worship. It is written not for ministers

only, but for the congregation also, and those ministers who are seeking to realize a higher ideal of public worship would do well to get it read by those on whom they depend for co-operation. All parts of the service receive due consideration, but especial emphasis is put upon public prayer and the service of song. The Sunday evening service and the prayer-meeting receive each a chapter; also the baptismal service and the communion service—the latter two as observed in Baptist churches. It has often been noted as a curious fact that those churches in which a congregational polity prevails have had a less congregational order of worship than those of an episcopal type. This inconsistency is gradually disappearing, and Dr. Pattison expedites its removal. Instructive personal illustrations, enlivening allusions, and humorous quotations attract the reader to a subject intrinsically interesting and treated with signal ability.

**Real David Harum (The).** By Arthur T. Vance. Illustrated. The Baker & Taylor Co., New York. 5x7¼ in. 123 pages. 75c.

The attempt to fasten a fictitious portraiture upon a real person is usually to be deprecated. Those who enjoy bluff, big-hearted, sharp-witted "David Harum" do not care a picayune whether Mr. Westcott did or did not derive some of his traits from David Hannum. Probably he did; perhaps he drew some from other men; we hope he invented some "out of his own head."

**Red Jacket, the Last of the Senecas.** By Colonel H. R. Gordon. Illustrated. E. P. Dutton & Co., New York. 5¼x8¼ in. 347 pages. \$1.50.

An exciting story of scouts and Indians in the expedition sent against the Six Nations in the year 1779.

**Riverside Aldine Classics.** Five Vols.: "Evangeline," "Longfellow," "Snowbound," etc., Whittier; "One-Hoss Shay," etc., Holmes; "Sir Launfal," etc., Lowell; "Legends of Province House," etc., Hawthorne. Houghton, Mifflin & Co., Boston. 4¼x6¼ in. 50c. each vol.

The Riverside Aldine Classics, of which five volumes have been issued, are admirable examples of rich material at the disposition of the Riverside Press and of the excellent taste in book-making which presides over that establishment. These volumes represent the most characteristic American literature; if selections from Poe and Emerson were added, it would not be easy to put the soul of American literature within narrower compass. The books are tastefully bound in blue, are of a convenient size, and are admirably printed.

**Roman Art.** By Franz Wickhoff. Translated and Edited by Mrs. S. Arthur Strong, LL.D. Illustrated. The Macmillan Co., New York. 8¼x12¼ in. 198 pages. \$8.

Mrs. Strong, who has already edited Furtwängler's "Masterpieces of Greek Sculpture," now publishes her translation and edition of Wickhoff's great work on the principles of Roman Art and their application to early Christian painting. We reserve this valuable volume for later notice.

**St. Peter's Umbrella.** By Kálmán Mikszáth. Translated by B. W. Worswick. Illustrated. Harper & Bros., New York. 5x7¼ in. 290 pages. \$1.50. Jókai is not the only Hungarian novelist of



repute. Almost his equal as a story-teller is Mikszáth. The invention, odd humor, and romance of this tale are all quite unlike anything else, and hold the attention. It relates the strange adventures of a ragged red umbrella and a brass caldron, and the important events which grew out of their migrations and the popular myths about them.

**Salt-Box House (The).** By Jane De Forest Shelton. The Baker & Taylor Co., New York. 5x7½ in. 302 pages. \$1.50.

A much better book than its dedication or preface promises. Nearly every chapter puts graphically before the reader some interesting phase of the life of a well-to-do family in a Connecticut hill town a century ago. The family's life is followed for three generations, and although the author's touch is always affectionate, she does not disguise the fact that the family she describes, like most families of the same social station, had no sympathy with the war for colonial independence. The volume, however, has but little to do with the political life which occupies such a disproportionately large place in most histories. It deals with every-day concerns, work and play, school and church, love and marriage, sickness and death. It gains in human interest as it progresses, Miss Mary, the last mistress of the Salt-Box House, being a most attractive old maid.

**Self-Made Countess (A).** By John Strange Winter. The J. B. Lippincott Co., Philadelphia. 4½x7½ in. 317 pages.

**Sisters Three.** By Jessie Mansergh. (Mrs. G. De Horne Vaizey.) Cassell & Co., New York. 5x7½ in. 280 pages. \$1.25.

**Soft Side (The).** By Henry James. The Macmillan Co., New York. 5x7¼ in. 326 pages. \$1.50.

In this volume Mr. James has collected twelve characteristic examples of his more recent work—twelve studies in psychology, marked by the subtlety with which he creates his problems and then proceeds to solve them, or rather to elaborate them, for Mr. James rarely solves anything. The stories are packed with close observation, with keen analysis, and with that delicate skill which is always at the command of Mr. James. They are touched continually with the exquisite delicacy of style which at his best never fails him; but they are too subtle, too psychological, too analytical, for the purposes of fiction.

**Sportswoman in India (A).** By Isabel Savory. Illustrated. J. B. Lippincott Co., Philadelphia. 5½x8¼ in. 408 pages.

Exciting adventures in "pig-sticking," tiger-shooting, and black-bear hunting, experiences with snakes, a view of an elephant "khedder," travel incidents in Peshawur, through the Khyber Pass, in Kashmir and the Dekkan, and elsewhere—all this has added spice and thrill because the writer is a woman. The narrative is stirring and lively, and is made still more interesting by the many capital photographs.

**Stories from Dreamland.** By William H. Pott. Illustrated in Color. James Pott & Co., New York. 5x7½ in. 206 pages. \$1.25.

Mr. Pott has the gift of telling stories for young readers; the gift of invention, of sym-

pathetic approach to the child mind, and the easy and familiar style which the child understands. These stories are very simply told; they show inventiveness, and they are evidently the outgrowth of a genuine interest in children and acquaintance with them.

**Temperance Problem and Social Reform, The.** By Joseph Rowntree and Arthur Sherwell. (Seventh Edition. Revised and Enlarged.) Truslove, Hanson & Combs, New York. 5x8 in. 784 pages. \$2.

A new edition—the seventh—with additional chapters upon the workings of prohibition in Maine, New Hampshire, and Vermont, of local option in Massachusetts, Connecticut, and Canada, of high license in New York, and of the dispensary system in the Carolinas and South Dakota. The last-named chapter is perhaps the most valuable in the compilation.

**Texts for Sermons.** Compiled and Arranged by Henry M. Barron, B.A. Preface by Henry Scott Holland, M.A. The J. B. Lippincott Co., Philadelphia. 5x7½ in. 237 pages.

Such a collection is not open to the objections which lie against books of sermon outlines; it may be a good time-saver without detriment to self-reliance. Subjects suggested by texts are given with them, sometimes with striking felicity; e. g., 2 Kings xii, 16, "Peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley," suggests the theme "Spiritual Dangers." The inclusion of saints' days among the occasions for suitable discourses adapts the book to the widest range of ministerial use.

**Transfigured Life, The.** By Rev. J. H. Myers, Ph.D. Introduction by Albert Leonard, Ph.D. Eaton & Mains, New York. 4½x7 in. 135 pages.

The life thus characterized is exhibited as life dominated by the Spirit of Christ. An unwonted note in books of this kind is the author's presentiment that an inevitable change in the existing social order must come, either in this way of inward renewal of spirit in the Church, or in some external catastrophe. Earnestly but without extravagance, the question is pressed upon the Christian reader whether he really as well as nominally believes in the Holy Spirit. The book contains some of the Bible readings recently given at Syracuse University, Chautauqua, and various Conferences.

**Transition Period (The).** By G. Gregory Smith, M.A. Charles Scribner's Sons, New York. (Periods of European Literature. Edited by Professor Saintsbury.) 5x7½ in. 422 pages. \$1.50.

This latest addition to the studies of "Periods of European Literature," edited by Professor Saintsbury, is from the hand of Mr. G. G. Smith, a lecturer on English in the University of Edinburgh, and deals with European literature of the fifteenth century at the time when the dominant conceptions of the mediæval world were undergoing rapid transformation and the controlling ideas of modern art were slowly forming themselves. The volume will receive further notice.

**"Unto You Young Men."** By the Venerable William MacDonald Sinclair, D.D., Archdeacon of London. The J. B. Lippincott Co., Philadelphia. 4½x7 in. 258 pages.

In the thirteen chapters of this volume is embodied the substance of the author's dis-

courses to the undergraduates of Oxford, Cambridge, and Edinburgh, on fundamental points of religion and morality. They exhibit the spiritual insight, the intellectual force, and the

dignity of utterance which characterize the best representatives of the Anglican pulpit, and are as pertinent to college students in this country as in Great Britain.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

1. If miracles are not merely the fabrications of imagination, what does Mr. Fiske mean when he says in his "Unseen World" ("A Word About Miracles"), page 134: "Blank indeed would the evangelists have looked had any one told them what an enormous theory of systematic meddling with nature was destined to grow out of their beautiful and artless narratives"? 2. How reconcile Mr. Fiske's idea of God (in his "Idea of God") as an unlocalizable, not fully anthropomorphic deity, with the belief that Christ was himself God? Do you believe that Christ was divine in a sense essentially different from that in which one might say that Paul or Adoniram Judson or Gladstone was divine? In your opinion, does Mr. Fiske believe that Christ was divine—was God?

R. M. H.

1. Evidently Mr. Fiske does not accept miracles, and in this is at variance with some of his critics, including The Outlook. 2. Mr. Fiske must speak for himself. We hold that the difference between Jesus and any other member of the human race was one, not of kind, but of degree. Deity and humanity are essentially of one nature, not two, differing only as the infinite and the finite differ. The New Testament teaches simply that "God was in Christ"—more fully, we believe, than in any other, and as fully as human limitations made possible.

1. Kindly mention the best commentary on the Book of Revelation, from the point of view of modern scholarship. 2. Your theory of prayer has been exceedingly helpful to me, but I should like to know your views on one point. Is it useful or consistent to pray for something over which our own mental or spiritual condition, however stimulated by communion with God, can have no influence whatever? For example, should we pray for the safe arrival of a friend who is crossing the ocean? It would seem most unnatural not to do so, yet I cannot make it square with the theory of prayer held by The Outlook.

M. M.

1. Among English commentaries on this book Milligan's is esteemed the best. It needs to be supplemented by other works, as Terry's "Biblical Apocalypics" (Eaton & Mains, New York), and Gould's handbook on the "Biblical Theology of the New Testament" (Macmillan). 2. Nothing is excepted by a master in prayer like St. Paul, when urging that "everything" be included in the range of prayerful requests (Philippians iv., 6). True prayer is action upon our unseen environment, and where there is action there is reaction. That the mode and the limits of it are unknown is no cause for denying it. We are not aware of having said anything inconsistent with this.

Please suggest some recent books upon the closing century—its moral and religious movements, as well as its material and scientific progress.

W. J. A.

Its progress in various lines appears in the following: Wallace's "Wonderful Century" (Harpers—a scientific record); Tulloch's "Movements of Religious Thought in Britain during the Nineteenth Century" (Scribners); White's "History of the Warfare of Science with Theology" (Appletons); Nash's "History of the Higher Criticism" (Macmillan); Scudder's "Social Ideals and English Letters" (Houghton, Mifflin & Co.); Dennis's "Christian Missions and Social Progress" (Revell); Leonard's "Missionary Annals of the Nineteenth Cen-

tury" (F. M. Barton, Cleveland); Bliss's "Cyclopædia of Social Reform" (Funk & Wagnalls).

1. Through whom can I procure Dr. Albert Moll's "Hypnotism"? Is Dr. Moll's work still considered the best on the subject, or are there later and better authorities? 2. Who is the publisher and what is the price of the cheapest edition of the Ante and Post Nicene Church Library?

H. P. H.

1. It can be ordered of Charles Scribner's Sons, New York, \$1.25. It is a high authority. A recent and desirable work is Quackenbos's "Hypnotism in Mental and Moral Culture" (Harpers, New York, \$1). 2. There are ten volumes of the Ante-Nicene Series, each at \$4. Of the Nicene and Post-Nicene Fathers there are two series, each of fourteen volumes at \$4 each. (Charles Scribner's Sons, New York.) We know of only this edition.

Kindly state where one can find the full text of the Westminster Confession in its form as an Act of the Parliament of Great Britain, with the date of its passage in its present form, or as it was when joined with the Solemn League and Covenant.

J. F. W.

You will find it in the first volume of Schaff's "Creeds of Christendom," the English text of 1647, as printed at London and Edinburgh. By addressing the Presbyterian Board of Publication, Philadelphia, you can ascertain whether the same text can be had in another and cheaper form.

"M. W. R." quotes from a missionary long resident in Jerusalem an explanation of Jesus's saying about the camel going through the eye of a needle, different from the one given to "J. B.," September 29; the substance of it being that the needle is a very narrow door in a gateway that the camel cannot pass without first kneeling and being unloaded—a proceeding analogous to that which was needful for the rich man to whom the saying was addressed. This explanation is not unknown to scholars, as "M. W. R." supposes, but most of them prefer the one which we gave.

Can you or any reader tell me where I can find the music of an old hymn beginning—

"Oh, Calvary, 'tis a mountain high,  
'Tis too difficult a task for thee;  
For I have heard them say  
There are lions in the way,  
And they lurk in the mountain Calvary."

This hymn, with several others of like character, used to be sung in the singing-schools of a certain New England town in the early part of the nineteenth century. Another hymn begins: "Mercy, O thou son of David, thus poor blind Bartimeus cried."

C. W. H.

"F. J. H." asks where Renan's essay entitled "The Poetry of the Celtic Races" may be found. The essay in question is in the volume of "Essays of Ernest Renan" which forms one of the Camelot Series, published by Walter Scott, Ltd., London. The book may be purchased for about thirty-five cents in New York City.

H. D. F.

"M. W. K." asks the authorship of "The Battle Song of Gustavus Adolphus." The author's name is Michael Altenburg.

O. C. H.

# The Outlook

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## The Coal Strike

The pacific character of the anthracite coal strike was again interrupted last week by a conflict between marching strikers and "special policemen" at the Oneida Colliery near Hazleton. Stones were thrown and shots were exchanged by which one striker and one special policeman were killed. Each side claims that the other was responsible for the bloodshed. During the present strike the right of the strikers to march to adjacent collieries over the public roads has been generally conceded. In some instances they have exceeded their rights by crossing company property and thus brought themselves into conflict with the sheriff's deputies. These public officers seem to have conducted themselves well on all occasions, and the complaints of the miners against those guarding property rights are almost exclusively against the "Pinkertons" said to be employed by the companies. When the miners' convention assembled in Scranton, there was a revival of the reports that the offers of a ten per cent. advance made by most of the operators would be rejected, and a demand made for a series of concessions—including possibly the recognition of the Union. When, however, President Mitchell addressed the convention, it became clear that his influence, at least, was to be on the side of a speedy settlement. He went as far as a leader well could in warning his followers not to "overestimate their strength" or permit "the great organization which has been built up among you to be wrecked." He looked to the future, he said, for the establishment in the anthracite fields of "the same method of adjusting wage differences as now exists in the bituminous coal regions, where employers and miners' delegates meet in joint inter-State convention, and, like prudent, sensible men, mu-

tually agree upon a scale of wages which remains in force for one year." When the convention closed, it was found that President Mitchell's influence had been dominant. The final decision reached was that all should return to work if all the operators agreed to grant the ten per cent. increase in wages until April 1 of next year, and those in the Schuylkill and Lehigh regions abolish the "sliding scale" by which the united action of all employees is rendered difficult. If these terms are rejected, the miners' convention asks that all questions at issue be submitted to impartial arbitration. As we go to press the answer of the operators is still uncertain.



**Coal, Iron, and Steel** Americans may well take pride in the fact that they are now the masters of the world in the supply, not only of bread-stuffs, cotton, copper, and provisions, but, since 1896, also in the supply of coal, iron, and steel. Last year the United States produced one-third of the world's iron ore. Much less than this proportion would give us the leadership. Our position, however, must be taken in connection with coal, a production on which the iron industry depends. In coal we also produce a third of the world's output. With primacy in both iron ore and coal, the position of the United States is of course one of undisputed ascendancy in the control of the raw materials used in iron and steel production, and such a primacy gives to us a self-sufficing position as compared with that of our foremost rivals, Germany and Great Britain. Germany is compelled to rely upon Sweden for its iron ore, and England upon Spain. Here, on the contrary, our manufacturers are free to locate their iron and steel indus-

tries with direct regard to maximum economy in the accumulation of raw materials and in the distribution of the finished product. As coke has displaced coal, the tendency all over the world is for the furnace to leave the colliery and to move toward the ore-mines. Our advantage in this respect as compared with foreign countries is manifest, and the past few years have seen a gradual building up of iron and steel industries within easy access of the vast ore deposit found in the Lake Superior mines. These furnish three-quarters of the ore consumed by our furnaces. American supremacy is emphasized by the impressive fact that we are not only the greatest producers of iron and steel; we are also the greatest consumers of iron and steel products. The increase in the volume of domestic demand has resulted in a gradual reduction in the cost of production, and this reduction equips us to enter the world's markets on a level with any competitor. Our present position in those markets is the more enduring because based on a rapidly enlarging home market, such as is enjoyed by no other nation. Of the world's pig-iron output, seven-tenths is made into steel. The transition from the iron to the steel age has been indicated most patently by the substitution in railway-building of steel for iron rails, though rails have ceased to be the chief form of steel production. Here again, as is pointed out in an interesting monograph just issued by the Treasury Bureau of Statistics, from which we have been quoting, the United States holds the primacy, now producing nearly two-fifths of the world's steel output. The development of domestic consumption is remarkable. It will be the better appreciated when we add that last year one city consumed a hundred and twenty-five thousand tons of steel for building purposes alone, and one car company actually required four hundred thousand tons to meet its annual contract.



**Savings and Prosperity** A striking evidence of prosperity is found in the large recent increase of loans made by our banks, the loan aggregate being now nearly two billion seven hundred million dollars. Deposits have increased in like ratio. The most interesting statis-

tics, however, in the report just made by the Comptroller of the Currency concern savings banks. There are now five million six hundred thousand depositors in them, owning two billion four hundred million dollars in deposits. The average account is nearly four hundred dollars. There has been an increase in depositors in mutual savings banks during the year of no less than three hundred thousand, and an increase in deposits of nearly a hundred and seventy-four million dollars. Such an increase in depositors and in deposits is evidence that there have been increased opportunities for labor during the year at good wages. This indication is confirmed by the report of the Hon. Carroll D. Wright, Commissioner of Labor, showing the rate of wages in various occupations, extending back in most cases from the present year to 1891. The data were secured from the pay-rolls of establishments in all sections of the country. The summary is as follows, the average of wages for 1891 being taken as a basis and representing 100:

Year.	Relative Wages.	Year.	Relative Wages.
1891.....	100.00	1896.....	97.93
1892.....	100.30	1897.....	98.96
1893.....	99.32	1898.....	98.79
1894.....	98.06	1899.....	101.54
1895.....	97.88	1900.....	103.43

There can be little doubt that these figures will furnish an effective argument among wage-earners against a change of National policy or in National administration, and particularly an effective argument with the depositors in savings banks against a change in currency which would threaten a serious reduction in the value of their deposits. Capitalists are instinctively conservative, and all savings-bank depositors are capitalists and belong to what is called "the creditor class."



**Street-Cleaning** When Colonel Waring undertook to clean the streets of New York City several years ago, there were few who believed that he would be able to do it. The bad pavements seemed a physical obstacle almost insurmountable: the difficulty in securing good, honest, persistent, and unremitting work from laborers in public employ seemed to make the task impossible. But Colonel Waring did clean the streets, and he kept them

clean. His admirable work reduced the death-rate in the metropolis, for his efforts were not exhausted in the central thoroughfares, but were as efficient in those somber localities where tenement-houses line each side of the way, and where human toilers are lodged as thickly as rabbits in a warren. This excellent work robbed winter of half of its terrors, and rubber shoes, which Emerson declared were the greatest invention of modern times, were in such scant demand that they fell in selling value. This was what Colonel Waring did for New York. But the influence of his work was felt in every city in America. Up to his advent as a street-cleaner no American city had ever been decently cleaned. Some cities were dirtier than others, but filth was the unlovely and disgraceful portion of all. His methods in time were adopted in nearly all the principal centers of population, and the improvement was soon very marked. There is scarcely a city or a town in the country which to-day is not much better off from the fact that he proved that what was before considered impossible was entirely practicable and feasible. Street-cleaners ten years ago were held in the same disesteem that has attached to scavengers from olden times. The occupation was thought to be the lowest of the low. But Colonel Waring raised the occupation to one of distinction, and no workers in the metropolis enjoyed a better repute than the industrious "White Wings" who swept and scoured the thoroughfares, rain or shine, as though their lives depended upon their industry and their thoroughness. When they went out to parade, there was no show which attracted greater attention, for New York, lacking though her people are in civic spirit, was proud of her street-cleaners and greatly pleased with their work.



**Tammany and the Streets** When Colonel Waring went out of office, it was generally supposed that there would be a Tammany holiday and that the streets would soon relapse into their pre-Waring filthiness. But Tammany knew not what she did. The appointment was given to a man who was ambitious to do his duty, so he persevered in the Waring methods, and we were glad to believe that these methods would be permanent. This

man, however, died about a year ago, and the place was given to a Tammany politician of the sporting type. He made a great bluster of clearing away the snow last winter, but from that time the streets in New York have been steadily getting dirtier. To-day they are not as dirty as they were before the Waring era, for when that began we had the accumulation of generations of filth. But they are as dirty as they can be considering the fact that a year ago they were admirably clean. Even Fifth Avenue is covered with a greasy black slime which none can escape. A year or four years ago in whatever direction one looked could be seen one or more of these white-clad men hard at work on the streets. Now these men are conspicuous by their absence. Yet there are as many on the pay-rolls as previously. Where are they? That is easy to answer. They are busily engaged in performing their political duties and making themselves "solid" with the organization which controls the metropolis as though its leaders owned it in fee. And so the streets are neglected. Perhaps New Yorkers deserve this, for New Yorkers put Tammany in power. But will this bad influence extend all over the country, as the Waring good influence did? That is a matter which should interest the people of other municipalities. It is so plainly for the good of all that city streets should be kept clean that it seems incredible that any political organization could be stupid enough to decree or even permit that there should be any neglect of this work. The street-sweepers themselves would rather work honestly and effectively and feel sure of their employment, while enjoying the respect of their fellow-men, than to be forced to neglect their work and engage in politics of the Croker order. They have not only said so, but they have shown that they liked it better. In New York, for the present, the people cannot help themselves, but in the other cities which have been improved and cleaned by the Waring method, and where no relapse has yet taken place, the people can be on the alert and prevent the adoption of this bad example and the undoing of the most signal civic good of the last generation. In the metropolis there are some specially powerful protests just now against Tammany filth, moral rather than physical.

We hope that these protests will result in another reform administration.



Mr. Schurz and  
Civil Service Reform

The retirement of Mr. Carl Schurz from the presidency of the Civil Service Reform League, on the ground that his sharp criticism of the Administration in the present campaign may react unfavorably on the influence of the League, is characteristic of a public man who, whatever his faults of judgment, has always held before himself and the country high ideals of public action. Mr. Schurz's devotion to many good causes has been conspicuous and unfaltering; and among them a first place must be given to Civil Service Reform. In season and out of season, from the very beginning, Mr. Schurz has stood for the principle that public office is a public trust; that the business of the Government should be separated from politics; that only competent men should be put in executive and administrative positions, and that, having been put there, they should be undisturbed by the mutations of party fortunes. He succeeded George William Curtis in the presidency of the Civil Service Reform League; and it is the highest praise to say that he has sustained the tradition of disinterestedness, fearlessness, and dignity which Mr. Curtis has associated with the leadership of the League. Justice has not yet been done, and is not likely to be done for a long time, to the work of the early Civil Service Reformers; nor is their work appreciated. Not until the boss system is destroyed, root and branch, will the people of the United States comprehend clearly what a blight it has been upon our political development, how antagonistic it has been in spirit to a democratic order of society, and how much it has done to debase our practical politics. Mr. Jenks, Mr. Curtis, Mr. Schurz, Mr. Eaton, and the group of able men who led the movement for the reform of the Civil Service, have done as much as any men in our later history to purify American public life, to secure trained service in all departments of Government work, and to destroy the demoralizing and degrading conception of politics which has borne its fruit in machines and bosses and the distribution of offices as party rewards.

The English Elections

The Parliamentary elections in Great

Britain are now practically ended; the seven which remain to be held this week cannot materially change the result. As compared with its position last week, the Government has sustained a decided loss; that is to say, it has now an increased majority of one as compared with an increased majority of seven; but, with a majority of about a hundred and fifty, half a dozen seats do not count. It probably would have been better for the Conservatives if they had lost a considerable number of seats and were facing the prospect of having to meet a united and powerful opposition in the House. The result must be regarded as a distinct victory for the Ministry. After five years of dealing with many difficult and perplexing questions full of the elements of division, it has been returned by a majority practically as great as that with which it first went into office; and its popular majority has been immensely increased. This gain has been made in the manufacturing districts and in the great centers of population where, as a rule, changes of public opinion are to be looked for. The significant fact about the election is the disclosure of the attitude of the English people in regard to Lord Salisbury's foreign policy. That policy has received unequivocal indorsement. Whatever question there may have been about the justice or the wisdom of precipitating war in the Soudan, much more of precipitating it in South Africa, a great majority of the English people have expressed their conviction that the war was inevitable and that the Government has conducted it, on the whole, with conspicuous success. In some form, the policy of what is known as Imperialism has behind it the vast majority of the English people, who have affirmed that the great burdens which England has assumed cannot be honorably laid down. The Liberals who have held their own with the constituencies are those who have favored what they call Liberal Imperialism; that is to say, a policy of expansion which shall be carried out along lines of justice and in a spirit of moderation. The small group of men who are opposed to expansion in any form have practically disappeared from sight, so far as popular support is concerned. Mr.

Chamberlain has been so aggressive that he has called out attacks of an unusually personal character; it is even said that no Parliamentary campaign for many years has been so bitter and has elicited so much ill feeling, and the introduction of these elements is explained by Mr. Chamberlain's trenchant and successful personality. His is not the spirit which has inspired great English statesmen; but he has had the sagacity, in spite of many mistakes, to discern the drift of recent history, and to take advantage of movements which he did not initiate, but of which he has become in a way the exponent. He is gravely distrusted by Conservative men of his own party, by the Tory element, and by moderate men of every party; and, although his influence is likely to be great, it is not likely that he will have entirely free scope for the working out of his schemes.



#### The English Church and Parliament

An ecclesiastical interest has not been apparent to us in the recent

Parliamentary elections. It has, however, been pushed and felt, although eclipsed at this distance by the overshadowing political issues arising from the South African war. The Protestant party in the Established Church has been divided as to the expediency of further legislation to strengthen the existing legal safeguards of its Protestant character. Those who are convinced of its necessity have exerted themselves effectively. The well-informed London correspondent of the Birmingham "Post" quotes the officials of the Church Association as now reckoning on about two hundred English and Welsh candidates as pledged to the measures which they hold necessary to be enacted to restrain the innovations of the Romanizing clergy in the Establishment. The Parliamentary agents of the Association are said to report without exception the exhibition of a strong determination on the part of laymen to maintain inviolate the Protestant character of the State Church. This feeling is most strongly exhibited at the north in Lancashire, and almost as strongly in parts of the Midlands, as well as in the eastern counties, the early stronghold of Puritanism. Among the novel features of the present condi-

tions, a correspondent of the "English Churchman" mentions a perceptible reflux of the current which for years Nonconformists have lamented as setting from the Free Churches toward the State Church through various social attractions. Many Churchmen, he complains, are driven by ritualistic doctrine and the lawless innovations of the clergy to worship in Nonconformist chapels. But they cannot feel at home where, as he says, the minister does everything except the singing. Accordingly, they wish that the Nonconformists would enrich the meager service by adopting the Litany, the General Thanksgiving, and a few collects from the Prayer-Book. The fact is that many of the Free Churches, particularly the Congregational and Wesleyan, have already adopted from the Prayer-Book the General Confession, the General Thanksgiving, and a variety of the collects. Such enrichment of the service, which is gradually advancing here as well as there, seems to depend largely, just like the ritualistic innovations, on the disposition of the minister in charge.



**The Canadian Elections** Though the Dominion Parliament was dissolved by an Order-in-Council on the 8th of October last and the date of the election announced, the campaign had already been in progress for weeks in anticipation of the announcement. It continues to be a campaign marked by high spirit and considerable bitterness. The election will be held on November 7. It is for the purpose of selecting members of the lower house. The upper house, or Senate, is appointed by the party in power, the members holding office for life. Canadian elections are held once in five years, but the date is never known until the party in power chooses to divulge it. It may fix the date at any time within a period of several months, so that it has the opportunity to suit its own interests. The nominations will be held one week before the election, October 31. Any man may be nominated who can secure the co-operation of twenty-five electors in his district and who will place two hundred dollars with the returning officer. In case the candidate is elected, the money is refunded to him; in case he loses, he forfeits the

whole amount. The fight is between two parties. The Liberal party, now in power, overthrew the Conservatives four years ago, after the latter had been in power eighteen years. The Conservative party longs to be restored to its former position. The Liberals claim that, in the four years since Sir Wilfrid Laurier has been Prime Minister, the Dominion has advanced as it never could have advanced under Conservative rule, and that to return to Conservative authority would be disastrous. The reduction of the postage on letters between the United States and Canada from three to two cents, and between Great Britain and Canada from five to two cents; the favorable progress in railway construction; the promotion of the export of farm products; the removal of the American quarantine on Canadian cattle; the marked increase in immigration, particularly from the United States; the establishment of a stable government in the Yukon gold district; the sending of many troops to South Africa, in the face of opposition of various kinds; finally, the tariff readjustment set in motion by the Liberals—these things are claimed by them as productive of enormous good to the Dominion. On the other hand, the Conservatives claim that the new tariff has wrought untold injury to Canada by bringing American labor into competition with Canadian, to the detriment of the latter; that a market for many millions of dollars' worth of goods has been made for the United States in Canada which should have been supplied by Canadian manufacturers; that Premier Laurier has not been true to his prohibitionist principles, but is now seeking the support of the liquor element; that the affairs of the Liberal Government have been conducted with extravagance, and that the Manitoba school question has not been satisfactorily settled. A curious feature of the election is that the voters in one of the large and thinly populated districts of the province of Ontario, lying along the northern shore of Lake Superior, and having the small cities of Port Arthur and Fort William as its principal municipalities, will not cast their ballots until a week or ten days after the election is over. In former years, when the district was first settled, it was impossible for the messengers bearing the

official placards announcing the election to post them in all parts of the district in time for the voters to assemble upon the day of the general election. The issuance of the proclamations still keeps these voters from the franchise until after the voting in the rest of the Dominion is concluded. In case there should be a very close election, the votes of this district might become objects of great interest to the two parties.



#### The Governor-General of Australia

The recent departure from England of the Earl of Hopetoun to assume the functions, now to be exercised for the first time, of Governor-General of the new Commonwealth of Australia, recalls the fact that a generation has passed since the constitution of an English-speaking nation by the Act of 1867, establishing the Dominion of Canada. The new nation of our race beneath the Southern Cross has had a growth which is one of the marvels of this century, and now, with a territory equal to our own, apart from Alaska, has a population equal to ours when we were made a nation by the adoption of our Constitution. The Australian Commonwealth, with a constitution modeled, with some difference, after ours, will enjoy even more of national independence than the Dominion of Canada in having the right of appeal to the Privy Council limited to questions of imperial interest, matters purely Australian being determined in Australia. Lord Hopetoun is no stranger to Australia, having held the office of Governor of Victoria from 1889 to 1895. He brings to his high office such knowledge of the conditions with which he has to deal as justifies confidence in his ability to harmonize the conflicting interests which legislation has consolidated into formal unity. The presence of the Duke of York at the opening of the Australian Parliament will be a picturesque demonstration of the imperial unity, which the new commonwealth affirms with a loyalty that was indubitably demonstrated by its reinforcement of the British arms in South Africa.—In that country imperial unity is receiving a new impetus by the peculiarly fine work done during the last fortnight by the victors of Kandahar and Khartum, men supposed to be



great leaders in dashing action rather than in dull administration. But Lords Roberts and Kitchener are showing that they know, beyond their fellows, how not only to achieve but to maintain order in the Transvaal and in the Orange River Colony.



**The Norwegian Elections** The political situation in Norway does not appear to have been changed by the elections just held. This occasion was the first under the new suffrage law by which every citizen over twenty-five years of age who is not a convicted criminal or an object of public charity has the right to vote. The members of the Storting or Parliament are now elected in practically the same way as the President and Vice-President of the United States. The voters cast their ballots for a limited number of electors. These in their turn ballot for members of the Storting. While the result of the elections is a net loss of two seats to the Radicals, they still hold twice as many as do the Conservatives. There is, therefore, not much appreciable loss of strength to those who have so long been preaching a crusade against monarchism in general, but especially against that form by which Norway is governed from Sweden. The Storting has recently passed a number of measures not altogether agreeable to the King. By one of these a new flag was adopted in which the token of union with Sweden was omitted, and, what is more, the King was actually compelled to accept the flag as official. While Norway has long had its own legislature and its own ministry, the Norwegians have now legally established the separation of the two countries in diplomatic and consular affairs, and it is difficult to see how the King can withhold his veto from the diplomatic bill which has passed the Storting. If he does not veto the measure, he might find himself at once in alliance and at enmity with the same power, for he would be represented by two diplomatic corps. Again, and ludicrously enough, as King of Norway he would have to accredit his personal diplomatic representatives to the King of Sweden, and, as King of Sweden, his representatives to the King of Norway. Finally, the monarch understands perfectly that in any event the bill will

become law, since his veto can be exercised only twice; if a measure pass three Storthings, it becomes the law of the land. Fortunately for both Norwegians and Swedes, they could hardly have a wiser, more tactful, or more patient sovereign than Oscar II.



**China: The Diplomatic Situation**

The principal event last week in the Chinese diplomatic situation was the reply of Secretary Hay to the French note relating to the bases of peace negotiations. The Government of the United States is not behind other governments in recognizing as the object to be obtained from the Chinese Government appropriate reparation for the past and substantial guarantees for the future. Its suggestions are as follows: (1) Touching the punishment of guilty persons, the representatives of the Powers at Peking may suggest additions to the list indicated by the Chinese Government; (2) regarding the continuance of the interdiction against the importation of arms, our Government understands that such interdiction is not to be permanent; (3) with respect to a permanent guard of the Peking legations and (4) to the military occupation of the Tientsin-Peking road our Government is unable to make any permanent engagement without the authorization of the legislative branch; (5) concerning the dismantling of the Taku forts an expression of opinion is reserved; (6) finally, regarding the matter of indemnities, the suggestion of the Russian Government is recommended by our own, that the question be left to the consideration of the Hague International Tribunal. This seems to us admirable, and we are glad to have America second the proposal of a resort to this tribunal. The suggestion apparently meets with little favor in Germany, however; it is ridiculed by the press, with the exception of the "Vorwärts" (Socialist), which indorses the plan and says: "A just court would award higher damages to China than to the allies, who, by their system of conquest and exploitation, provoked the present rising." At all events, the suggestion promises to give the first practical realization to the Czar's intention in calling an international Peace Congress to

meet at The Hague. The resultant court of arbitration received the approval of the various Governments represented. As an example of what will follow in the matter of indemnities, Mr. Tewksbury, an American missionary at Tungchau, near Peking, has already presented claims on behalf of converts in twenty villages for compensation on account of property losses.



#### China: The Southern Rising

Last week by far the principal event in China was the accentuation of the rising in the southern provinces. This rising is a fulfillment of the prophecy made months ago by foreign residents in those provinces that mob rule would follow the abandonment by Li-Hung-Chang of the viceroyship of the province of Kuangtung, and his departure from Canton, the capital of that province. That this has not been alarmingly the case hitherto is due to the firmness of the viceroys residing at Nanchang, Hankau, Hangchau, and Fuchau, capitals of provinces immediately north. However, the viceroy of the adjoining province on the west, Kuangsi, has not been equally firm; he has permitted his subjects to cross the border and double the rebel force in the neighborhood of Canton. These rebels are Triads and anti-foreigners: they have no wish to further domestic reforms. It is not known to what extent the followers of real Cantonese reformers like Sun-Yat-Sen and Kang-Wu-Wei are implicated in the present movement. Five years ago the first named organized a conspiracy at Hongkong to seize the viceroy and then overthrow the Manchu dynasty, and finally establish a constitutional government for China. Branch organizations were established in America and Europe, and it is alleged that Chinese graduates of Harvard and Yale were among the conspirators. The movement led by Kang-Wu-Wei, while agitating for as drastic reforms as the other, stoutly supported Kuangsu as Emperor; indeed, it won him to its view. This victory, most significant in itself, was, after all, the main cause of the present unrest, foreign commercial aggression being secondary. The insurgents have marched eastward from Canton. During the week several thousand of them repeatedly defeated the Imperial troops sent against them,

destroyed five missions, and captured the important cities of Tungkuan and Weichau, thus substantiating the supposition that their plan was to push along the coast to the ports of Swatau and Amoy, places until now comparatively free from Chinese aggression. The rising has called for prompt British action, and ten thousand additional troops from India have been ordered to Hongkong and its recently enlarged province, Kaulun. A notable event in the north last week was the movement of five thousand German, British, French, and Italian troops, commanded by Count von Waldersee, toward Paoting, the scene of the most widespread massacre of missionaries. The absence of Russian and Japanese troops is perhaps significant; our own have already withdrawn from campaigning in China. Admiral Remey has sailed from Taku to Chifu, the first stage in the removal of the Asiatic station headquarters back to Manila. Further north we find Russian reinforcements hurried from Niuchang to relieve the pressure on Mukden, the capital of Manchuria. Every place of importance in that province is now in Russian hands.



**Missionaries from China** The presence of missionaries from China was the chief feature of the annual meeting of the American Board of Commissioners for Foreign Missions last week at St. Louis. The meeting might well have been called "The China Conference," since events in that country and the outlook there overshadowed everything else. The missionaries from North China had fled across the desert of Gobi, and then traveled through Siberia and Europe; those from the south came directly to America. Most of the missionaries met one another at St. Louis before returning to their homes, and the meeting was a memorable one for them as well as for those who heard them. An impressive incident of the conference was the reading by President Capen of an autograph letter from Mr. Conger, our Minister to China, thanking the missionaries for their assistance during the siege of Peking. Of the missionaries from North China the Rev. Dr. Stanley told of native Chinese women so firmly rooted in Christianity that during

the persecution they stimulated the faith of their husbands by warning them, "If you recant, we will never acknowledge you as husbands again." A melancholy interest attached to the address of the Rev. Dr. Atwood, the only survivor of the Shansi Mission. The Rev. Dr. Noble declared that "there are thousands of Chinese who in their hearts believe the truth that we proclaim, but who, through fear of the officials and of ostracism, have hidden the light which has found its way into their hearts." The Rev. Dr. Ingraham, of the North China Mission, thrilled the audience by his description of the siege of Peking. He said in part:

Our fortifications were so weak that they seemed like paper. They would crumble down in a night, and then we would have to fall to work with all our might to build them up again. When the relief came, you can imagine how we felt. We were being besieged the hardest of any time during the fifty-five days. The attack lasted all night, and none of us had any sleep. About 2:30 in the morning we heard a drumming. It seemed to be far off. Nobody said anything for a while, because we were afraid that we did not understand what it meant—we had been fooled so many times with heavy cannonading. Now it was the drumming of the machine guns that we heard—a sound quite different; but we dared not speak. It was music. I don't think any one spoke anything at all until after we had heard the sound for fully fifteen minutes. Then we heard the heavier guns; we were sure, and we all thanked God.



#### Missionaries in China

As was fitting, the theme of President Capen's first annual address was "Our Missionary Copartnership." He declared that we were apparently entering upon two conflicts. The first is the new civilization of the West, as represented by America and Europe, against that of the East, as represented by China. "As we enter into this first conflict, cannot we see the wonderful providence by which we have Japan with us? Suppose no missionary had entered the Mikado's Empire?" asked Mr. Capen, "and that Empire stood where it did in 1872; instead of her present position as our firm ally, permitting us to use her soil for the transshipment of troops and munitions of war, and having a finely equipped army of her own, which has received the commendation of the world, we should have her with China as an opponent." Secondly, there is the contest

between the Teutonic race (including the Anglo-Saxon) on the one side, and the Slav (represented especially by Russia) on the other. "No one can have watched the course of the latter in her steady crowding of England at every point without feelings of suspicion. Russia has built a great railway to within a few miles of Herat, the key to England's possessions in India, and not far away is an immense army which Russia can mobilize for service at a few hours' notice. She has stretched another great railway through Siberia to the China seas. Along her Asiatic frontier she has half a million men. She has recently guaranteed a Persian loan, and one item of the guaranty is the income from the Persian ports on the Gulf. She has secured an impregnable position at Port Arthur, and a foothold in Korea." Mr. Capen thus comprehensively indicated Russia's purpose to control Asia, and added that, whatever may be true of the present Czar, the Russian Government is the enemy of all our missionary work, as was evidenced by its course during the Armenian outrages. Again, Russia's course in Finland, violating the most sacred pledges, shows anew how little she can be trusted. Under these conditions, concludes Mr. Capen, we must hail the closer drawing together of America, England, and Germany—countries representing the spirit of religious freedom. To the question, "Is the American Board going to give up mission work in China?" its President replied emphatically, "No, even though we must delay for proper safeguards. We hear discussion about taking down the flag after it has once been unfurled, but we must never consent to taking down the Cross."



**Dr. Smith's Appeal** On behalf of missionaries in China, Dr. Judson Smith made a striking appeal. He called attention to the immense importance of China to-day. "The daily press quotes news from that country in the first place even in the midst of a great Presidential campaign, and there is reason for it. The questions at issue bear not on China's millions alone, but also on the fortunes of the whole world." It is not simply the Boxer rebellion that has led to this result, said Dr. Smith; "there is

something more than the fate of a dynasty at issue; more even than the uprising of a nation to drive out the hated foreigner." Conservatism as to the past struggles against the progress animating and uniting Europe and America. "A world-crisis has been reached, the destiny of all the nations is involved, and China is the theater on which the great drama is enacting. . . . The old China has run its course and is passing away. . . . It cannot shake off its connections with the rest of the world and go back to darkness and stagnation without injury to every other nation. As a derelict, it may wreck even the strongest that sail the sea of progress. For this reason," declared Dr. Smith, "America, England, Russia, Germany, are safeguarding their own futures while they take in hand the Celestial Empire." All this is, of course, supremely interesting in its connection with missionary work. Dr. Smith believes that the wholesale assault on the native Christian Church and on the mission enterprise from which it sprang was instigated by a true instinct. It was because the missionary enterprise is the most deeply seated of all foreign influences in China, is the widest in its reach, and is intrinsically the most active and enduring force working toward the uplifting of the Nation. "To some degree the ruling powers in China recognize what the great Roman Emperors of the second and third centuries felt, that there is a necessary conflict between heathenism and Christianity, and that Christianity, unhindered, builds a new heaven and a new earth, in which there can be no room for the ancient darkness and misrule." Great as is the present calamity to the mission boards, Dr. Smith declares with justice that the missionaries can no more retreat or abandon the work than the Church could abandon Rome when its martyrs fell. Rome did not crush the early Church; and, unless all signs fail, this day of bloodshed and loss is sure to be followed by an immense enlargement of missionary opportunities in China. The only part of the discussion which met with marked criticism was a reference to Roman Catholic missionaries, intimating that they had followed questionable methods and had justly laid themselves open to certain charges. The Rev. Dr. Stimson, of New York, a former pastor of

the Pilgrim Church, where the sessions of the Board were held, well said in reply:

It can be a source of joy to no Christian heart to be told of mistakes made by Roman Catholic missionaries in their policy in China. In this city, the heart of the largest Jesuit province in the world except New Orleans, we are glad to remember that it is due to the Jesuits alone that there is any respect for Christianity in the Philippine Islands. During the Middle Ages the Roman Catholic missionaries opened the way for missions in China, and kept Christianity alive there. They will correct their mistakes of policy if they have made them, as we will ours, and their faith will grow brighter and purer with their persecutions and martyrdom, as we hope will our own.



An interesting event to all Young Men's Christian Association workers was the dedication last week of the Association building on Governor's Island in New York Harbor, a building said to be the first one of its kind erected for the exclusive use of soldiers. As is well known, for some years the Association has done work among soldiers, but always in a tent or in a corner of the barracks. A year ago it was decided to erect a permanent home on Governor's Island, and, General Merritt obtaining permission of the Department, the building became a reality by reason of the generosity of Mr. Dodge, Miss Gould, and other benefactors. As was fitting, General Brooke, Commander of the Department of the East, with headquarters at Governor's Island, delivered the principal address. He said that the superabundance of animal spirits sometimes leads the soldier into places where he should not go, "but this Association can carry him with it wherever it may try. In time this room will not hold the members of the Association of the garrison. I wish to congratulate those who were instrumental in erecting this building, and say that they can never call upon me without a hearty response so far as I am able to give it." General Joseph Wheeler—"Fighting Joe"—said in part: "The first impressions of people who come to our country are generally the most lasting and the strongest. When we reflect that ships coming from foreign lands sail by this island, while upon their decks stand strangers eagerly listening to those who point out the buildings of interest, how pleasant it will be to point to the left to

the Statue of Liberty, and then point to the right and say, 'That is Governor's Island. It is a post where soldiers are garrisoned; and that building you see is erected by the good people of New York to bring Christian influences to the soldiers.' He was impressed with the fact that upon the American soldier there rests a peculiar responsibility. "Our country has become one of the great powers of the earth, and the future of humanity will largely be influenced by our Government. Every soldier who marches under our flag must understand and be taught that when he lands upon other shores American civilization, American humanity, and American Christianity will be measured by the standard he establishes in that far-off land." Christian teachings are essential to true, devoted patriotism, declares General Wheeler, adding: "We none of us want war. We all hope for peace, but it seems in the inscrutability of Providence that force is sometimes necessary to break away barriers which hold back the advance of civilization. This kind of force means war." The Outlook would again point out that while valuable influences are being exercised also at Fort Wood and at Fort Wadsworth, the most interesting work among soldiers is that now accomplished by the Association at the various camps in the Philippines and in China.



**The Young Men's  
Christian Association  
Railway Work**

With the acuteness characterizing Nicholas II. in many a department of his government, he sent Messrs. Reitlinger and Schidlowski, Russian railway officials, as his personal delegates to the international meeting of the Railway Branch of the Young Men's Christian Association at Philadelphia last week. The young monarch thus shows a practical evidence of his interest in religious, social, and relief work as applied to the Russian railways. This action is due to some extent to the initiative of Prince Khilkov, Imperial Minister of Railways, who had his early education in this country and has been a close imitator of American methods in many directions, and also to the appeal of Mr. Hicks, one of the Secretaries of the International Committee, who, at the Emperor's special invitation, went to Russia a year ago. The German

delegate was Herr Paul Glasenapp, of the German Embassy in Washington.—

The plan for educational work put forth by the Young Men's Christian Association of Cleveland has met with deserved success. The necessity for its carrying educational courses into the shops and factories of the city arose from the crowded condition of the Association's building; no more classes were possible, but increasing numbers of men were willing to study if classes could be provided. Several employers had evinced an interest in such work to the extent of sending their men to the Association and paying all the expense, including membership and class fees. On the proposition by the Association that it send out teachers to the men employed in various factories, favorable replies were received from the employers, and arrangements were soon made. In one factory alone one hundred and ten men are now studying arithmetic, English, and mechanical drawing. A light, warm room is provided by the employers, and all the expenses of this room, together with the salary of the teacher, are borne by them; the men pay nothing. They do pay, however, for a supper served at the close of the day's work, and by 5:30 P.M. they are at work at their lessons. At 6:30, or, at the latest, seven o'clock, they have finished these, and go to their homes with nearly an entire evening before them. We trust that this praiseworthy initiative will be followed all over the country.



**Population  
and the Churches**

An astonishing ecclesiastical and sociological situation was recently brought to light by a canvass of certain parts of New York City. In two assembly districts of the borough of Manhattan, though two hundred Protestant churches have parishioners, there are nearly twenty-five hundred families without, and only thirty-three hundred families with, a church home. Church work is more difficult in Manhattan than in most places because of (1) the congestion of population, (2) its racial diversity, and (3) the small percentage of residence-owners. Nor are these factors and their inevitable results wanting in the borough of Brooklyn. The Seventeenth Ward, the Greenpoint section, is a good example. Its popula-

tion of nearly sixty thousand souls is more than half foreign; it has representatives of twenty-five nationalities. One-fifth of the people have no church home, the Hebrews having the highest percentage and Protestantism being next to the synagogue in inefficiency, one-third of its families having no church home; while only one-twelfth of the whole number of Roman Catholic families find place in such a category. Housing and cleanliness are also tabulated. In the ward there are over five thousand three hundred families without a bath, and nearly three thousand without a private toilet. While the average number of rooms per family is 4.4, one-third of these are rooms without windows opening to the outer air. With such statistics, taken at random, as these from the reports of the Federation of Churches and Christian Workers, we agree with Dr. Laidlaw, its Executive Secretary, that the remedy cannot lie in the increase of the Protestant communions now at work, nor in the increase of the churches. The remedy is to be sought in co-operation. The isolated religious and social activity of a single church, as Dr. Laidlaw says, cannot discover, through a whole ward, families potentially connectable with it, and, for this reason, few churches endeavor to make their work cover the whole community. The churches must know that there are families to whom their communion is spiritually serviceable above any other, and yet of whom they know nothing. Hitherto they have been unable to help such families, religiously and socially.

**The Federation of  
Churches and  
Christian Workers**

Henceforth the families can be reached. The Federation of Churches and Christian Workers has made this possible by its canvasses, even though these canvasses must be continually repeated; in the Greenpoint district, for example, only about a tenth of all the families own their own dwelling, hence nine-tenths are lessees and may move at any time. Again, in this district there are seven saloons to every church, and two-thirds of the saloons occupy corner lots. The co-operation and federation of churches there as everywhere is a gain socially as well as religiously. Saloons which are also disorderly

houses will undo the religious work of many a Sunday and season; they can be proceeded against only by a method representing the entire Christian community. No matter how much outside legal aid be employed, Dr. Laidlaw declares, such a work will be permanent only if local force is behind it. Every Christian in every place must ask himself: Is the church keeping pace with the increase of population? So far as the metropolis is concerned this inquiry is being answered from month to month through the admirable work done by the Federation—a work worthy to be followed in every community. The Federation is publishing a monthly paper at a dollar a year. Those who have become interested in what has been aptly called “the most valuable sociological experiment of our time” should subscribe for it; its office is at No. 11 Broadway. The cost of the Federation’s canvass ranges from three-quarters of a cent to one cent per person of the population. This amount of money is to be raised by the local and other churches. There is need, however, for private contributions to supplement these, in order that there may be a greater amount of work done, and that the public may quickly be acquainted with conditions in many instead of in few districts.

## The Westminster Confession

The Presbyterians of Brooklyn who have sat under the teachings of the Rev. Dr. Henry van Dyke, Sr., and the Rev. Dr. John Fox, may have been somewhat surprised by a sermon on Sunday of last week from their new pastor, the Rev. Alexander McGaffin, a sermon in which the preacher declared that, (1) historically, Presbyterianism is a form of church polity and not a system of doctrine; (2) that, historically, Calvinism is distinctively Presbyterianism only in the matter of church polity; and (3) that Calvinism itself is new and original, not in doctrine, but in its political and ecclesiastical features, and with these Presbyterianism is to be identified. Mr. McGaffin traced the history of the Protestant Church from the time when it established itself as a distinctive feature of the Reformation in the independent

and republican city of Geneva, through the reigns of Elizabeth, James, and Charles, to the Long Parliament. Throughout all this time, maintained the speaker, there was no dispute among Presbyterians and Episcopalians and Independents or Congregationalists in matters of creed, but only concerning the question of church government. Mr. McGaffin pointed out the unceasing efforts of Presbyterians to abridge the control of the Crown over the Church, and to get a Scriptural rather than an official form of church government. In its essence Presbyterianism is a form of church polity, said the preacher, "and we dim the glory of our achievements if we identify it with any Confession of Faith." The revision by the Westminster Assemblies of the Articles of Faith of the English Church resulted in embodying the views of Episcopalians, Presbyterians, and Independents alike, and was in no sense distinctively Presbyterian. "The question of the present day is whether we shall alter or replace our Confession, and some seem to think that, if we do, we shall lose our identity. This is impossible, however, for we do not need our Confession of Faith to retain our Presbyterianism."

We think that Mr. McGaffin is clearly right, as matter of history, in affirming that Presbyterianism is not distinctively Calvinistic in doctrine, because in the old days all the churches accepted the five points of Calvin; and that it cannot be differentiated from the reformed Churches by calling it a Church with a Calvinistic creed; it is distinctively Calvinistic only in its form of church government. Theologically, Calvinism is only a restatement of Augustinianism, and Calvin's only new point was that on earth God's authority devolved upon men, and not upon a king or bishop. "We shall lose our identity," said the preacher, "if we tie ourselves to a creed formulated two hundred and fifty years ago. Presbyterianism will be no longer the genial friend and companion of this modern world over whose birth it stood guard. There may be things in the Westminster Confession that ought not to be there, and there may be things absent which should be there. We must not be identified with any creed, but only with Christianity. We are Presbyterians because we practice the Christian religion under a Calvinistic form of church govern-

ment. Hence, when they ask you, 'What about the Confession of Faith?' say that, as the Presbyterian of the seventeenth century demanded a fuller liberty for the individual and a more Scriptural form of church life, so the true Presbyterian of the twentieth century claims a greater personal freedom in matters of belief, and hopes that the newer things God has been saying these many years may find a place in our Church's Confession, even though it mean the displacement of the old standards by the work of a new Assembly in a land where no Stuart threatens and the Church is free indeed."

There has been no more remarkable recent address on the Westminster Confession than this one, delivered in the Second Presbyterian Church of Brooklyn. The Presbyterian Church has been latterly so much the center of ecclesiastical discussion that in the popular idea the Westminster Confession has come to be regarded as the essence of the Church. Without assaulting or defending that Confession, Mr. McGaffin wisely points out what many seem to forget, namely, that Presbyterianism is not a church doctrine, but a church polity.



## "Manufacturing Aristocracy"

I am of opinion, upon the whole, that the manufacturing aristocracy which is growing up under our eyes is one of the harshest which ever existed in the world: but at the same time it is one of the most confined and least dangerous. Nevertheless, the friends of democracy should keep their eyes anxiously fixed in this direction; for if ever a permanent inequality of conditions and aristocracy again penetrate into the world, it may be predicted that this is the gate by which they will enter.

So wrote that most prophetic of political writers, Alexis de Tocqueville, in his "Democracy in America," over sixty years ago. By our protective system and our special legislation we have done what we could to create and develop this "manufacturing aristocracy;" and, mitigated as it is by the influence of Christianity and restrained as it is by the spirit of democracy, The Outlook cannot doubt that it really exists, that what are called "trusts" are but one manifestation of it, and that it is a real though we do not think a

serious menace to the Republic. A condition of society in which one small group of men control the light, another the fuel, a third the sugar, a fourth the more important lines of transportation, and other groups make attempts, generally abortive though sometimes temporarily successful, to control other elements scarcely less necessary to our material well-being, if not absolutely to our civilization, cannot be regarded with other than disfavor if not apprehension by thoughtful citizens. The anti-trust campaign is the protest of a somewhat blind sentiment against so undemocratic a tendency, a tendency which must be counteracted by an intelligent study of its nature and origin, and wisely directed efforts to secure the material benefits which concentration of labor brings without suffering the evils, both material and moral, inherent in monopoly. If Mr. Bryan's election gave any reasonable promise of checking or preventing the perils which are or may be threatened by a "manufacturing aristocracy," The Outlook would regard this as a reason, though not under present conditions a controlling reason, for supporting Mr. Bryan in the present election.

But if the triumph of the Republican party promises little, if indeed it promises anything, toward the restraint of such an aristocracy, we see no better promise in the triumph of the Democratic party. As the campaign proceeds, Mr. Bryan appears to be substituting for a rational discussion of public questions class appeals to the poor against the rich. If the newspapers do not entirely misquote him, the remedy on which he thus seems to depend, the massing of the poor against the rich, would be worse than the disease. We can imagine no political contest which would be more perilous to the country than one between the propertyless and the prosperous, unless it were one of race against race or religion against religion.

The real and radical protection against a "manufacturing aristocracy" is free competition, and such a moral and intellectual education for all the people as will make that competition real and universal. A social organization which leaves the door of opportunity accessible to every man, and a system of public education which gives to every child a fair chance to fit himself for opening it, may not and will

not prevent all social and industrial injustice; but if these two concur, they will go far to prevent the permanent control of any industry by an aristocracy. If to these be added such Christian influences and such enlightened public opinion as will tend to make the rich and strong regard themselves as the servants of the poor and weak, the perils of a "manufacturing aristocracy" will be reduced perhaps as far as mere moral forces can reduce them. Other concurrent remedies must be legal and political. We shall not pretend to offer here specifics; there is no short and easy method of dealing with this subject; but we may at least indicate some of the methods which have been either actually tried or tentatively proposed.

These include: abolition of all special taxation, including protective tariffs, and the substitution therefor of a tariff levied for revenue only; taxing corporate values at no less a rate than private property; prohibiting all false valuations or so-called watering, as a fraud upon the public; requiring all corporations and all combinations of corporations to publish their accounts, and to subject them when required to official inquiry and investigation; making penal all combinations to raise prices or limit production; prohibiting one corporation to get the control of another corporation for the purpose of establishing a monopoly; prohibiting a monopoly from participating in inter-State commerce; requiring all corporations dealing in the necessities of life to deal equally with all customers; prohibiting public gambling, whether in the products of industry or in the stocks of the corporations engaged in producing them; bringing all corporations or combinations of corporations having to do with such necessities of modern life as coal, light, and transportation, under governmental supervision and regulation. We do not include in this list the proposition that the State itself assume the control and conduct of all the more important industries. This proposition is as yet entertained seriously only by a very few, and it appears to us that it would prevent private monopoly only by creating a public one, and thus would intrench and establish "manufacturing aristocracy," not destroy it.

Thus far neither party supports more



than the other any practical and effective remedy for "manufacturing aristocracy," and perhaps this is fortunate, since were the suppression of monopoly made a party issue the almost inevitable result would be to enlist envy and jealousy on one side against fear and distrust on the other. Mr. Cleveland endeavored to induce his party to adopt the principle of tariff for revenue only, but without success, and no affirmation of any such principle is included in the present Democratic platform. The regulation of transportation by railroad commissioners, State and National, has been favored by prominent leaders in both parties, and its adoption is not due to one more than to the other. The most distinguished recent illustration of legislation aimed to prevent combinations in restraint of trade is that furnished by Texas under a Democratic administration; the most distinguished recent illustration of fair taxation imposed on public franchises is furnished by the States of Michigan and New York under Republican administration. The Democratic party proposes to abolish the tariff on all goods controlled by a monopoly, and holds that inter-State commerce can be prohibited to such monopolies under the present Constitution; the Republican party proposes so to amend the Constitution as to enable Federal legislation to control those excessive powers of the great corporations which can now be controlled only by the concurrent action of all the States. In short, we are as yet but just awaking to the perils of which De Tocqueville warned us over sixty years ago; neither political economists nor statesmen see clearly what methods to pursue; and in such an experimental stage the motto, *More haste less speed*, clearly applies. Under such circumstances, to elect a candidate, not because he has a definite plan to propose, but because he hopes that he or his party may find a plan, appears to us to be taking in politics what in business would be called an "extra-hazardous risk."

We have said nothing here respecting Mr. Bryan's specific for plutocracy, if not for "manufacturing aristocracy," that is, the free coinage of silver at a ratio of 16 to 1, for we have heretofore somewhat fully discussed that subject. The Outlook held with M. de Laveleye, of Belgium, and President Francis A. Walker, of this

country, the view so well stated by Dr. Albert Shaw in last week's Outlook, that an agreement by the chief commercial nations of the world to make both gold and silver, at an established ratio, legal tender for all debts, public and private, would make a safer and more stable basis for the vast credit system of modern times than could either metal alone. But this is very different from the proposition that America shall agree to give coined dollars for all the silver which the world can pour into our mints, and agree to take such dollars as legal tender for all debts due to us, while the other nations of the earth make no similar agreement on their part. The rich would probably contrive to escape most of the evils of such a policy, but it would inflict cruel hardship on wage-earners, salaried employees, and the agricultural class. It is in the interest of the laboring classes that The Outlook opposes this proposition, which has no real kinship with bimetalism, and which we believe would be fraught with injury to all, but with special injustice to the poor.

For these reasons we do not think that those who share with us De Tocqueville's opinion that a "manufacturing aristocracy" is a real though perhaps not a serious menace, are to seek a remedy for it in Mr. Bryan and what we may call the New Democracy. Even if the silver interests and the sugar interests had not exercised so great an influence on the policies of the Democratic party in the past, even if Mr. Croker, of New York, and Mr. Clark, of Montana, were not influential in its counsels in the present, we should still think it a mistake to look to this party for the means of counteracting or restraining the present evils and the future possible perils arising from a "manufacturing aristocracy."



## The Grace of Goodness

There is a tact of the spirit which, by a deep instinct, divines that which will hurt and that which will heal in human intercourse. This is the fine grace of those saints who stay in the world without a touch of worldliness, who live with as much purity as the strictest ascetic, but who shed the radiance of their devotion along the highway of life instead of

prisoning it in a nun's cell; who have many interests but never waste or dissipate spiritual energy; and who make men aware of the reality of the highest ideals without so much as hinting that they exist.

Honesty is one of the foundation stones of character, but honor is finer than honesty, because it transforms honesty into a spiritual quality by lifting it above all considerations of policy or advantage. A man may be honest and yet grasping and small; but the man who has a delicate sense of honor adds to integrity the grace of unselfishness. Goodness is always admirable, but there are degrees of goodness, as there are degrees of culture. It is a great deal, amid the manifold temptations of life, to find the immovable foundations and build upon them; but all builders do not have the same feeling for harmony of mass and line, for sound and beautiful construction. Ugly houses are sometimes reared on foundations massive enough to support a palace or a cathedral. The flowers and fragrance of goodness are often lacking to those who possess its roots. They are honest, truthful, faithful to all trusts and duties; but they do not diffuse the sweetness of faith in the very best things; they are not enveloped in the atmosphere which evokes from others all the finer qualities and reinforces all their higher convictions.

The good are not always winning; they do not always commend the influences that shape them by their manifestation of those influences. They command confidence, but they do not make converts. Such men and women do much of the necessary work of the world; they carry its burdens with silent heroism; they are often of the stuff of which saints are made, but they have not attained sainthood. They lack the higher harmony which comes to those who so completely forget themselves that the whole nature silently conforms itself to the will of God.

The gentleness and tenderness of Christ were expressed in a consideration for others, based on a perception of their needs, sorrows, and imperfections, which makes him the first gentleman in the world as well as its most radical reformer. Appointed to do the most destructive work

as a means of reorganizing society on a truer foundation, he carried on his warfare with weapons which healed as they smote; hating the sin of the world with all the intensity of a sinless nature, he, above all men whose words and deeds have been recorded, loved more than he condemned and saved in the exact measure in which he destroyed.

This spiritual sensitiveness to the needs of others breeds the divine tact which makes the touch of the uncanonized saints so gentle and healing. They move among the sick, the weary, the sinful, with a quiet helpfulness which is a kind of health in itself. Instead of breaking and bruising, they bind up and heal. A deep compassion flows from them and envelops in an atmosphere of sympathy those whom they would help. They refresh us before we understand how weary we are; they make us aware of our shortcomings in our innermost hearts and ashamed in our very souls without so much as intimating that they see any fault in us.

Many men and women, with the best intentions in the world, go blundering through life, hurting where they would heal and giving pain where they would bring peace, simply from dullness of spiritual perception. The pathetic prayer which Mr. Sill puts in the mouth of the Fool, and which sinks into the heart of the King, ought to be oftener on our lips:

The ill-timed truth we might have kept—  
Who knows how sharp it pierced and stung?  
The word we had not sense to say—  
Who knows how grandly it had rung?

Our faults no tenderness should ask,  
The chastening stripes must cleanse them all;  
But for our blunders—oh, in shame  
Before the eyes of heaven we fall!

The blunders of the good are sometimes more difficult to repair than evil deeds; and they are few against whom these lost or ill-used opportunities cannot be charged.

Most of us are in the rudimentary stages of spiritual growth; we lack the sensitiveness of spirit which makes the saints ministering angels; we are shut out, by our lack of insight, from that finer service which is possible only to those who look into the hearts of their fellows, and through this knowledge turn their love into a healing wisdom.

# THE CAMPAIGN ISSUES

## II.

### From a Republican Standpoint

By Albert Shaw

Editor of the "American Monthly Review of Reviews"

THE platforms of both parties speak with severity concerning trusts and corporate monopolies. Mr. McKinley's letter of acceptance is emphatic in denouncing such monopolies as are contrary to public welfare, and Mr. Bryan has given a great deal of prominence to the subject of trusts in his campaign speaking. He has been particularly unmerciful in those speeches which have taken for their text Senator Hanna's alleged statement that there are no trusts in the country. It is to be regretted that the Democratic speakers have not thought it worth their while to quote more of what Mr. Hanna said, in order to show what he meant. As I understood him, Mr. Hanna was not denying—what every one knows, indeed—that there has within the past two years been an astounding movement in the formation of large industrial corporations through the amalgamation of the interests of competing firms or companies; and that many of these corporations are monopolistic in their nature and effect surely Mr. Hanna would not for a moment deny. It is true, however, that the earlier legal form of the trust has been abandoned, and that these hundreds of new consolidations are regular business corporations on a large scale.

They are not Republican and they are not Democratic. Some of them have been aided by the fact of a protective tariff; but the great movement itself is quite independent of high tariffs or low tariffs. It represents a stage in the evolution of modern industry and commerce. Few men, if any, just now, are wise enough to be entitled to pronounce this movement either wholly good or wholly bad. But it concerns the public vitally in a thousand ways, and it is mainly dependent upon the privileges of incorporation that the public

confers. It would seem to follow, therefore, that the public is at least entitled to all necessary information, and may at its discretion apply such rules and regulations as it may find advisable for the conduct of the corporations which exist by its sufferance. I am not prepared to believe that one great party can at present fairly claim greater fidelity to the interests of the people than the other great party, as respects such a question as the wise regulation of great business corporations.

There are, of course, some men who are so enraged against the great corporations that they are prepared to proceed against them in a destructive spirit. Their attitude is to some extent that of certain classes of artisans early in the present century against labor-saving machinery and the factory system. It seems to me that the students and investigators of the subject are teaching us a great deal more about the nature of the so-called "trust problem" than are the politicians who are trying to make party capital out of a difficult question, which, like that of the monetary standards, is never going to be solved by stump speakers on the eve of an excited contest between rival political parties. That there are serious abuses that need correction is admitted on all hands; but public opinion needs more enlightenment than it possesses at present before it can demand of legislatures and executive officers the application of any very sweeping remedial measures. Mr. Bryan's discussions of the subject during the past two years have not convinced me that his diagnosis is correct, or that his proposed remedies are to be desired.

Although Mr. Bryan is supposed by many people to be socialistic in his views, one does not find him advocating—with the Populists of the West and the labor organizations of the East—such projects as the public ownership of railway, telegraph,

<sup>1</sup> In the preceding issue of *The Outlook* Messrs. Shaw and Towne discussed the currency issue.

and telephone monopolies, or the municipalization of gas and electric lighting supplies and local transit systems. These ideas stand for a real movement, much of which is sound and progressive; but Mr. Bryan's proposed social remedies lie along the fallacious lines of cheap money and advocacy of the virtue of the worn-out competitive system as such.

One of the subjects Mr. Bryan is now urging as of first-rate prominence is the income tax. He declares that a specific plank strongly favoring the enactment of a new income tax law was prepared for the Kansas City platform, and that it was omitted by accident or inadvertence; and he regards it as Democratic doctrine for the present year. The reaffirmation of the Chicago platform carries with it, of course, an indorsement of the income tax plank of 1896. In the campaign of 1892 the income tax was not mentioned by Democrats either in their platform or on the stump; yet when they came into power by virtue of their success in that year, they enacted an income tax law. That particular enactment was declared unconstitutional; but it is very possible that some form of income tax might be sustained by the Federal courts.

While much may be said theoretically in favor of an income tax as an equitable way in which to fill the public treasury, the people of the United States do not show any evidence of desiring it. If there had been any great zeal for it at Kansas City, it certainly could not have been dropped out of the platform "by inadvertence." If there had been any popular desire for it in 1892, it would have occurred to somebody to seek to have it mentioned in one of the great party platforms, and it would have been talked about upon the stump. It has not, in fact, been a subject of any considerable discussion since the judicial nullification of the income tax law of 1893. So far as we have observed, no one is prominently advocating it on the stump excepting Mr. Bryan. The increased taxation of great corporations, on the other hand—as, for example, that which has been brought about with the earnest encouragement and aid of Governor Roosevelt under the Ford Franchise Tax Law in the State of New York—is a subject of very wide and animated discussion; and it points in the

direction of practical improvement in tax methods that is at present far more feasible than an income tax.

Among the various things that Bryanism means are, then, to be mentioned most conspicuously the free coinage of silver, an indiscriminate warfare against monopolistic corporations as such, and the re-enactment of an income tax. These propositions, I believe, are all of them objectionable to the business community.

Now, if it were not for the aggressive introduction of Bryanism into this campaign, we should have a purely normal political situation. The careful political observer was justified in believing that the people of the country had sufficiently disposed of the silver question and the income tax question for the present, and that they were not intending to permit the so-called trust question to become the mere football of political parties. But for this untimely reassertion of what I may call "Bryanism," for the sake of a condensed form of expression, we should have had a campaign conducted squarely upon what, for like purposes of condensation, I may call "McKinleyism." The Republicans at Philadelphia expressed their unanimous approval of the policies and administrative methods of President McKinley and his official colleagues, and asked the country to keep Mr. McKinley at the helm for another four years.

In the conduct of ordinary administration there seems to be no very serious criticism of Mr. McKinley and his Cabinet. I have observed a number of Presidential campaigns, and never before have I known a time when there was so little attempt by the opposition to fasten scandal upon the party in power. Much the largest item of domestic expenditure is for pensions, and under Mr. McKinley's administration I believe that the work of the Pension Office has been conducted with as high a degree of intelligent efficiency as at any time since the Civil War. The disbursement of \$150,000,000 a year to about a million pensioners requires the utmost vigilance and skill to avoid losses through laxity or fraud. Even the zeal of fierce partisanship brings no charge whatever against the present Republican conduct of this immense business; nor do the Democrats take the slightest exception to the country's present liberal pension policy.

They endeavor, on the contrary, to outbid the Republicans in their advocacy of ample pensions. There are always outstanding several hundred thousand applications for pensions, many of which are pushed in questionable ways by a class of claim agents whose interest in the whole question of pension administration has always been open to grave suspicion. It is creditable to President McKinley that he has firmly sustained the present Commissioner of Pensions as against attacks emanating from these speculative pension attorneys and agents.

One hears little complaint, if any, about the conduct of the Indian Bureau and the general Land Office. The territorial administration of Oklahoma, Arizona, and New Mexico is not under criticism. The comparatively new Cabinet department of Agriculture, under Secretary Wilson, has shown a most commendable enterprise in many directions, and does not appear to be tainted in any manner with party politics or personal scandals. A good deal of improvement in the postal system of the country is possible, but the greater part of it must await the action of the lawmaking body. The most noteworthy fact about the postal scandals in Cuba was the honest, prompt, and efficacious way in which the Administration corrected the abuses as soon as their existence was discovered. The administration of the Treasury Department has been upon a high plane of financial intelligence and administrative efficiency.

A distinction must be made, of course, between the policy of the country respecting finance, the army, the navy, and foreign affairs, and the ordinary work of the four departments in charge of those subjects. No criticism of a very serious nature, I believe, has been brought against the ordinary administration of the Treasury Department under Secretary Gage, or of the Navy Department under Secretary Long. Earlier in Mr. McKinley's administration there was criticism of the War Department under Secretary Alger, whose health was not equal to his responsibilities; but under Secretary Root it must be agreed that the departmental work is well carried on. At the beginning of Mr. McKinley's administration there was criticism of the Department of State on the ground that Secretary Sher-

man's health made it impossible for him to bring his normal energies to bear upon the duties of his office. Subsequently, Secretary Day's work was highly commended by almost every one, and, in the main, there has been confidence in the work of the department under Secretary John Hay.

Looking, then, at the great administrative mechanism of the United States Government as engaged in its regular and ordinary duties, I find a great deal to merit confidence and approval, and comparatively little to condemn. It may not be of much importance that I, speaking as an independent Republican and a member of the Civil Service Reform League, should express these views; but it is certainly significant in the highest degree that the Democratic party, at the very height of the Presidential campaign, eagerly seeking every opportunity and excuse for attack upon the Administration, has not been able to arouse the apprehensions or suspicions of the country as respects the manner in which the vast public revenues are collected and disbursed and the work of administration carried on.

The Democratic Campaign Book, it is true, devotes a chapter, called "Corruption in the War Department," to Egan and the so-called "embalmed beef." But it is to be remembered that the organization and work of the supply departments of the army at the outset of Mr. McKinley's administration were part of a system for which the preceding Democratic administration might as justly be blamed as its Republican successor. And these attacks in the Democratic Campaign Book are more significant in what they omit than in what they include; for they do not find a word to say against the present conduct of the army supply services, which are still upon a scale of magnitude. The simple truth is that early in 1898 we created a great army on a few weeks' notice, and it required several months to bring up to a state of high efficiency the business of supplying arms, ammunition, food, clothing, hospital and medical facilities, and the like. It is enough to say that the Democrats, in all their eagerness to make an issue out of so-called "militarism," have no army scandals to retail except those assignable to the very early

months of a war-footing period which has now lasted two years and a half.

In strict fairness, I must allude to two other Democratic attacks against the conduct of public business by the McKinley administration as distinguished from matters of public policy. Both of these relate more directly to the Treasury Department. One is the modification of the Civil Service rules, principally at the instance of Secretary Gage, by virtue of which a number of positions were exempted from the competitive examination system. I certainly did not at the time think this order was either necessary or wise. On the other hand, I was able to see that it made for convenience, and I am perfectly ready to accept Secretary Gage's assurance that neither in its motives nor in its results has the change lowered the standard of efficiency in the public service. The other charge was that of undue intimacy between the Treasury Department and certain New York banks, in the sale of United States bonds and in other large financiering transactions. Neither of these topics is playing an important part in the campaign, and I do not in the least believe that either of them involves anything more than a question of practical judgment.

Next, as to policies. Taking up first the question of finances—the Republicans have managed the public debt exceedingly well. They have refunded a good deal of it at a very low rate of interest. They have given us the Dingley tariff and the war tax law, under which, by virtue of the great growth of our foreign trade and the prosperous times at home, there has been abundant revenue. If Mr. McKinley should be re-elected, we would know at least what to expect as regards taxation.

Most thoughtful men are, I believe, of opinion that the tariff question ought not at present to be reopened in such a way as to add to the uncertainties of commerce. Certain schedules in the Dingley tariff should undoubtedly be modified, and certain imposts included in the war tax measure might well be abolished. But apart from these gradual modifications of the existing system, prudent business men would prefer to have the present modes of National taxation retained for several years to come. While it is true that the Democrats are almost abso-

lutely ignoring the tariff question in their campaign oratory, it is highly probable that we should have a general tariff agitation in the case of their coming into power. My own opinion is that the distinctively protective system has almost run its course in the United States, and that it will be desirable, perhaps, four or six years hence, to subject the existing tariff to sweeping revision. But tariff-tinkering, of the sort perpetrated by the Democrats when they attempted to revise the McKinley tariff of 1890, far from hastening the day of a logical and sweeping reconstruction of our system of levies upon imports, only delays the real work of tariff reform.

The Democratic party ought not to be intrusted with the control of the finances of the country until it can bring forward some definite and responsible policy. The Republicans are united upon the various questions of money and taxation. The Democratic party, on the other hand, is hopelessly at variance within itself.

As to naval policy, the question has fortunately, for a number of years past, been quite successfully kept out of party politics. The two Democratic Secretaries of the Navy, Mr. Whitney and Mr. Herbert, have been as much in favor of naval expansion as the Republican Secretaries, and party lines have not been drawn on naval questions in Congress. We have never before had so much work on hand as now in the building of new ships, repairing old ones, development of shipyards, and equipment of naval stations. It is difficult to believe that these matters would have better attention if Mr. Bryan were elected than they are now having under Mr. McKinley and Secretary Long.

The Democrats have fallen into the habit of charging the Republican administration with militarism in a general sort of way, but it does not seem to me that the subject constitutes a real issue apart from that one phase of it which has to do with military work in the Philippine Islands, and to this I shall allude in a later paragraph.

Somewhat more than two years ago, when the war with Spain began, there were, near at hand, in the island of Cuba, about 200,000 Spanish troops, the great majority of them regulars. We had a nominal army of 25,000 men, scattered in

small squads and detachments all over our continental area. It was necessary to create armies in a short space of time; and this work was tolerably well done, when all the circumstances are considered. We have been bringing troops back from Porto Rico and Cuba as rapidly as could have been expected; and surely Mr. Bryan could not have managed that part of the work of our army better than Mr. McKinley has done. Whether or not it was necessary at the outset to send large bodies of men to the Philippine Islands has now become a purely academic question. Most people at the time believed that the thing had to be done. I am not aware that Mr. Bryan held to a different opinion. If one concedes that it was necessary to send the men there, the question remains whether or not it has been feasible up to the present time to bring them back home.

There is no disposition on the part of any influential element, whether Republican or Democratic, to maintain permanently a large standing army in this country. Our responsibilities will in the very early future extend over a population of approximately a hundred million people, dispersed over wide areas. An army of a hundred thousand men would mean one soldier for every thousand of the population. I should hope we might be able to get along with a smaller army than that; but we shall at least need more of an army than we were maintaining at the outbreak of the Spanish war.

To discuss the so-called imperialistic or colonial policy that the Democrats are endeavoring to keep at the front as the paramount issue in this campaign, it is necessary to go back to the peace treaty which concluded the war with Spain. So far as the Peninsular Government was concerned, what we did was to take over some of her island possessions. Such technical title as was hers in Porto Rico, Cuba, and the Philippines she made over to us; and it mattered very little to her what sort of arrangements we should subsequently choose to make with the Porto Ricans, the Cubans, and the people who live in the Philippine Islands. This arrangement was best for Spain, because otherwise we should probably have exacted from her a large monetary indemnity. Spain was no longer in position to

regain control of the Philippines, and if we had not secured the relinquishment of her title in our favor, she would have sold it to Germany.

It was a very excellent treaty for everybody concerned, honorable in every way, and generous toward the Spanish Government. Unfortunately, the interval between the signing of the protocol which stopped hostilities and the signing of the permanent peace treaty at Paris was longer than wisdom or prudence should have permitted. The Cubans had for three years carried on a heroic war to obtain their emancipation from Spain; but the Filipino insurrection which had sprung up in 1896, when the Cuban struggle was absorbing Spanish energies, had been completely suppressed as a mere incidental matter. The circumstances demonstrated completely that there was in the Filipino people no ripened capacity for efficient political or military action. Otherwise, the Filipinos, who are far more numerous than the Cubans, ought easily to have gained their independence in the years of 1896 and 1897.

It happened that the *status quo* at the signing of the peace protocol locked up the bulk of the Spanish troops at Manila, and also compelled the troops of the United States to remain in that immediate vicinity. It was this situation, and nothing else, which enabled Aguinaldo and his followers to overcome the small and detached Spanish garrisons that were at a distance from Manila, and to set up pretensions which they had never previously entertained. As I have said, the period between the signing of the protocol and that of the permanent peace treaty was unfortunately long; but it was a terrible fatality that this period should have been further extended by the failure of the United States Senate to do promptly what it was bound to do in the end. It should have ratified the treaty first and debated it afterward.

There was nothing in the treaty of peace incompatible with our doing anything we liked by way of subsequent arrangement with the Filipinos themselves. The treaty simply eliminated Spain and put us in a position to deal directly with the Filipinos without the intrusion of a third party. I will not say that the Senatorial gentlemen who "held up" the

treaty had not the best intentions in the world; but I have no hesitation in saying that their conduct amounted to something like criminal stupidity. It was the Senate debate, and nothing else, that precipitated the war which began more than a year and a half ago and is not ended yet. Mr. Bryan himself, let it be said to his credit, went to Washington and urged Democratic Senators to cease their fatuous obstruction and allow the peace treaty to go into effect.

The war has been prolonged because the Filipino people have been full of false apprehensions on the one hand and of false hopes on the other. And the Filipinos have derived their mistaken ideas principally from this country. It is not in the least true that Mr. McKinley or any one connected with his administration has ever had the slightest desire to subject the Filipino people to arbitrary rule under an imperialistic régime. This certainly would have been their fate if we had allowed Spain to sell the islands to Germany. It was not nearly so much due to the hope of commercial advantage to ourselves that the Philippine Islands were taken over from Spain, as to the idealism of the American people, who felt that, since we had been the sole cause of the destruction of Spanish power in those islands, we ought to make ourselves responsible for the substitution there of the highest possible forms of enlightened and just administration.

I do not believe that there is an experienced and thoroughly informed statesman in the world who supposes for a moment that the Philippine Islands are at present capable of being erected into an independent and sovereign member of the family of nations. If they are ever to have such a status, it must be after a considerable period during which the lessons of local self-government must be fairly learned, and the industrial development and modernization of the country must take place. And this must be under the auspices of some powerful and enlightened nation. The rapid sequence of historical events has seemed to assign that task to the United States. Even Mr. Bryan virtually admits all this, although there is the most hopeless inconsistency between his theoretical discussion of the subject and those meager practical prop-

ositions in which he has indicated what his actual programme would be if he were elected.

In his theoretical arguments, to which he confines himself almost entirely, Mr. Bryan elaborates maxims as to the inherent political rights of men to choose their own form of government. But these maxims are of small value as a guide to conduct in a particular case, apart from circumstances and conditions. All of Mr. Bryan's abstract reasonings about the Philippine situation point to only one logical conclusion, namely, our duty of immediate, complete, and unqualified withdrawal from the Philippine Islands. Yet when Mr. Bryan discloses his programme, it turns out to be something wholly different. He declares that *we* Americans must establish a stable government in the Philippines; and that *we* must continue permanently to maintain a protectorate over them, while retaining, as our own full possession, a suitable coaling-station—by which he means, as some of his very eminent supporters have frankly explained, the great city and port of Manila.

But surely the Filipinos, if free from all moral and physical restraint, would not choose to give up their metropolis and principal seaport to the one foreign nation which had been committing such crimes against their rights and liberties as Mr. Bryan and his friends declare. In the second place, it is inconceivable that the Filipinos should, if they are to become an independent power, desire to have us remain indefinitely in the exercise of the task of providing them with a stable government. In the third place, it is almost equally inconceivable that we should assume before the world the responsibilities of protector of a new Philippine republic or kingdom, or whatever form of government Aguinaldo might choose to erect, without any authority on our part to regulate either the policy or the behavior of that government.

A far simpler and better plan, and one less likely to lead to future complications and strife, is the plan which has already been adopted of bringing the islands under the general sovereignty of the United States—just as Canada is under the general sovereignty of Great Britain—while building up in them the institutions of good government on modern principles,



with full local home rule at just as early a date as the people can and will exercise it.

There remain in dispute, however, some purely technical and legal questions as to the relation of the Philippines to the United States under the Constitution. This venerable document was adopted—a few years after the formation of our Federal Union—for the purpose of providing the sister commonwealths of the United States with an improved form of association. The various States which make up Germany are bound together by a Federal constitution. This does not prevent the Germany thus united from exercising sovereignty over certain portions of Africa and certain islands of the sea; and those portions of Africa are not thereby made a part of Germany, nor do they come under the compact which binds together the partners in the German federation.

It would seem to be clear, both in the principles that underlie the science of government and also in the text of our Constitution and in the course of our legal and constitutional history, that the United States may suitably and lawfully exercise sovereignty over outside territory, just as any other government in the world may do the same thing. Whether or not our acquisition of the Philippine Islands legally carries the Dingley tariff there is in any case not a question that can be settled on the stump, because it lies wholly and finally within the jurisdiction of the United States courts.

It must not be forgotten that the ratification of the peace treaty with Spain made the Philippine Islands American territory, in a sense which President McKinley could not ignore without being liable to impeachment. Any relaxation of purpose and endeavor on his part to compel submission to American authority would, in the eyes of the law, be an offense of the same nature as would have been President Lincoln's in 1861 if he had calmly acquiesced in the secession of the Southern States. As commander-in-chief of the army and navy, it is the duty of President McKinley to defend the authority of the United States.

The attempt of some of Mr. Bryan's supporters to find an analogy between the Philippines and Cuba falls entirely short. The two situations are unlike in almost

every respect. It was not, in my judgment, wise or statesmanlike for Congress to pledge in advance that we would not annex Cuba. That question should have been left open for subsequent decision upon its merits. We are not doing the Cubans any real kindness by making haste to cast them adrift. Annexation to the United States is the most desirable consummation that they could possibly seek. The anti-imperialists, probably without intention, are constantly juggling with the different meanings of the word government. It is ridiculous to say that the Republic of San Domingo is self-governing and that the State of Massachusetts is not. It is desirable that every community, great or small, should exercise self-government in those matters touching which it has a reasonable degree of capacity to manage its governmental affairs with success. There is far more danger that we shall give self government to the Philippines too rapidly than too slowly.

As to the Congressional resolution regarding the future of Cuba, it was at least not a partisan matter; and President McKinley was not responsible for it. If the Cubans had made war against us while we were trying in good faith to guard their interests and at the same time to protect such rights and interests as the Spaniards and others possessed in Havana, we should have been obliged to subdue them by force. And in that case it would hardly have been possible to do otherwise than annex the island. But the Cubans, who are a brave people, and who held the Spaniards at deadlock for three years, have conducted themselves very decently toward the Government and people of the United States.

Such a question as that of the Porto Rico tariff, about which the Democratic Campaign Book makes much ado, has little proper place in party controversy. The Porto Rico tariff bill had two aspects: (1) that of legal principle; and (2) that of practical financial policy. About the legal principle there is a wide difference of opinion. So high a Republican authority as ex-President Harrison believes that, in the intent of the Constitution, all territory subject to the sovereignty of the United States ought to be included within our zone of domestic free trade. This is a point of constitutional interpretation

which belongs to the Supreme Court of the United States, and cannot be settled on the stump.

As a matter of policy and general expediency, I believe heartily and strongly in full freedom of trade between the United States and all its outlying possessions. And this is exactly what the Porto Rico bill gives to that island—only that it defers free trade for a few months, and enforces a very low temporary tariff rate as a revenue measure for the sole benefit of the Porto Ricans themselves. My friend Dr. Hollender, of the Johns Hopkins University, now Treasurer of Porto Rico, says that this temporary low tariff was highly desirable for Porto Rico, because it afforded a ready means of necessary income while a system of internal taxation was being established to provide for the expenses of ordinary administration, schools, roads, and other public improvements, after the disappearance of the tariff.

In short, I think that in the Porto Rican tariff bill the Republicans did the best thing possible for the islands, in a way which has not, apparently, brought them the credit to which they are entitled. Porto Rico is to have absolute free trade with the United States at the very first moment when it would be of any general benefit to the island to have it.

Finally, as for the Filipinos, I believe that the sense of nationality, with the aspiration for an independent place in the family of nations, must be something more than a momentary whim or the growth of a day if it is to be taken seriously. There has never been, in the historic sense, a distinctive attitude of nationality in the archipelago which we call the Philippine Islands. If there had been, the whole world of international affairs and of the higher politics would long ago have taken it into account. The present Filipino movement was a mushroom growth in that period of interregnum between the signing of the peace protocol and the ratification of the peace treaty, when Spain's active authority had ceased and that of the United States had not begun. Dr. Rizal's movement of 1896, in which Aguinaldo was a military leader, was soon suppressed by a force of Spaniards of the most insignificant strength as compared with the Spanish army in Cuba.

The Aguinaldo movement has been subsequently kept alive largely, if not principally, through the inability of the Filipinos to understand the real inwardness of American politics. Outside of what we call the "solid South," Mr. Bryan is not wholly sure even of two dozen electoral votes. His only absolute reliance is upon the votes of the Southern States. And yet it is true that there is no part of the United States in which the real sentiment of the influential elements of the community is so strongly for expansion and for holding the Philippines as in these very Southern States. The only other group of States now regarded as reasonably sure for Mr. Bryan are in the silver-producing and mountainous regions of the West; and those, next to the Southern States, are the most ardent for territorial expansion and the least troubled about the metaphysics of imperialism. I venture, then, to say that if the States which will give their electoral votes for Mr. Bryan next month should be allowed to decide in any representative manner as to our Philippine policy, it would be made very clear that they have even less compunction about asserting and maintaining our sovereignty than the very States which are going to declare their confidence in Mr. McKinley and their preference that he should continue for four years more to preside over our National affairs.

The South is supporting Mr. Bryan, not because it believes this year in Mr. Bryan's free silver, and not because it believes in the applicability of Mr. Bryan's metaphysics about imperialism, but solely because it has not yet broken away from the tradition of supporting the Democratic party—a tradition due to the old-time sectional questions and to the race problem. The new industrial South prefers sound money and wants commercial expansion; but it does not see how to give up its nominal loyalty to the Democratic party.

Under all these circumstances, is it not fair to say that Mr. Bryan is not sufficiently representative of definite and positive elements of American public opinion to entitle him to be President? His monetary policy, entertained by him with unquestionable depth of conviction, is contrary to the interests and to the feelings of almost the entire country. I believe that the same thing is true of his Philippine policy,

in so far as he has disclosed it in any practical form. The only real strength that might bring about his election lies in that undercurrent of class feeling and prejudice that brings him his greatest

applause when he inflames labor against capital, and denounces "trusts" without discrimination. I do not believe the time is ripe for electing a President of the United States upon that kind of sentiment.

## From a Democratic Standpoint

By Charles A. Towne

Ex-Congressman from the Sixth Minnesota District

THE perennial struggle in the politics of the world is the struggle between the few and the many. Under preceding forms of government the few held power from the beginning, and the many constantly strove for a share in it. The institutions of the United States, however, were founded upon the admitted principles that the welfare of the many is the object of the laws, and that the will of the many is the source of all just authority; and the great contests of our history have been waged, not to establish popular rights, but to maintain them. The defeat of the few has been sought only to return the Government to its ancient practices. All the phenomena of our politics may be grouped about this central principle. Thus, we witness the establishment of the Nation by the Declaration of Independence and the Constitution; the gradual drift of the Government, under the influence of Hamiltonianism, into the hands of the few; its rescue by Jefferson a hundred years ago, and a return to first principles under the Democratic party; the slow but sure submission of the old Democracy to the power of the few, in this case an oligarchy erected upon the institution of slavery; the second rescue, forty years ago, under Abraham Lincoln, whose party, in its first National platform, at Philadelphia, in June, 1856, declared itself in favor "of restoring the action of the Federal Government to the principles of Washington and Jefferson;" the recreancy of the Republican party to this early impulse, and the progressive commitment of its leadership to the interests of the few as against the general welfare.

This brings us to the necessity of a new political salvation. Once again must we return to first principles. The phenomenon witnessed under the leadership

of Jefferson a hundred years ago, and under that of Lincoln forty years ago, is once more to repeat itself under the leadership of Bryan: at the dawn of the twentieth century the people are coming to their own again.

In our domestic policy the "principles of Jefferson," to which the first Republican National Convention desired to restore the action of the Federal Government, were embodied in the apt and characteristic Jeffersonian adage: "Equal rights for all, special privileges to none." This adage the modern leaders of the party of Lincoln have gravely dishonored. That party has absolutely reversed its policy on each and every great question now occupying a prominent place in political discussion, and in so doing it has removed itself further and further from the people, and has come more and more under the influence of special interests. A brief recital will make this clear: The party was formerly for bimetallism and greenbacks; now, at the dictation of the great speculative banks, it is for the single gold standard and bank money. It was formerly for an income tax, paying part of the expenses of the Civil War with the proceeds of such a tax; now, in the interest of the selfish wealth of the country that objects to bearing the burdens of government reciprocally to its benefits, it is opposed to an income tax. It was formerly, as enunciated by the platform of 1860, for protection as incidental to revenue; now, in obedience to the great trusts and monopolies, it is for protection for protection's sake. In 1888 and 1892 it denounced the trust in its National platform; in 1896 it was silent on the subject; and since then, with the Government Republican in every branch and department, these combinations, which notoriously furnished the bulk of the

party's vast campaign fund four years ago and are doing the same thing to-day, have increased so rapidly that the number formed in the United States since March 4, 1897, is greater than all that had been previously organized in all countries since the beginning of the Christian era. At its birth the Republican party believed in the partnership of the Constitution and the Flag, for in its platform of 1856 it complained that the people of the Territory of Kansas were being violently and fraudulently deprived of their "dearest constitutional rights;" to-day it is building a huge and incongruous system of colonialism and empire upon the proposition that the flag may be permanently planted where the Constitution of its own force can never follow.

These manifold treasons of recent Republican leadership to ancient Republican principles will cost that party many hundreds of thousands of votes at the coming election. Many who could not sympathize with the demand for the free coinage of silver in 1896 now realize that the campaign of that year was very much more than a contest over the opening of the mints; that it was, in fact, the initial skirmish in a new great battle between the few and the many for the possession of the Government. The specific issue that dominated that campaign is subordinated this year, but its spirit remains. The Republican party leadership that surrendered to the banks has consistently surrendered to the trusts; and the influences thus enthroned in the country, following the analogies of all history, are now seeking to intrench themselves behind standing armies and to demoralize the people with wars of conquest and with colonial administration, preparing the way for fundamental and imperialistic changes in the very structure and theory of our institutions.

Unquestionably the trust question, as it is called, will cost the Republican party many votes this year. Not alone will these be found among the commercial travelers and other employees whose services the combinations have dispensed with, but among the small business men whose existence is menaced, and also in the masses of society to whom the trust means constantly narrowing opportunities and to whom the spirit of monop-

oly is essentially hateful. This is not the place exhaustively to consider the confessed difficulties of the practical treatment of this evil. It is only important here to observe that to the vast majority of our people the trust monopoly *is* an evil, and that these are not likely to commit the duty of devising and applying a remedy to a party that has had absolute control of the Government for three years without doing anything in that direction; to a party whose sinews of war are avowedly furnished by the trusts, but whose great dictator has recently strenuously denied that any such thing as a trust exists.

However, the controlling issue of the campaign is not that of money, nor yet that of trusts. These discussions relate to policies for the Republic. But the overwhelming question of the hour is, Shall the Republic itself endure? We are not immune from the perils to which all former experiments in democracy have succumbed. We have thus far succeeded because we have remained true, in the main, to the fundamental principles of our Government; and when we have wandered from them, we have returned to them in time. Reason and all history approve the observation of Richard Henry Lee, "Eternal vigilance is the price of liberty." The principles of the Declaration of Independence consecrated our institutions at the beginning, and we have influenced mankind just in proportion as we have illustrated and confirmed them. It is significant that when the Republican party first met in National Convention at Philadelphia, in June, 1856, the first resolution of its platform reaffirmed that Declaration, and pronounced its doctrines necessary to the preservation of republican institutions; and that its latest National Convention, though meeting in the same historic city, and as nearly as might be on the forty-fourth anniversary of that first Convention, adopted a long platform that contains no mention of the Declaration of Independence. President McKinley says that it was not necessary for the Republican party to reaffirm the Declaration. Whether necessary or not, it certainly was impossible to reaffirm it in this latest Republican platform, because such a reaffirmation would have conflicted with a certain other statement therein

made which involves a repeal of the Declaration of Independence so far as the Republican party is concerned. The following announcement of policy affecting the islands acquired from Spain, viz., "The largest measure of self-government consistent with their welfare and our duties shall be secured to them by law," in effect proclaims that the Republican party may give liberty to some men, whereas the Declaration of Independence says that God gives liberty to all men.

The disposition of Republican leaders and newspapers to decry the Declaration of Independence is itself clearly indicative of a complete change of tendencies and sympathies on the part of the controlling powers in that organization. Time was when Republicans vied with one another in amplifying everywhere the guarantees of freedom, and indulged every presumption in its furtherance. To-day the arts of the pettifogger and the wiles of the sophist are in constant requisition to show how circumscribed and accidental a thing liberty is, after all.

Nine-tenths of the criticism now heard against the Declaration of Independence springs from either an ignorant or a willful misconstruction of its purpose. It in no wise lessens the authority of that great instrument to show that historically governments did not begin with civil equality, and that Jefferson entertained sympathies with the closet philosophers who flourished in France in the latter half of the eighteenth century. The Declaration is not so much history as prophecy, not so much a record of what has been as a statement of what ought to be. Its purpose and office have never been better set forth than in the following language of Abraham Lincoln :

I think the authors of that notable instrument intended to include all men, but they did not mean to declare all men equal in all respects. They did not mean to say that all men are equal in color, size, intellect, moral development, or social capacity. They defined with tolerable distinctness in what they did consider all men created equal—equal in certain unalienable rights, among which are life, liberty, and the pursuit of happiness. This they said and this they meant. They did not mean to assert the obvious untruth that all were then actually enjoying that equality, nor yet that they were about to confer it immediately upon them. In fact, they had no power to confer such a boon. *They meant simply to declare the right so that the enforcement of it*

*might follow as fast as circumstances should permit. They meant to set up a standard maxim for free society which should be familiar to all; constantly looked to, constantly labored for, and, even though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life to all people of all colors, everywhere.*

The leaders of present-day Republicanism are not engaged in an attempt to "approximate" more and more closely the glorious doctrine of this great instrument; they not only repudiate its philosophy, but they ridicule its sentiment, and would destroy its inspiration.

Defenders of the Administration object to the term "imperialism." Of course we should not quibble over words; it is the thing that is important. Yet we must have some word by which to designate the thing. "Expansion" will not do; first, because it means the exactly opposite kind of growth from that proposed by the Republican policy, and, secondly, because it suggests, and is plainly intended to suggest, a wholly false analogy to our former acquisitions of territory. Expansion is the increase of an organism by inherent and natural forces, the organism retaining its character and functions all the time. Thus we have heretofore "expanded." We have absorbed adjacent territory, extending to it in the very process of assimilation the rights and powers of the parent body, subjecting it to the same laws and guaranteeing it the same liberties. Not one foot of territory acquired previously to the present Administration has lacked the solemn assurance of ultimate Statehood in the Union and of American citizenship for its inhabitants; and out of such material has come the greater portion of our now homogeneous nationality. The new policy, on the other hand, is a colonial policy. It establishes a status hitherto unknown under our system. Instead of equal States and Territories, we are to have dependencies and vassals. Besides citizens we are to have subjects under the flag. Instead of a universal system of fundamental law whereby the civil and personal rights of all are designated and assured, we are to introduce vast numbers of men under our rule but lacking all protection that may be claimed as a right, to be governed by different systems of laws

and on different theories from those to which we are subject.

No more apt term can be suggested whereby to designate this policy than "imperialism." The best definition of this word that I have seen is contained in the resolutions adopted by the Liberty Conference which assembled at Indianapolis in August, as follows: "The struggle of men for freedom has ever been a struggle for constitutional liberty. There is no liberty if the citizen has no rights which the legislature may not invade, if he may be taxed by a legislature in which he is not represented, or if he is not protected by a fundamental law against the arbitrary action of executive power. The policy of the President offers the inhabitant of Porto Rico, Hawaii, and the Philippines no hope of independence, no prospect of American citizenship, no constitutional protection, no representation in the Congress which taxes him. This is a government of men by arbitrary power without their consent; this is imperialism." This sort of government we have already inaugurated in Porto Rico. The fifteen per cent. of the Dingley law tariff rates which we levy upon imports into that island, and upon our imports from thence, corresponds to the tax of three-pence a pound on tea (except that it is much more burdensome) which our ancestors refused to pay because they were not represented in the British Parliament which imposed the tax: the single point, as Webster says, on which they made the whole Revolution turn. It is proposed to govern the Philippines in the same way. This policy not only is at variance with the customs and traditions of our entire history, but it subverts the very principles on which our forefathers went to war for their independence, and on which they based the structure of our government.

Many of the Republican leaders clearly see and openly confess to what lengths the new doctrine must lead us. For example, in his famous speech at St. Paul, Governor Roosevelt pronounces it base to think of abandoning our "manly part in the world's work;" and in the same speech explains what he means by "world's work" by pointing with laudation to the achievements of France in Algiers, of Germany in her recent colonial programme, of England in the Soudan (and

doubtless he had in mind also the Orange Free State and the Transvaal), and of Russia in Turkestan. Confessedly, then, his "world's work" means nothing else than the common and brutal prosecution of bloody and costly wars of conquest, mere international highway robbery. This is truly a noble task for the descendants of the men who founded liberty and self-government at Yorktown, and for the sons of those who preserved it at Appomattox.

The young Senator from Indiana, the *enfant terrible* of the Administration, whose unsophisticated directness of speech causes the Republican powers-that-be to tremble whenever he opens his mouth, is equally frank. In his famous oration in the Senate he confused almost ludicrously the argument of power and greed, which was his own, with the argument of Providence and destiny, on which the President has an inventor's claim, and found himself blending, almost in the same sentence, unctuous generalities about divine guidance with commercial details of precious woods and golden nuggets. Recently, at Chicago, he elaborately developed a complete programme of imperialism, pure and simple, declaring that even if it be true that we cannot colonize the tropical islands, nevertheless "we can govern them"!

Nor can the peculiar difficulties of extensive colonial administration and continued conquest of helpless peoples be undertaken by us without fundamental changes in the procedure, and ultimately in the very form, of our government. In the "Anglo-Saxon Review," Lady Randolph Churchill's magazine, for June, 1899, Mr. Reid, one of the negotiators of the Treaty of Paris, and a Republican leader of authority, after declaring that this Nation will hold and govern the islands acquired from Spain, says that a republic like the United States is not well qualified for that sort of thing; and then proceeds to suggest that it be made fit by certain radical changes permitting a more summary and military-like method of treating such problems as the situation must present. His own plan is to establish a new executive department to be called the Department for War and Government beyond the Seas. Surely this smacks enough of imperialism to satisfy the palate of the most abject Anglophile. But it is

only an explicit admission of what is necessarily implied in the adoption of a colonial system. Mr. Roosevelt is right when, in one of his late speeches, he declares that the American people "stand at the parting of the ways." The way proposed involves a complete and final departure from the way of the Republic.

A few newspapers which advocate the departure are frank enough to face the real issue. The "Oregonian," published at Portland, now and for many years a most staunch defender of everything wearing the Republican label, in its issue of August 6, 1900, said: "There is nothing wrong about 'Imperialism.' On the contrary, there is everything in it that is right. It is the rule of those who are fittest to rule, and therefore who ought to rule." On the 4th of August the "Army and Navy Journal," unquestionably reflecting the views of those who are close to the governing power in naval and military circles, declared, after citing facts and figures exhibiting the cheapness and celerity of English colonial administration: "The English executive is an imperial executive. The British Parliament is an English legislature. To the same system we are coming by the decree of circumstances, as inevitable as that of fate. If this be imperialism, make the most of it. So far as citizenship is concerned, the British Empire is one, but beyond the limits of the United Kingdom the citizens live under a rule essentially monarchical and not restricted by the constitutional limitations of the parliamentary system."

But the view indicated by the concluding sentence of the passage just quoted omits the vital distinction between the English constitution and our own. Parliament is practically omnipotent. The expression "English Constitution" is convenient, but it is very indefinite. That constitution exists in scattered historic documents, judicial decisions, philosophic and legal treatises, and antiquated statutes whose age and long-acknowledged authority cause them to approach very nearly to the dignity and character of written constitutional provisions. Yet, while the general principles thus evolved are fairly well established and understood, in theory and in fact the will of Parliament is supreme. Its discretion is supposed to be, and usually is, guided by the principles of the

"constitution," but the only other responsibility it feels is its political responsibility to the electors. Whatever Parliament chooses to do it may do; and if its act be so fundamental as to work a change in what was previously regarded as "constitutional," the organic law has simply, in effect, been to that extent amended.

The Constitution of the United States, however, is a written constitution. That Constitution represents the will of the people, and must be obeyed by the depositaries of the authority by it conferred upon them. In the Constitution the people have created a Congress, a President, and a Supreme Court, and in that instrument they have carefully set down the nature, extent, and boundaries of the powers delegated to these agencies. Whatever power cannot be found there by specific mention, or by necessary implication as being essential, and therefore presupposed, to give effect to the specifically granted powers, has no existence so far as Congress, President, or Supreme Court is concerned; it remains *in gremio populi*, in the keeping of the people themselves, who under our system retain the ultimate sovereignty of this Nation.

While, therefore, Parliament may authorize its ministry to govern distant possessions arbitrarily, Congress cannot authorize our Executive to do so, nor can the Executive do so of its own motion. No such power is conferred by the Constitution. The claim that the President and Congress may govern colonies outside of constitutional restraints is ridiculous. They are created by the Constitution! How can they get outside of it? The only capacity they have to act at all is derived from the Constitution: how then can they get from it a power to act in defiance of it?

The founders of this Government revolted from a colonial status in order to found it. If they had intended that the government they set up should itself have and govern colonies, is it conceivable that they should have put never a word into that instrument on the subject? On the contrary, is it not certain that in such event they would have devoted a special article or subdivision to the question of colonial administration, carefully providing against abuses like those which caused their own revolution against Great Britain?

When Aguinaldo said to General Anderson, "I have carefully read your Constitution, and I find in it no provision for colonies, and I am content," he was announcing an absolutely irrefragable rule of constitutional interpretation.

The respect which even the initial tendencies of imperialism incline the President to observe toward those salutary restraints which the people have imposed upon his office in the Constitution is well shown by a long series of acts absolutely in defiance of the Constitution. I will mention only two: his proclamation of January 4, 1899, and his agreement with the Sultan of Sulu.

The protocol, or preliminary peace treaty, with Spain was signed in Washington August 12, 1898. Its third article was as follows: "The United States will occupy and hold the city, bay, and harbor of Manila, pending the conclusion of a treaty of peace which shall determine the control, disposition, and government of the Philippines." The formal treaty, which ceded the islands to us, was negotiated in December, 1898, approved by the Senate February 6, 1899, and "concluded" by formal exchange of ratifications in March. Now, the earliest moment at which it could by any possibility be claimed that the President had any authority under the treaty was February 6, after the action of the Senate. Yet December 21, 1898, he sent to General Otis a proclamation, which the latter issued January 4, 1899, wherein he informed the Filipinos that the United States had acquired the *whole archipelago* "by conquest," and that they must submit to this authority or be dealt with by necessary "firmness"—that is to say, be shot to death. In the face of this notorious proclamation, all talk of "who began hostilities" is idle. This proclamation is a declaration of war if there ever was one, and its issuance was as clear a case of usurpation as could possibly be presented to our Constitutional court of impeachment.

The Sulu agreement is just as clearly a violation of the Constitution. The Thirteenth Amendment very distinctly says that "neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, *shall exist* in the United States or any place subject to their juris-

diction." This prohibition the President took a solemn oath to observe. Yet he has approved the agreement made in August, 1899, by Brigadier-General J. C. Bates with the so-called Sultan of Sulu and his *datos* (princes), whereby the protection of our sovereignty and flag is explicitly and solemnly guaranteed to the institutions of polygamy and slavery. The Sultan is the piratical chief of the Moros, a degenerate Mohammedan people of some hundred and fifty thousand souls, inhabiting certain islands in the southern part of the Philippines. The first article of this agreement establishes the "sovereignty of the United States over the whole archipelago of Jolo [Sulu] and its dependencies." The second provides that the United States flag shall be used there. The third clearly points out the infamies to whose protection "Old Glory" is degraded, as follows: "The rights and dignities of his Highness the Sultan and his *datos* shall be fully respected; the Moros shall not be interfered with on account of their religion; all their religious customs shall be respected, and no one shall be persecuted on account of his religion." This thrice-repeated guaranty of the Sulu religion is explained by Dr. Schurman, President of the first Philippine Commission, as follows: "They are all Mohammedans. To attempt to interfere with the religion of these people would precipitate one of the bloodiest wars in which this country has ever been involved. They are religious fanatics of the most pronounced type, who care nothing for death, and believe that the road to heaven can be attained by killing Christians. *Polygamy is a part of their religion.*"

Republicans who reverence the memory of Lincoln, and recall his never-to-be-forgotten Proclamation of Emancipation, may get a fair line of comparison between the old and the new Republicanism by paralleling with that famous paper President McKinley's proclamation of emancipation, which stands as Article X. of this Sulu agreement, and reads as follows: "Any slave in the archipelago of Jolo [Sulu] shall have the right to purchase freedom by paying to his master the usual market value." But the President's ready apologist, Dr. Schurman, tries to palliate the enormity of this glaring outrage against



both humanity and the Constitution. "Slavery [in Sulu]," he declares, "about which so much is being said just now, is a mild type of feudal bondage." As if the quality of such an institution depended upon the words used in describing it! Slavery, which among the humane people of the United States was yet so dreadful a thing that it was banished at the horrible cost of the Civil War, and forever made impossible by amending the Constitution, becomes, we are told, among a fierce, bloodthirsty race of man-hunters, merely "a mild form of feudal bondage." Just how mild this system is we are informed by the great authority, John Foreman, in his work "The Philippine Islands:" "Slavery exists in a most ample sense. There are slaves by birth, and others by conquest, such as prisoners of war, insolvent debtors, and those seized by piratical expeditions to other islands." Featherman (in "Social History of the Races of Mankind"), speaking of the slaves in Sulu, declares that they "are not well treated, for their masters exercise the power of life and death over them, sometimes killing them for trifling offenses."

It is sometimes attempted to mitigate the crime of having made this agreement by saying that the President has not approved the slavery feature of it. Even if this were true, enough offense would remain to justify the resentment of every self-respecting American citizen. But it is not true. The President did approve this treaty, or agreement, and in his letter finally transmitting it to Congress he says so. To be sure, he adds that he had instructed that it be "communicated to the Sultan" that his approval must not be deemed to authorize or give consent to slavery. But this is ineffectual and disingenuous. The very first paragraph of the agreement provides that it shall be "subject to future modification by the *mutual consent* of the parties in interest." Just how the President could approve this instrument and then change it by a sort of postscript which he "directed" should be "communicated" by somebody to the Sultan, is not very apparent.

I do not scruple to say that this Sulu agreement is the most discreditable state paper in our history. It is inconceivable that a President guilty of approving it should have the slightest hope of re-election

at the hands of American citizens who love the institutions of their country and who glory in its past.

In addition to the conflict of the new policy with the Constitution, its violence to all our traditions, and its plain commitment to imperialistic changes in the Government: the circumstances out of which it arose will of themselves incline great numbers of voters to oppose the Administration. We began war to free Cuba. The ordinary mind cannot understand why it is being continued to subjugate the Philippines. How "criminal aggression" in Cuba became "benevolent assimilation" in the Philippines has never been made quite clear even by the President's masterly use of Talleyrandian phrase and all the pharisaical cant about "duty" and "Providence."

The bad faith of our conduct toward the Filipinos was infamous. In his late letter of acceptance Mr. McKinley has the temerity to say: "Nobody who will avail himself of the facts will longer hold that there was any alliance between our soldiers and the insurgents." And yet he had previously, in Senate Document 62, third session of the Fifty-fifth Congress (his message on the Paris Treaty, with accompanying papers), furnished the country with facts directly and fatally controverting this statement in his letter. On page 342 of that document we find that our Consul-General Pratt, at Singapore, after consultation with Aguinaldo, sent the following cablegram to Commodore Dewey, then at Hongkong, about a week before the naval battle at Manila: "Aguinaldo, insurgent leader, here. Will come Hongkong arrange with Commodore for general co-operation insurgents Manila if desired. Telegraph. Pratt." To this the following answer was immediately returned: "Tell Aguinaldo come soon as possible. Dewey." Is it possible that "general co-operation" between the Filipinos and our forces, if it occurred, could be claimed by anybody for an instant to constitute anything short of an alliance? Words of more absolute import than "general co-operation" as applied to the conduct of two military forces engaged against the same enemy could not be found in the English language for describing an alliance. And the two forces did "co-operate." In his testimony at Paris General Merritt

says that the Filipinos contributed very materially to the result. They had an army of thirty thousand men. They occupied fourteen miles of trenches on the landward side of Manila, in front of which was our fleet. We gave them several thousand stands of arms and assisted them in getting several thousand more. When Subig Bay was captured, we gave thirteen hundred Spanish prisoners into their keeping. Our troops were instructed to salute their officers. Our flagship, the *Olympia*, repeatedly dipped her colors to the two little vessels that flew the ensign of the nascent Filipino navy as they went in and out of the harbor. But if the President is strenuous about words, let us, in adding to this recital of a few of the many facts establishing an alliance, cite the testimony of Commander Bradford, for over sixty years in the navy, and an expert summoned to Paris to advise our Treaty Commission. On page 489 of this same Document 62, answering a question by Senator Frye, one of our Peace Commissioners, in which the Senator sets forth certain of the facts of co-operation between us and Aguinaldo, Commander Bradford says: "We become responsible for everything he has done; *he is our ally*, and we are bound to protect him."

With equal regard to the facts and an equally nice sense of National honor, Mr. McKinley says that nobody will hold "that any promise of independence was made to them." As if our duty were measured by what we may have said about it! From page 346 of Document 62 we learn that the Filipino junta at Hongkong sent over to the islands in advance of our squadron a proclamation beginning in these happy and confident words: "Compatriots: Divine Providence is about to place INDEPENDENCE [the emphasis is mine] within our reach, in a way the most free and independent nation could hardly wish for. The Americans, not from mercenary motives, but for the sake of humanity and the lamentations of so many persecuted people, have considered it opportune to extend their protecting mantle to our beloved country." And on page 431 is given a proclamation issued by Aguinaldo May 24, 1898, wherein he says substantially the same thing.

These aims and aspirations for liberty

and independence were thus openly and loudly proclaimed to the world in our very ears, and, what adds to the pathos and irony of the situation, in words that attributed to us their hope of success. Our generals and admirals heard these patriotic and moving declarations. We were fighting to free Cuba, and they were fighting to free themselves: how could they suspect the tyrant under the guise of the liberator, the enemy behind the smile of the ally? For us under these circumstances to become the subjugators of the Filipinos is to earn a name for duplicity besides which *fides Perna* and "perfidious Albion" must cringe in humbleness; and if by the deliberate voice of the American people we lend our countenance to the unspeakable hypocrisy of excusing our conduct on the ground that we "didn't promise" them justice, we shall go down in history as the Pecksniff of the nations.

It would be easy to show that the proposed policy must be as profitless as it is inglorious. Trade is better cultivated by peace than by war. Killing our best customers and earning the distrust and hatred of the impoverished survivors will not advance our commerce. General Otis and others consider sixty-five thousand men to be the minimum force required permanently in the Philippines to keep order. On the estimated basis of expense employed by the War Department, \$1,000 a year per soldier, this means a continuous burden of \$65,000,000 a year. Last year our exports to the islands were, in round numbers, \$1,300,000. Supposing a net return of ten per cent. to have been realized, a few secured profits of \$130,000 while the people at large paid \$65,000,000 in additional taxes. When and how can such commerce be made profitable or just?

We cannot colonize the Philippine islands. No European colony in the tropics can show an appreciable percentage of the population composed of Europeans. The white races cannot live, work, and propagate in the tropics. Even if this were not so, our population, which averages about twenty-two to the square mile, would scarcely find occasion to emigrate to a country already populated to the extent of ninety-one to the square mile, which is the average of the Philippine Islands.

Labor can look with no prospect of advantage on this colonial programme. Already the Pacific coast is beginning to re-agitate the question of Oriental labor competition, which under the proposed policy is a much more serious matter than that which led to the Chinese exclusion act. Moreover, factories cheaply built in the Philippine Islands and cheaply operated by imitative Oriental labor may soon be not only forestalling American labor of the expected new demands produced by the exploitation of the Far East, but also sending back products to dispute even the possession of our home markets.

From every standpoint this proposed

colonial policy is wrong. It is based on injustice. It is costly. It involves fundamental changes in the government. It is sordid. It is cruel. It feeds on the lives of American soldiers and drinks the tears of mothers and widows. It destroys the splendid traditions of a century and a quarter of glorious National life. It give the lie to the Declaration of Independence. It saps the foundations of the Constitution. It puts out the light of the only great Republic left of all the experiments of the ages. It reverses the current of history. It stops the progress of man, and rebukes the purposes of the Almighty. It is both unpatriotic and impious.

## Political Principles and Tendencies

By Charles W. Eliot

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**Y**OU have asked me for an academic article on the political principles and tendencies involved in the approaching Presidential election—an article which shall not dwell on the fears and hopes of to-day, but rather describe the deep and far-reaching currents of events and opinions. This request seems to imply that the election this fall is not a supreme crisis, like the second election of Lincoln, but only one indispensable act in a long drama. At any rate, that is my opinion.

In the first place, it seems to me that those men and those parties that suppose the American people likely to be permanently guided in their political action by any sordid commercialism or other form of national selfishness are grievously mistaken. Some party managers and all mercenary voters are governed by mean motives; but the mass of the people is never much influenced by pecuniary considerations in politics. The American people have long had a characteristic political and social enthusiasm. Their two steady, passionate sentiments are for the security, prosperity, and honor of the Republic, and for the spread among the white races of free institutions and of the good social conditions which grow out of them. Whenever the people of the United States are to be called on for great exertions and sacrifices, they have first to be

persuaded that such exertions and sacrifices will contribute to one or other of these two causes which they have at heart. The various policies, whether domestic or foreign, of political parties should always be considered with reference to these fundamental National passions and sentiments.

In regard to domestic policies, three principal subjects have engaged public attention during the last thirty-five years. The first is the establishment of the gold standard and a sound banking system. Gradually, through prolonged discussion and much painful experience, the greater part of the people came to see that this problem touched the honor of the Republic, and affected deeply its industrial and commercial welfare. Then the problem began to be solved. The important gains which have lately been made on this subject are due to a majority of the Republican party and a minority of the Democratic; but at this moment the great cause of sound currency is practically defended by the Republican party alone.

The second fundamental topic of political discussion is a public service based on merit only. This reform has been promoted by the most competent statesmen of both parties; but the mass of neither party is as yet to be trusted with it. Nevertheless, much progress has been made within twenty years towards an economical, efficient, and honorable public service.

The improvement, and indeed the maintenance, of republican government depends on the realization of this reform; for the public service becomes yearly more complicated and extensive, and requires in all its grades more and more intelligence and experience. The civil service in all its upper grades ought to be just as stable as service in the higher grades of the army and navy. It ought to offer a life career just as much as the army or navy, and on precisely the same conditions—namely, adequate education, long probation, steady work, gradual promotion, and retirement on a pension. Our republican government will fail to execute the real wishes and to fulfill the ideals of the American people, whether at home or abroad, unless the civil service is freed from the demoralizing influences of patronage and spoils, and made a permanent and honorable career, open under competitive methods to all competent American youth. At the present moment how can this reform be promoted? The personal and political history of the candidates of the Republican party should cause them to be preferred on this issue to the candidates of the Democratic-Populist party; for of the two candidates nominated by the latter party, one is a notorious spoilsman, and the other, being a civilian without military experience, accepted a colonelcy in time of war. That act speaks louder than orations. Moreover, recent experience shows that neither party can as yet be trusted to forego a spoils debauch at a complete change of the National administration.

The third important subject of political debate during the past thirty years has been the protective tariff. Gradually, by virtue of the inventive capacity and administrative skill of the American people, and in spite of legislative obstructions interposed by the Republican party, it has been demonstrated that the home market is altogether inadequate to maintain the principal American industries in steady activity. Through repeated painful experiences, the lesson that steady employment is much to be preferred to spasmodic, for the sake both of National welfare and of individual happiness, has been learnt by large masses of the population. An inadequate market always means spasmodic employment. It has become perfectly plain that the United States must have

the markets of the world for the various products of its factories; and gradually the fundamental fact that, as a rule, one must sometimes buy, directly or indirectly, from the person to whom one would habitually sell, has been borne in on the popular mind, together with the corollary that the most satisfactory purchaser is he who has most to purchase with. Furthermore, the American people seem at last to have apprehended another far-reaching principle; namely, that in the long run it is more profitable for any people to sell the products of their skilled labor—like fabrics, utensils, and machinery—than to sell the crude products of their soil—like cotton, wheat, meats, and live-stock. In spite, however, of the wider and wider acceptance of these principles, the two great political parties do not distinctly join issue this year on the tariff question; so that the citizen who believes that the markets for American goods should be widened, and therefore that the imported raw materials for our industries should be freed from all duties, must consider which of the two parties is likely, on the whole, to be able to adopt legislation tending towards freer trade. Since the Democratic party has absolutely thrown away the low-tariff position which such leaders as Cleveland, Carlisle, Wilson, and Russell won for it, the reciprocity doctrine of the Republican party seems to afford the best immediate opportunity for liberal legislation; although it must be confessed that progress towards world-wide trade is more likely to come through the logic of events than through legislation—that is, through the increasing superiority of American industries and the manifest insufficiency of the home market. Against this chance of improving commercial and industrial conditions by reciprocity treaties must be set the strange subserviency of the Republican party leaders to small groups of capitalists who, having made great sums of money by means of high-tariff legislation, are willing to make large contributions to Republican campaign expenses in the expectation of preserving their special privileges. The "machine" or "boss" is, however, much the same corrupt and corrupting agency in both parties, Messrs. Quay and Platt being well matched by Messrs. Gorman and Croker.

In addition to these three principal sub-

jects of domestic policy, another portentous subject has attracted much attention since 1893; namely, the frequent outbreaks of popular disorder and violence in different parts of the country. It is noteworthy that many of these outbreaks have been tolerated by both government and people, and that few effective efforts have been made to prevent their recurrence. The great railroad strike of Chicago was an exception in this respect; for as soon as that extraordinary local mob-rule was seen to threaten the general railroad traffic of the country and the distribution of food supplies, it was suppressed by the Democratic National executive and the United States courts, with the approval of both political parties. The striking thing about many recent outbreaks of mob violence has been that they have not been effectively dealt with by any public authority, National or local, Republican or Democratic. This alarming phenomenon is probably due in some measure to the absence in many parts of the country of an effective public force. Indeed, unlike European countries, the rural districts of the United States in general have no well-organized and trustworthy police, constabulary, or militia. Hence the impunity with which trains are held up, country banks and railroad stations are robbed, and numerous crimes of violence are committed in secluded places on private properties and persons. Even in large cities, race riots, and strikes accompanied by prolonged violence, have repeatedly taken place. In this state of affairs, any attack on the independence of the judiciary is much to be deprecated. Such an attack is made for the second time in the platform of the Democratic-Populist party.

In regard to foreign policy, it is not easy to state any material difference between the declared policies of the two great parties. President McKinley and Mr. Bryan use different phrases in describing their foreign policies; but when it came to action, in all probability their policies would be much alike. Practically, they agreed about the treaty of peace with Spain. One can conceive, of course, of a foreign policy absolutely distinct from that of the Republicans or the Democrats; namely, the policy of quitting Cuba, the Philippines, and China, and admitting Porto Rico to full standing as an Ameri-

can Territory, soon to be a State. But no party, old or new, has thus far squarely taken this position.

When a powerful nation goes to war, no man can ever tell what the real issues are to be. The war for Cuba was no exception in this respect. It had inevitable consequences which no mortal could have foreseen; and the gravest of these consequences are that the country is already committed beyond immediate recall to the maintenance of a large navy and a considerable army, and that it is involved in the struggles of the nations of Europe for new territory, influence, and trade in the Far East. Under these circumstances, the patriotic citizen has to consider this fall whether the public interests are to be better advanced by maintaining in power the present Administration, with all its shortcomings, or by providing a wholly untried one. President McKinley, in his unwonted function of sovereign and arbitrary ruler, committed a lamentable error in the tone of his proclamation to the Filipinos of December, 1898, and thereby involved his country in a cruel war—or rather a long series of military executions—with a semi-civilized but liberty-loving people who fought by our side against the Spaniards, and who ought to have been invariably addressed with the utmost consideration, not as purchased subjects or conquered foes, but as comrades and friends. His administration is responsible for gross delinquencies of public officers in Cuba, and for a less than generous treatment of the people of Porto Rico. It has also succumbed deplorably to a temptation which always besets rulers in time of war—the temptation to keep from the people the knowledge, not only of future plans, but of past events and of the documentary evidence relating thereto. This is one of the worst incompatibilities between war and public liberty. Nevertheless, the patriotic citizen may well hesitate to contribute, by vote or influence, to a complete change of administration. President McKinley is now surrounded by Cabinet officers of capacity and experience; and he has put good men at the head of affairs in Cuba, Porto Rico, and the Philippines; while in case of a change in the Presidency nobody can tell to what sort of persons the great offices of the Government would be intrusted.

It must be confessed that a peace-loving

citizen, who would like to see his country keep her breath to cool her own hot porridge, cannot but be much at a loss how to select his immediate political associations. The Republican administration, supported by a Republican majority in Congress, has, as a matter of fact, been fighting in foreign parts for two years and a half; the last Democratic administration took a very imperious tone with Great Britain in an insignificant dispute about an undefined portion of the boundary of Venezuela; and the actual Democratic ticket, in spite of Mr. Bryan's definition of the paramount issue, is supported by eminent advocates of American participation in all the great contentions of the wide world. The war-hating citizen, who

clings to a domestic definition of his country's business, is further embarrassed by the reflection that some wide-spreading and pregnant benefits have already resulted from United States expansion in the West and East Indies—incontestably in Cuba, and, probably in Porto Rico, the Philippines, and China.

Finally, it may be wholesome, under temporary excitements, to bear in mind that our free institutions have been two centuries and a half in attaining their present imperfect development, and that it will doubtless take as long to perfect them. It is the almost universal American belief that they are not destined to be destroyed.

September 17, 1900.

## Sly Biddy Machree

By E. E. Garnett

"Hi for it, ho for it, hi for it still,  
Och, and whoo!  
Hi for the little house under the hill."

MANY things were troubling his Rev'ence, but sure the world was beautiful with the sheen of sunset over the rowan-trees, and wasn't that Biddy Machree tripping down the hill path? And wouldn't a smile from the like of her lift burdens from Ould Nick himself?

"Arrah," said his Rev'ence, beaming down on the brown head of her curtsying there before him, "it's sad things I'm hearing of you, avourneen. From over the hills down to the sea the word's gone that you've no heart at all at all."

"I do be thinkin', yer Riv'ence, how Terence Brady bates his wife."

"Och, you're a sly young crathure! But there's a cousin of Terence's, far removed, a broth of a boy. Do you think he'd have time to beat his wife?"

"Toime's aisy stretched, sorr, where there's a will. What should make it short for—is it Larry Byrne ye're mainin', yer Riv'ence?"

"Sure it's that same Larry, that has his time all under your feet, with the heart and a half of him."

"To-day, maybe. Anither day—? I do be thinkin' it's runnin' or riskin'."

"Whist, Biddy, in your ear, acushla:

if you want to prove a boy, watch his mother."

"Eyah! Do ye think it's sure, yer Riv'ence?"

"Faith, do I. True to his ould mother, he'll be safe for his wife the longest day that comes. And so good-even to you, and a bright sun on the wedding, sly Biddy Machree!"

Biddy curtsied low again; and mischief danced in her eyes as she looked after him. Presently, when she turned, here was Larry Byrne coming. He'd a red rose in the strong hand of him.

"They're all over the door watchin' for ye," said Larry, "an' I hadn't the heart not to bring one to see."

"To see what?" asked Biddy, while she tucked the stem of it in her hair.

"Will ye be niver done playin', asthore? Sure ye know well how the cabin, an' the bit farm, an' the mither, an' meself, all's waitin' and dreamin'."

"The mither'? Mistress Byrne'll be stayin', thin?"

"Av course; ye wouldn't—? Biddy—?"

"Sure, ye may say Biddy, but not Biddy Byrne, thanks be; an' so good-day to ye." She went past him beginning a song; and she'd the prettiest voice, that same Biddy, that sang from Tip'rarry to the great sea. It drew Larry helplessly along in the wake of its sweet trills, until with the last

note his lips were near the red, red rose. He whispered pleadingly into the heart of it.

"Mavourneen, what's come to ye?"

"Sinse," answered my lady, and stepped to a safer distance and tossed her head. The rose trembled.

"Wait," besought Larry, "till I fasten it."

But she shook it to his feet and laughed in the face of him.

"Take it to yer mither," she said.

Upon her doorstep, sniffing the perfume of the red blossoms about her lintel and the cool breaths that whiffed over from the far great sea, the mither sat knitting. There was a peat fire dying inside after toasting oat-cakes for supper, and it puffed faintheartedly, like Larry's pipe. What ail'd the boy? Sure, it wasn't his way to sit glum. The mither smiled, and cunningly set herself to tickle the heart of him.

"Is it rare Biddy Machree we'll be talkin' av, ma bouchal?"

"It's yerself," said Larry, with a frown that cleared as he turned to her. "Do ye moind the toime whin I was a bit shaver an' we was vary poor?"

"Whist, now," and the tenderness made her voice sweet as Biddy's own, "what ails ye?"

"There was always a pratie for me," Larry went softly on, "an' ye'd always had yourn aforetime. 'Twas long after that I 'spicioned what ye'd had aforetime."

"Och thin, wasn't it all for meself, Larry dear? If ye grew wake like, ye great giant av a bhoys, could ye be takin' sich care av me since?"

"Do ye moind the toime I come from the fair stumblin' and staggerin', an' ye run out to help me up the path? Ye sung a bit tune that I mightn't see ye were affrighted sore; but in the dark, whin I waked—"

"What contrariness to be moindin' the one day that ye give me a hurt! Whist, now! sure it's meself that'll be stumblin' and staggerin' soon wid ould age, and well I know the strong arm that'll be helpin' me up the path."

"Yis," said Larry, "sure I'll kape it handy; but ould age'll be long afear'd, I'm thinkin', av yer sunny ways, an' the heart av ye, an' the eyes av ye."

"An' I'll not moind," slyly, "if there's a rare young beauty on the ither arm."

"Ye'll have both arms," said Larry.

Then the mither looked at him and dropped her knitting.

"But ye're not sure, ma bouchal?"

"Sure."

"Whist now, whist!"

When the moon stole out of the great sea and looked past the roses, the giant boy's head leaned on the kerchief 'cross the mither's breast; and she rocked and crooned softly just as in that old time when he was a bit shaver and ate his pratie alone because she had taken hers aforetime.

A brave fair that next, and who so sweet and rare in all the length of it as Biddy Machree? She came down the street with handsome Mick Daly traveling close beside, and the sun poured gold on her brown hair and in her eyes as if it, too, loved her. Suddenly, demure reproach covered the brightness of her face, for there was Larry Byrne meeting her at the corner.

"Will ye give in?" she whispered, and waited near his shoulder.

"Niver!" said Larry. But her glance had made mush of the heart of him, and he went away with his hat pulled low.

There came another day when he met her coming down the hill path, singing, singing sweet old Irish words that melt into the sweet old Irish tune, and birds hush to hear. He set his lips hard, and stepped aside into the grass to leave her way free; but beside him she suddenly broke off the song, reached her hands to his breast, and hid her face there.

"Biddy!" cried Larry, and closed his arms round her with the sweep of a storm. "Biddy!"

"Now will ye give in?"

He pushed her from him and stood trembling.

"Sure, she'd be quite continted," said Biddy, "boardin' 'round," and looked up at him.

"What's come to ye?" asked the poor giant boy, with a sob in his throat; "has the divil possissed ye?"

"Ask his Riv'rence," laughed Biddy, and went by with a bit curtsy. His Rev'rence was coming down the hill and smiling on the two of them. But meeting Larry's eyes, he began to question. Then he chuckled.

"The sly crathure," he said; "look how she's running now with an eye over her shoulder, half frightened of the trick she's put on you, but watching if you'll come. Larry, man—"

But Larry was in pursuit. That one word, trick, let a flood of joyous light upon his wounds. His call was a clarion's pæan.

"Biddy asthore, acushla, mavourneen!" But she was suddenly deaf, that same Biddy, and fleet-footed, and she led him a fine chase.

'Twas 'way down under the white-thorn by the crossroads that he finally caught her and kissed her.

"I'll tell yere mither on ye!" panted

the witch, and laughed softly against the thumping of his heart.

"Will ye give in?" mimicked Larry.

"Niver," she cried.

Radiant, hand in hand, they went to the door under the roses; and while Larry gathered buds for her bodice, sly Biddy Machree took the mither aside.

"I'll tell ye somethin'," softly; and, in the sweet Irish eyes of the two, smiles fought with tears—"somethin' ye don't know."

"Sure, it's meself knows how he loves ye," whispered the mither, and kissed her. But Biddy shook her head and laughed.

"There's anither woman in the heart of him," she said, "an' I'm nather runnin' nor riskin'."

## Some Truths About the Missionaries

By John Barrett

Late United States Minister to Siam

SINCE the recent troubles in China the American papers have been full of discussions about the missionaries and their work. There has been a tendency to criticise them unfavorably rather than to give them credit for the good they are accomplishing. I shall not undertake in this article any special defense of the missionaries, because they do not require it, but I will endeavor to bring forward some truths about them and their labors which are not generally understood and appreciated at home. While there are many defects in the present system, there is no reason for holding the sixpence of unkind criticism so near the eye that we cannot see the good beyond.

For a period of four years there were over one hundred missionaries under my jurisdiction in Siam. They were stationed at widely distributed points, and operated under varying conditions. Their forces were made up of both men and women, so that the opportunity of studying the real value of their work was unusually extended. Moreover, it was my privilege to see much of missionary undertakings in China, Japan, Korea, and other countries of Asia. Going out to the Far East with a slight prejudice against missionaries, developed by much superficial talk against them which I encountered here

and there, I came away convinced beyond question that if the results of their efforts through long years could be carefully weighed in the balance of public opinion, a large majority of our people would earnestly espouse the continuance of missionary effort everywhere in Asia.

Those who travel along the Asiatic coast must not be misled by the superficial talk of the treaty ports. There is a plain tendency in the clubs, and in many of the social circles to which the traveler is admitted, to speak unkindly and even sneeringly of what the missionaries are doing for the good of the Asiatics. One case of failure is held up so that a score of successes are not noted. The misguided zeal of one missionary discredits the tactful work of a dozen others. If a small coterie of missionaries, by act, resolution, sermon, or pamphlet, arouse a feeling against the missionaries as a whole, among both natives and foreigners, the large majority of other missionaries who have not sympathized with the propaganda of this small coterie are made to suffer the blame.

It is, therefore, necessary to go behind the scenes, as it were, and study the real operation of the missionary institutions. It is not untrue to say that the masses of the Asiatics are friendly towards the mis-



sionaries, and welcome their presence among them wherever they are not misled by unscrupulous officials, or where they have not come in too close contact with the vicious influences which emanate from foreign commercial centers. The further back one gets, usually, from the large cities where foreign materialism is predominant, the more good the missionaries seem to accomplish. Therefore, when the merchant criticises the missionary, he should perhaps remove the beam from his own eye before demanding that the missionary shall remove the mote.

Looking frankly at the situation, it is well to note what are the failings in the missionary field. In the first place, too many men and women are sent out to Asia who are not qualified in mind or body for missionary work. They should never have been allowed to leave Europe or America. Too many who cannot succeed as ordinary missionaries or teachers in the church at home are sent to the Far East in the expectancy that they can convert the heathen, if they cannot convert their own people. This is a cardinal error. It takes a brighter, more tactful, and more devoted man to be successful in evangelical labor in China, Japan, and Siam than it does in the United States or in England. The man or woman of ordinary ability who cannot merit a call from a home church or be successful in home missions should never be sent across the Pacific. There should be as much care in selecting missionaries as there is in selecting the agents of business houses.

In Siam the missionaries, on the whole, were a remarkably capable and earnest body of men and women. Very few of them were inefficient, but those few were the occasion of all the complaints among the foreigners and among the Siamese against the others. I would not have it understood by this observation, however, that there was much complaint. There was very little, and the general impression was that the missionaries were accomplishing much good throughout that interesting kingdom. All the time it must be borne in mind that their results were greater back in the interior and away from the busy commercial and political capital of Bangkok than they were within its limits, where the natives could see

continually the vices as well as the virtues of foreign presence.

The King of Siam, who is one of the ablest monarchs in the world, not infrequently complimented the missionaries and showed himself much interested in their undertakings. He often subscribed money for the encouragement of their plans, or gave them land on which they could erect their buildings for schools and hospitals. He put no obstacles in their way, but, on the other hand, removed many that troubled them. His instructions to his officials throughout the length and breadth of the kingdom were to assist and co-operate with the missionaries in every way consistent with their position. In all the years I was there, no complaint was filed by the missionaries against the attitude of the Government as a government, although at times some governors of interior provinces were guilty of acts which annoyed them. Likewise, the Siamese Government never complained to me of any unfortunate influences growing out of missionary zeal, although there were occasions when one or two individual missionaries, in their private capacity, were involved in matters that were not entirely pleasing to the Government.

Summing up my experience as United States Minister, I would say that I had far more trouble with tactless and selfish business agents and promoters than I had with all the missionaries under my jurisdiction.

It is not my intention to do any "white-washing," or to say anything to gain favor with the missionaries. My desire is to tell only the truth. Some of my experiences with individual missionaries were both amusing and disappointing, but I would be the last to blame all of the missionaries or their course on account of these disagreeable incidents. There were in the missionary colony in Bangkok one or two men and women who refused to come to the American Legation on one Fourth of July, because I had had erected a large pavilion for dancing, and a ball was to be one of the principal features of the occasion; but the majority of the missionaries came, and enjoyed the celebration as much as I. This gave, however, an opportunity for other foreigners to speak of the bigotry of missionaries in general—a characteristic which was as

unfounded as it was untrue. At another time a smoking concert was given at the club, the proceeds of which were divided between the Protestant and Catholic missionary institutions. One American missionary undertook to return the contribution because it represented the proceeds of a "smoking" concert, but his action was not supported by ninety per cent. of the others; and yet that instance is cited everywhere in the Far East as an illustration of missionary intolerance.

Too many people lay stress on the question of conversions alone. While I would contend that the missionaries are meeting with greater success in converting Asiatics than is generally supposed, still I would lay especial emphasis on the results of their educational and medical work. Everywhere the excellence of the schools and hospitals of the missionaries is acknowledged. The good influences, moreover, that radiate from them tend to make better men and women among the natives. It is no exaggeration to say that the missionaries are solely responsible for preventing the spread of smallpox all over China, Japan, and Siam. They alone were successful in introducing vaccination and in convincing the people that it was both harmless and valuable. In Siam particularly they accomplished wonderful results in this way. The King more than once referred to the fact that the missionaries were responsible for the elimination of smallpox as a plague in his land. The disease of course prevails there all the time to a considerable extent, but not to any such degree as formerly. One eminent American missionary, whose name will never be forgotten in that part of the world, Dr. Bradley, is accredited with having vaccinated fifty thousand Siamese in the course of his many years' residence in that country, making in that way an effectual barrier throughout the kingdom to the propagation of the disease.

Another prominent American medical missionary, who came later and went into northern Siam, Dr. M. A. Cheek, accomplished so much good in a general way that he was loved and respected by princes and paupers throughout an extent of country as large as New England. He treated as many as eighteen thousand people in one year. They came to him in crowds from all over the country, and he never turned

any of them away, whether they could pay or not for his services. His simplest surgical operations were new to them, and made thousands of men and women whole and happy who would otherwise have been cripples all their lives. Likewise, in the heart of China, Japan, and Korea, American missionary doctors have proved the advantages of Christian civilization by object-lessons of medical and surgical work where never before were the benefits of these agencies understood.

There is another point to be continually borne in mind. The missionaries everywhere teach patriotism. In their schools and in their churches they bring up the boys and girls to love their own country. The real meaning of patriotism in Japan was brought home to the people first by the teachings of the American missionaries. In Siam the love of their country and of their King is paramount in all the teachings of the missionaries. The children and the grown people learn patriotic songs composed either by the teachers or themselves; they recite patriotic pieces in their own language, and they are taught the history of their own country in a way to develop their love for it. Throughout China the policy of the missionaries everywhere has been to develop a patriotic spirit, and not a hostile feeling to the Government, as is often portrayed. There may be exceptions to this statement, but they are few.

The missionary schools have educated the majority of the native boys and young men who are now employed in the large foreign business houses. They may not remain Christians, or they may never have been converted in the first place, but they are developed into an earnest, energetic, and ambitious body of men who want to see their own country advance along lines of modern civilization. If these young men who were educated in the missionary schools learn bad habits and sometimes go to the bad, such results are due more to the foreign material surroundings than to the methods of their education. When we hear of boys in Asia going wrong who were graduates of the missionary schools, we must remember that this likewise happens in the case of our own schools, and does not prove in China any more than it does in America that Christian schools are harmful. If

one boy goes wrong, the whole school is blamed—it is the same old story.

When I first went to the Far East, I heard it stated that the schools for girls were nothing more than preparatory experiences in which they learned in due time to become the mistresses of the foreigners. This assertion is as untrue as it is cruel, and is combated by the most reliable statistics in the possession of the missionaries in all Asiatic countries. If it is reported at the club or in the gossip of foreign social circles that a bright, pretty girl, who graduated from a missionary school, has become the mistress of a foreigner, every person says knowingly, "I told you so," as if it were a common circumstance. While one girl, however, follows this unfortunate life, ninety-five per cent. of the others make good wives of the native young men, or become employed as teachers or in some other profession, leading virtuous and good lives. The world does not seem to be interested in knowing how many native young men and girls lead straightforward lives, but only in those who fall by the wayside.

Let us, therefore, be fair in all this discussion of the missionaries. It is well to note that nearly every Minister or Consul of the United States who has lived many years in Asia, and therefore has been brought in the closest contact with the missionaries and their work where he could study all the details of it, comes home more favorably disposed towards them than he was when he began his duties. He recognizes and admits their faults and weaknesses, but he would not have the world overlook their virtues and their strong points. In China, for instance, there would never have been an outbreak of Boxers on account of missionary influences alone. Had it not been for the unwarranted seizures of Chinese territory by foreign nations and their arbitrary course inspired by a commercial spirit, we might not have had this outbreak against the foreigners, the cause of which is laid at the door of the missionary. Moreover, the recent Boxer troubles had their promptings largely in the conditions accompanying the very serious famine which characterized the northern provinces of Chili, Shantung, and Shansi. When the rivers and wells became dry, unscrupulous officials, who were angry with the

missionaries because they had educated the natives to distinguish between right and wrong and between justice and injustice, told the people that the sources of water supply had been dried up by the gods, who were angered by the missionaries' teachings and methods, and wanted the people to punish them. They also claimed that the wells were poisoned by the foreign devils, and would not, therefore, flow and quench their thirst without also bringing death.

The real cause of anti-missionary feeling among the native Chinese is not due to the teachings of the missionaries, as a whole, or to the presence of the missionaries among them, but to fear and hatred inspired by dishonest local officials all over the Empire. The missionaries, naturally, have taught the people to appreciate when they are treated fairly as law-abiding citizens. They learn, therefore, to distinguish between the honest and the corrupt official, and when they do not get justice they complain to a higher authority, with the result that the under official is reprimanded by the higher one; in turn, he lays the blame upon the missionaries, and never loses an opportunity to encourage anti-missionary feeling among the people, hoping thereby to drive the foreigners from the country and allow himself an unlimited field for his evil practices. It is not true that the average missionary interferes in purely Chinese matters. Only when he himself is mistreated does he report the matter to the foreign consul, who, in turn, invokes the aid of the Minister at Peking, and then the matter comes back through the viceroy or governor. Of course this chain of action exerts its influence, and the dishonest local official is angered, and vents his feeling on the missionary.

We cannot think of withdrawing our missionaries from the Far East unless we are willing to withdraw our merchants. Our ministers of the Gospel must remain as long as our ministers of diplomacy. Let us bend our energies to correct and improve the missionary system in the same way that we would labor to correct and improve our diplomatic, consular, and commercial systems. Thus there will be an advancement all along the line of foreign influence, and not only Asia but Europe and America will be alike benefited.

# The Philosophy of Religion<sup>1</sup>

WE do not know any writer of our time who has advanced deeper and more luminously than Professor Royce into the heart of the problems of Theism, and this with a manifest warmth of religious feeling under steady control by rigorous logic. In his present work, as in its predecessors, he is concerned with the essential questions of the philosophy of religion. The same interest and the same general positions appear, but the argument takes a new form with a deepening significance. He undertakes here to show what we mean by Being, in general, and by the Reality that we attribute to God, to the World, and to the Human Individual—an inquiry which, though abstract in appearance, bears directly, as he says, upon the daily concerns of religion. It leads up in his argument to the conviction that "we have no other dwelling-place but the single unity of the divine consciousness. In the light of the eternal we are manifest, and even this very passing instant pulsates with a life that all the worlds are needed to express." The present series, the first half of the course given before the University of Aberdeen last winter, is largely devoted to clearing the ground for a presentation of the true nature and meaning of Individuality, a term much misunderstood, as the crucial point of the problem concerning the relations connecting God, the world, and the individual. We are thus conducted to a statement of it in the closing lecture, preparatory to the larger treatment awaiting it in the second series soon forthcoming. An elaborate Supplementary Essay concludes the volume, with which, however, we shall not deal, as it is designed for technical readers—a discussion of "The One, the Many, and the Infinite," in a critical reply to Mr. Bradley's profound work, "Appearance and Reality."

As Professor Royce observes, the task of philosophy, in the thinking both of children and of sages, is the effort of

Thought to comprehend Being, to arrive at Reality. And what common sense and science agree in reporting to us at the outset is a discouraging contrast between the internal meaning and the external validity of our ideas, *i.e.*, between things as we conceive them and things as they are. This difficulty begins to be cleared when we discover that the truth or falsity of our ideas depends on what the *purpose* is which our ideas embody and attempt to attain. This consideration, essentially reached by Kant and Hegel, Professor Royce pronounces momentous and inexhaustible, yet in some aspects too much neglected. In these lectures this consideration is elaborated in connection with a study of its relations to other conceptions of Reality which have dominated the religious and the scientific world.

In answer to the ultimate question of philosophy, What is Reality? four conceptions of Being contend for the suffrages of thinkers. Two of these, the Realistic and the Mystic, the former represented by Kant's "Things-in-Themselves" and Leibnitz's "Monads," the latter by the Brahms of the Hindu and the Eternal of Spinoza, are the polar opposites of each other. These a rigorous dialectic, at once lucid and acute, conducts to logical agreement in "the realm of Nothingness," a *reductio ad absurdum* of every definite finite idea of the Real. A third conception of Being, represented by Kant's later theory of "Objects of Possible Experience," is that of the Critical Rationalist, a modified and more coherent sort of Realism, which attributes real Being to whatever has been tested and verified by an experience confirmatory of our ideas. The defect of this is that it fails to reach finality. Much possible experience there is which one avoids testing, or cannot test. What is it, then? A mere conception? Then where is its Truth? An external fact? Then what is its Being?

Thus the argument approaches answer to Pilate's question, What is Truth?—real Being. We find, replies Professor Royce, that "every step towards Truth is a step away from vague possibilities,

<sup>1</sup> *The World and the Individual*: Gifford Lectures, delivered before the University of Aberdeen. First Series: The Four Historical Conceptions of Being. By Josiah Royce, Ph.D., Professor of the History of Philosophy in Harvard University. The Macmillan Company, New York.

and towards determinateness of idea and of experience." And again: "There is no purely external criterion of truth." Furthermore, we find that our ideas are essentially *teleological*, not mere images, but embodiments of a conscious purpose, intending some sort of correspondence with whatever object it selects to seek its satisfaction therein. An idea is a will seeking its fulfillment by finding in its object its conscious purpose or meaning embodied in determinate form. Omitting here some auxiliary considerations, the conclusion reached is that true Being, the Reality that gives true ideas their truth, that which, if known, would end all doubt or error, is

an individual life, for which no other can be substituted. . . . In its wholeness the world of Being is the world of individually expressed meanings—an individual life consisting of the individual embodiments of the wills represented by all finite ideas. Now, *to be*, in the final sense, means to be just such a life, complete, present to experience, and conclusive of the search for perfection which every finite idea in its own measure undertakes.

"In finding this world," asks Professor Royce, "have we not been already led to the very definition of the divine life?" If this outcome of the discussion is sound, then, as he observes, the conception of Being, which is often regarded as the most abstract, "is really the most concrete and living of all our ideas."

The ground thus being cleared for considering the problem of the World and the Individual, as involving the central questions of religion, the argument enters upon the task of a religious theory which holds to the sovereignty of God, the unity of the world, the freedom of the individual, and the deathless meaning of the life of each. The two concluding lectures are devoted to the two contrasting aspects of the idealistic world—first its unity, and next the individuality and variety of finite beings, and the relative freedom of their acts.

In his "Conception of God" Professor Royce, by no means an adherent of traditional theology, affirmed that what the faith of the fathers genuinely meant by *God* is the inevitable outcome of a thoroughly reflective philosophy. Fully accepting the Pauline dictum, "in him we live," he gives full expression in these lectures to its inevitable corollary, "in him we

will." Holding that God's life, as the Absolute Reality in which all finite ideas find final fulfillment, sees "the single consciousness winning its purpose by virtue of all the ideas of all the individual selves and of all the lives," he affirms, as a consequent thereof, "that every finite purpose . . . is a partial expression and attainment of the divine will, and also that every finite fulfillment of purpose . . . is a partial fulfillment of the divine meaning." Professor Royce, however, is conspicuous among monistic thinkers for the intense emphasis which he puts upon Individuality, while asserting the Universal Unity in which it often seems engulfed and lost. "The essence of the Real is to be Individual," *i.e.*, the unique and only fulfillment of a purpose. "It is will in God and in man that logically determines the consciousness of individuality." "Except as consciously fulfilling a purpose, nothing can, logically speaking, exist at all." Now, the *crux* of the problem in any scheme of Idealistic Monism, such as this, is in the apparent antinomy between the One Will and the Many which emerges in the case of an evil will. This, which Professor Royce has elsewhere undertaken to solve, is not cleared in the present volume, though it thrusts itself forward provokingly, as in the following: "When I thus consciously and uniquely will, it is I then who just here *am* God's will, or who just here consciously act for the whole. I then am so far free." But in this series the statement of the doctrine of the Individual is only begun, and we may expect our deferred satisfaction from its successor. Meanwhile we listen with deep satisfaction to two strong notes which resound throughout Professor Royce's philosophy; viz., the essentially teleological or purposive character of the universe of Being, and the essentially active character of our ideas, as more the expressions of a volitional and constructive consciousness than the impressions and images of external facts. It opens an outlet from agnosticism and materialism to see that knowledge is thus conditioned by creative will. The thoroughgoing affirmation of these principles as essential to any sound philosophy is by itself sufficient to give distinctive merit to the work of Professor Royce.

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Art of Breathing as the Basis of Cone-Production (The).** By Leo Koffer. Illustrated. (Fifth Revised Edition.) Edgar S. Werner Publishing and Supply Co., New York.  $5\frac{1}{4} \times 8$  in. 277 pages. \$2.

**As It Is To Be.** By Cora Linn Daniels. (Sixth Thousand.) Little, Brown & Co., Boston.  $4\frac{1}{4} \times 7$  in. 294 pages. \$1.

With marked differences, this is a book of the same type as Mrs. Phelps-Ward's "Gates Ajar," so much talked of in its day. It records a case of clairaudience, a record of conversations with Voices, which, as a matter of fact, the author says she has held with unseen intelligences at frequent intervals. These conversations yield, through question and answer, copious descriptions of the invisible world, its society, principles, powers, and occupations. With a strongly ethical and religious tone, it is practically a wholesome book, whatever be thought of its revelations of the unseen things. Much of it is purely speculative. The old Platonic doctrine of ideas, eternal in themselves and of creative potency, reappears here, together with the Platonic and Gnostic doctrine that evil inheres only in material things—the author explicitly asserting that there is "no spiritual evil"—from which we strongly dissent.

**Attainment of Womanly Beauty of Form and Features (The).** By Twenty Physicians and Specialists. Edited by Albert Turner. Illustrated. The Health Culture Co., New York.  $5 \times 7$  in. 256 pages. \$1.

**Aunt Hannah and Seth.** By James Otis. Thomas Y. Crowell & Co., New York.  $5\frac{1}{4} \times 7\frac{1}{4}$  in. 109 pages. 50c.

A somewhat sentimental story of a boy who is frightened away from New York by a lawyer's advertisement asking for information about him, which he and his friends think is due to his having passed a lead nickel which had been given to him. The boy and his dog flee from possible pursuit, and meet with pleasant country adventures before the matter is understood.

**Autobiography of a Tomboy (The).** By Jeanette L. Gilder. Illustrated. Doubleday, Page & Co., New York.  $4\frac{1}{2} \times 7\frac{1}{2}$  in. 349 pages. \$1.25.

A very entertaining chapter from the life of an unconventional child and girl, to whom, by reason of her active temperament, happenings of all sorts were matters of ordinary experience; whose perils were many, whose pranks were more, and whose vitality, unconsciously diffused through this narrative, has a contagious quality. Miss Gilder has told her story with simplicity, frankness, and graphic skill. The directness of the narrative and its lack of self-consciousness separate it by a long distance from many books of its class.

**"Beautiful Thoughts" from Robert and Elizabeth Browning.** Arranged by Margaret Shipp. James Pott & Co., New York.  $4 \times 6$  in. 380 pages. 75c.

**Between Boer and Briton.** By Edward Stratemeyer. Illustrated. Lee & Shepard, Boston.  $5 \times 7\frac{1}{4}$  in. 354 pages. \$1.25.

A story of the adventures of two boys, one American, the other English, during the present war in South Africa. The story bristles with action. The feeling between British and Boers is pictured with a painstaking impartiality of especial value to young readers, and the adventurous spirit is sustained without flagging to the end.

**Birds of My Parish (The).** By Evelyn H. Pollard. Illustrations. John Lane, New York.  $5 \times 7\frac{1}{4}$  in. 295 pages. \$1.50.

A dainty, interesting volume, the finely printed pages and delicate photogravure illustrations of which accord well with the author's leisurely observations on the habits and secrets of the feathered friends of whom she writes. Although the author intimates that the immortal Gilbert White left little to be said concerning local birds, the reader soon discovers that no apology is needed for the present volume. It is the outcome of patient love and rare insight. The style is that of easy, picturesque narrative, and a good deal of the description is cast in the form of bird conversation, as the various families meet and live out their daily lives. This method lends vivid life and sympathetic charm to the telling.

**Books that Nourish Us.** By Annie Russell Marble. Thomas Y. Crowell & Co., New York.  $4\frac{1}{4} \times 7\frac{1}{4}$  in. 26 pages. 35c.

In this brief essay Mrs. Marble lightly but firmly touches numerous points of note, and gives judicious suggestions to those whose taste is as yet unformed, as well as wholesome cautions against the omnivorous gluttony which ends in mental indigestion and weakness. One who is asking, What shall I read? would do well to read this first.

**Brownie.** By Amy Le Feuvre. Illustrated. American Tract Society, New York.  $6 \times 8\frac{1}{4}$  in. 206 pages. \$1.25.

Buffie and Brownie and Angelo, in their game of "Perils" and their rambles through wood and meadow, are happy companions for other children.

**Child of Glee and How She Saved the Queen (A).** By A. G. Plympton. Illustrated. Little, Brown & Co., Boston.  $5\frac{1}{2} \times 7\frac{1}{2}$  in. 300 pages. \$1.50.

This in a way is a child's version of "The Prisoner of Zenda," for a little American girl so strongly resembles the ten-year-old Queen of Avaril that she is able to impersonate her, thereby defeating conspirators who plot against her throne.

**Christmas-Tree Scholar and Other Stories**

(A). By Francis Bent Dillingham. Thomas Y. Crowell & Co., New York.  $5\frac{1}{4} \times 7\frac{1}{2}$  in. 184 pages. 50c.

A story for every holiday—Christmas, New Year's, St. Valentine's Day, Washington's Birthday, Fourth of July—even the first of April.

**Complete Poetical Works of Elizabeth Barrett Browning.**

(Cambridge Edition.) Houghton, Mifflin & Co., Boston.  $5\frac{1}{4} \times 8\frac{1}{4}$  in. 530 pages. \$3.

This substantial one-volume edition of Mrs. Browning finds its place in the Cambridge Edition of the poets, and in point of editorial intelligence and excellence of book-making deserves the select companionship of a group of books which present in the most convenient and accurate form a group of English and American classics. The text is the most authoritative. Mrs. Browning's use of italics and of capitals has been followed; the head notes to the poems are confined chiefly to biographical and bibliographical detail; criticism and comment from a literary point of view are to be found in the appendix; in which appears also Mrs. Browning's well-known paper on the Greek Christian poets.

**Constantinople.**

By Edwin A. Grosvenor. Introduction by General Lew Wallace. Little, Brown & Co., Boston. 2 vols.  $6 \times 9$  in. \$4.

Professor Grosvenor's two-volume work on Constantinople is reproduced in a new edition at a greatly reduced price. General Lew Wallace furnishes an introduction, and the volumes are enriched by two hundred and fifty illustrations selected for the purpose of interpreting the text and not simply to make the volumes attractive to the eye. The work, which was noticed at length on its appearance, promises to be one of permanent value.

**Divided Skates.**

By Evelyn Raymond. Thomas Y. Crowell & Co., New York.  $5\frac{1}{4} \times 7\frac{1}{2}$  in. 127 pages. 50c.

A rather pretty story of a newsboy who is adopted by a wealthy woman. He becomes lonely in the great empty house, and the newsboys who were his companions are brought to share his home and its opportunities with him.

**English Literature.**

By Stopford A. Brooke, M.A. With Additions by George R. Carpenter. The Macmillan Co., New York.  $4\frac{1}{2} \times 6\frac{1}{4}$  in. 358 pages. \$1.

A new edition of what still remains the best and most satisfactory manual of English Literature, with additional chapters by Professor George R. Carpenter, of Columbia University, bringing down the story of English literature from the point at which Mr. Brooke left it through the period ending with the deaths of Tennyson and Browning, and a complementary chapter on literature in this country.

**Essays, Letters, Miscellanies.**

By Count Lyof. N. Tolstol. Thomas Y. Crowell & Co., New York.  $4\frac{1}{4} \times 7\frac{1}{2}$  in. 605 pages. \$2.

To those who worship, not "the God of things as they are," but the "God of things as they ought to be," these are stimulating and often inspiring papers. The opening essays on war denounce even our war to end war in Cuba, but no one who really loves the gospel of peace can fail to be moved by them.

It is more than a half-truth which Count Tolstol expresses when he says: "Patriotism may have been a virtue in the ancient world, when it compelled men to serve the highest idea of those days—the fatherland. But how can patriotism be a virtue in these days, when it requires of men an ideal exactly opposite to that of our religion and morality—an admission, not of the equality and fraternity of all men, but of the dominance of one country or nation over all others." Those interested in the temperance agitation cannot be urged too strongly to read Tolstol's three essays upon it. The remaining essays cover a large variety of subjects, and, as we said in the beginning, are stimulating reading to all who do not accept the "piazza philosophy" "that nowadays nothing is wrong."

**Expatriates (The).**

By Lillian Bell. Harper & Bros., New York.  $5 \times 7\frac{1}{2}$  in. 432 pages. \$1.50.

The first novel written by Lillian Bell is a distinctly notable volume, although here and there the over-fastidious critic may detect what seems to him rather amateurish aimings at theatrical effect. The story, as a whole, however, in plot, character-sketches, and style, is a distinctly strong and subtle effort. The scene is for the most part laid in Paris, and we have in particular a description of the awful conflagration at the Bazar de la Charité, at which the only killed and disabled persons were women—the men having all escaped! The cleverest part of the book, however, lies in the author's incisive descriptions of Anglo-American-French society in Paris. Her frequent sarcasm is always apt and telling.

**Evangeline.**

By Henry Wadsworth Longfellow. Edited by Lewis B. Semple, Ph.D. The Macmillan Co., New York. (Pocket English Classics.)  $4\frac{1}{4} \times 5\frac{1}{4}$  in. 137 pages. 25c.

**Faith, Hope, and Love: A Handbook of Christian Truth for Children.**

Arranged by Rev. Oliver Huckel. John S. Bridges & Co., Baltimore, Md.  $5 \times 7$  in. 29 pages. Paper bound, 15c.

Mr. Huckel thinks that children should commit more of the Bible to memory. He has prepared this catechism as a treasury of its choicest passages. Its emphasis is on Christian love and character. This is the third catechism that has come to us within the year—a fact indicative of a growing conviction both of the superior benefit of the old-time catechetical method and of the need of renovating its antiquated form.

**Fate Mastered—Destiny Fulfilled.**

By W. J. Colville. Thomas Y. Crowell & Co., New York.  $5 \times 7\frac{1}{4}$  in. 52 pages. 35c.

There is more sound sense and helpful suggestion in this little book than in many of ten times its size. Mr. Colville has gleaned in divers fields, and his affinities with various schools of thought are evident, while we hesitate to class him wholly with any except the idealistic philosophers. The phrase so frequently in the mouth of the great Church historian Neander, "From within outward," expresses the core of his theory of the life that overcomes the world. "The greatest of all lessons is so to behave in the midst of turmoil that our influence will produce a great calm." For our influence is really our effluence. Our thoughts furnish our shields. In them may

be realized "an illimitable dynamic energy." "Concentrate and meditate," not in Hindu but in Anglo-Saxon fashion; this will be forceful in the West or East. Mr. Colville is a true optimist, and in his own way endeavors to enforce Spencer's maxim, "Hasten the evolution."

**Fifer-Boy of the Boston Siege.** By Edward A. Rand. A. I. Bradley & Co., Boston. 5x7½ in. 326 pages. \$1.25.

It seems safe to forecast that this will be one of the popular boys' books of the season. It is a well-told version of a perennially popular subject—the opening of the War of Independence in the colonies. Cast in the form of fiction, with the fifer-boy as hero, it yet preserves intact the main facts of history.

**Fortune's Boats.** By Barbara Yechton. Houghton, Mifflin & Co., Boston. 5x8 in. 357 pages. \$1.50.

The story of a family of girls—their love affairs and their ultimate happy marriages. Mildly interesting, but by no means exciting.

**Golden Legend (The).** As Englished by William Caxton. (The Temple Classics. Edited by F. S. Ellis.) The Macmillan Co., New York. 4x6 in. 257 pages. 50c.

**Helen Beaton, College Woman.** By Adelaide L. Rouse. A. I. Bradley & Co., Boston. 5x8 in. 292 pages. \$1.25.

There is handling of serious questions in this book—as the sub-title might lead one to suspect. It deals only with the closing college days of a quintette of girl chums, whose talk and actions are depicted in sprightly and engaging manner.

**Hour of Opportunity (The).** By Orison Swett Marden. Assisted by Abner Bayley. 5x7¼ in. 54 pages. 35c. **Good Manners and Success.** By Orison Swett Marden. Assisted by Abner Bayley. 5x7¼ in. 64 pages. 35c. Thomas Y. Crowell & Co., New York.

Mr. Marden's larger books are admirable presentations of incentives to strenuous and noble living. He has done well for those who are partial to small doses to put into these dainty white booklets the same wisdom and enthusiasm for making the most and best of one's self. The first should be read especially by those young men who think that the world's opportunities are smaller now than formerly; the latter especially in that too-neglected school of the "minor morals," the family home. Mr. Marden does not preach to his readers, but his anecdotes and bits of personal history carry points and stick. Excellent gift-books for young folk are these two.

**Life of Francis Parkman (A).** By Charles Haight Farnham. With Portraits. Little, Brown & Co., Boston. 5½x8½ in. 394 pages. \$2.50.

Reserved for fuller comment.

**Life, Unpublished Letters, and Philosophical Regimen of Anthony, Earl of Shaftesbury.** Edited by Benjamin Rand, Ph.D. The Macmillan Co., New York. 5¼x9 in. 535 pages. \$4.

The English moralist whose unpublished works, obtained from the Shaftesbury Papers now in the Record Office at London, are issued in this volume, stands alone among moderns in the triumvirate who chiefly represent the Stoical philosophy. A gulf of centuries separates him from his compeers, the Greek slave Epictetus and the Roman Emperor Marcus

Aurelius. His "Regimen," as he termed the reflections in which he endeavored to find the right principles of life and to apply them to his own conduct, comprises half of the present volume. He was the first moralist, says the late Professor Sidgwick, to demonstrate a normal harmony between disinterested social affection and a reasonable self-love; the first, also, to find the basis of ethics in psychological experience. The publication of this volume invites fresh critical study from the Stoical standpoint taken in his "Characteristics," which marked, says Sidgwick, "a turning-point in English ethical thought." His heretofore unpublished correspondence, aside from its philosophical, political, and literary interest, reveals in his benevolent interest in promoting the aspirations of struggling young men the same philanthropic spirit which his descendant, the seventh Earl of Shaftesbury, so conspicuously illustrated in our own times.

**Literary Essays of Thomas Babington Macaulay.** Selected by George A. Watrous. Thomas Y. Crowell & Co., New York. 4x6 in. 321 pages. 50c.

In this very tasteful little volume Mr. Watrous has brought together some of Macaulay's most characteristic essays. His best work was not literary, but historical; but these Essays are such agreeable reading, are so full of his qualities of style, and are so conspicuous in the English literary history of this century that no student can afford to leave them unread. They have never before been put in a more convenient form.

**Little Dreamer's Adventure (The).** By Frank Samuel Child. Illustrated. Lee & Shepard, Boston. 4¼x7½ in. 230 pages. \$1.25.

This little book is well described by its sub-title "A Story of Droll Days and Droll Doings." Mr. Child has great knowledge of and love for the family and religious life of colonial times in New England; and his affectionate study of that period has borne fruit in more than one interesting record. He also has great love for children; this book, although entirely independent, is in one sense a continuation of an earlier story with the charming title "The House with Sixty Closets." "The Little Dreamer's Adventure" has to do with an ingenious arrangement and interpretation of the days and seasons, very cleverly conceived and executed, and with a meaning which is obvious without being intrusive. Mr. Child has assumed the possession of considerable cleverness on the part of the children who read his book; they will find much that is ingenious and entertaining in it; but it is to be hoped that it will not lead them into the habit of punning.

**Lost Continent (The).** By Cutcliffe Hyne. Illustrated. Harper & Bros., New York. 5x7¼ in. 353 pages. \$1.50.

The lost island of Atlantis is certainly a good starting-point for a tale of mystery and marvels. The imagination displayed is of the same order shown by Rider Haggard's "She." Neither book belongs to literature, but both are fertile in a crude imaginative power. Here some intensely modern Englishmen traveling with a kodak and filled with a love of romance find a wonderful manuscript—as is customary



in tales of this kind. If the manuscript does not solve the vexed problems of the lost continent, it at least provides an exciting story.

**Lyrics.** By J. Houston Mifflin. Henry T. Coates & Co., Philadelphia. 5x8 in., 70 pages. \$1.

**Man-Stealers (The).** By M. P. Shiel. The J. B. Lippincott Co., Philadelphia. 4½x7 in. 339 pages. 50c.

**Marpessa.** By Stephen Phillips. Illustrated by Philip Connard. 4½x5½ in. 46 pages. 50c. **The Statue and the Bust.** By Robert Browning. Illustrated by Philip Connard. John Lane, New York. 4½x5½ in. 47 pages. 50c.

These representative poems by Stephen Phillips and by Browning are issued in dainty miniature quartos, attractively printed on a broad page, with suggestive illustrations by Philip Connard.

**Meaning of History.** By Frederic Harrison. The Macmillan Co., New York. 5x7½ in. 482 pages. \$1.75.

Mr. Frederic Harrison is always a brilliant writer, though we cannot regard him as a profound thinker. His Positivist philosophy appears very clearly in the following sentences from his essay on *The Use of History*: "What is this unseen power which seems to undo the best human efforts, as if it were some overbearing weight against which no man can long struggle? What is this ever-acting force which seems to revive the dead, to restore what we destroy, to renew forgotten watchwords, exploded fallacies, discredited doctrines, and condemned institutions; against which enthusiasm, intellect, truth, high purpose, and self-devotion seem to beat themselves in vain? It is the Past. It is the accumulated wills and works of all mankind around us and before us. It is civilization. It is that power which to understand is strength, which to repudiate is weakness." This is finely phrased, but is it true? It appears to us alike inconsistent with that scientific doctrine which is called evolution, and that Christian faith which is called redemption. We quote these sentences because they seem to us to illustrate both the strength and the weakness of Frederic Harrison's work. His strength lies in his knowledge of facts, his sense of perspective, his clearness and color in presentation; his weakness lies in a point of view which deprives history of its true significance—namely, that it is the record of a movement of events wrought out apparently by contradictory wills and unintelligent contributors, but really by a supreme will and intelligence, which is using them, however little they realize it, to achieve a final end which the most prophetic of men but dimly perceive.

**Moon Metal (The).** By Garrett P. Serviss. Harper & Bros., New York. 4½x6½ in. 164 pages. \$1.

This volume by the well-known writer and lecturer ought to be very widely read just at this juncture, for his ingenious plot of drawing from the moon a metal unknown to the earth—a metal which becomes our world's coinage—proves to be a not altogether far-fetched argument for sound money.

**On the Wings of Occasions.** By Joel Chandler Harris. Illustrated. Doubleday, Page & Co., New York. 5x8 in. 310 pages. \$1.50.

Four short stories unlike anything Mr. Harris

has done before, for the most part describing incidents and personages in the service of the Confederacy during the Civil War. Mr. Harris has ventured in this volume into the field of the detective story, and the plot to kidnap Lincoln proves that, if the author chose to push his gift along this line, he could achieve distinct success. This story will be read for other reasons also; it is full of humor, it shows a beautiful appreciation of Lincoln, and the light it sheds on the relations between the President and the Secretary of War is illuminating, if not definitely revealing. "Why the Confederacy failed," with its description of a fully organized group of detectives in the service of the Confederacy, but employed as waiters in the old New York Hotel, is an admirable piece of narrative work, and presents Mr. Harris in the guise of a successful claimant for the laurels which Dr. Conan Doyle has worn for a number of years.

**Oregon Trail (The).** By Francis Parkman. Illustrated by Frederic Remington. Little, Brown & Co., Boston. 5½x8½ in. 411 pages. \$2.

Mr. Parkman's account of his journey to the Far West in the summer of 1847 is now brought out in an illustrated edition, handsomely printed, and enriched by seventy-five sketches or studies by Mr. Frederic Remington, who better than any other American artist was qualified to interpret the text to the eye. There are many full-page illustrations, and there is a new introductory preface. If Mr. Parkman's text, with its marvelous vividness and picturesqueness, needed any aid, it has received the most intelligent and valuable aid from one of the men who knows the American Indian most intimately and sympathetically.

**Pageantry of Life (The).** By Charles Whibley. Harper & Bros., New York. 5x7½ in. 269 pages. \$1.50.

A pleasantly written, discursive series of essays about those Englishmen who have illustrated the art of social life from the standpoint of the dandy, from the time of Nash to that of the younger Disraeli. The introduction is an entertaining survey of the field. One of the courtiers of the time of Henry VIII., who falls a victim to the King's vengeance on the downfall of Anne Boleyn, is taken to illustrate the manners and habits of the sixteenth century; Nash, Brummel, Doray, Beckford, and Disraeli bring the story down to our own time. The book deals with the surface of things, but deals with them in an interesting fashion.

**Plain Miss Cray, The.** By Florence Warden. F. M. Buckles & Co., New York. 5x7½ in. 327 pages. \$1.25.

Irish tales are generally worth reading, and this one is no exception to the rule, even if the people do seem a trifle commonplace at times. While one fancies that certain pages of the novel were hastily written, the work as a whole is one of promise, and its readers will await the author's next romance with interest.

**Private Memoirs of Madame Roland (The).** Edited by Edward Gilpin Johnson. Illustrated. A. C. McClurg & Co., Chicago. 4½x7½ in. 381 pages. \$1.50.

"Those Memoirs which all the world still reads," said Carlyle of the private memoirs

written by Madame Roland during her five months' imprisonment. Oddly enough, no English translation has been easily attainable. That published in London two years after Madame Roland's death by the guillotine serves as the basis of the present work, which deserves high praise. The publishers have given the book fit and tasteful form, and have illustrated it skillfully. He would be a hard-hearted reader indeed who could peruse unconcernedly these touching records of a noble woman's patriotism and suffering.

**Prisoner in Buff (A).** By Everett T. Tomlinson. Illustrated. 5x8 in. 267 pages. \$1.25.

A Continental who was captured by the Tories in the early days of the Revolution, those days of which no American can read without a thrill.

**Randy's Summer.** By Amy Brooks. Illustrated. Lee & Shepard, Boston. 5x7½ in. 237 pages. \$1.

A story for girls; simple and pleasing in effect. It is so slight of texture and commonplace in its setting that one wonders how the author contrived to get into it so much of that illusory quality appealing so strongly to the child mind. The illustrations reveal both skill and grace, and tempt the query whether the story might not have been made for them rather than they for the story.

**Rasselas.** By Samuel Johnson, LL.D. With an Introduction by the Rev. William West, B.A. (The "Gem" Classics.) James Pott & Co., New York. 4x6¼ in. 262 pages. \$1.

The first volume in a new series to be called the Gem Classics; small books daintily printed from a large, clear type, with tasteful title-pages, portraits of authors in photogravure as frontispieces, and bound in Venetian morocco. Special attention is promised on the part of the editors to secure purity of text.

**Reporter at Moody's (A).** By Margaret Blake Robinson. Illustrated. The Bible Institute Colportage Association, Chicago. 5¼x8 in. 140 pages. 50c.

The Moody Bible Institute, Chicago, is the subject of Miss Robinson's report, which is made with journalistic skill. Nurtured in the Roman Catholic Church, but won over by Mrs. Ballington Booth, under whose influence she came while reporting her for the daily press, Miss Robinson became a student in Mr. Moody's Institute. Her practiced pen has made a very interesting sketch of the students' life there, the work done within and without, the instructors and their methods, and various characteristic incidents.

**Short History of American Literature (A).** By Walter Bronson. A.M. D. C. Heath & Co., Boston. 4¼x7 in. 374 pages. 80c.

Professor Bronson has prepared in this volume a very excellent manual, which, although condensed as a text-book must be, has narrative interest and literary quality. The test of the ability of a historian or critic to deal in a large way with American literature is furnished by his treatment of Emerson, Hawthorne, Poe, and Whitman. In dealing with these writers Professor Bronson shows insight, sanity, and grasp; he perhaps throws the details of Poe's personal life into bolder relief than is necessary, but that is the defect of almost every account of Poe. His view of Whitman is

eminently sound. The book is well written, and the quality of interest is not sacrificed by reason of condensation.

**Short Story Writing.** By Charles Raymond Barrett, Ph.B. The Baker & Taylor Co., New York. 5x7½ in. 257 pages. \$1.

This is both an interesting and a useful book. While it is concerned with the special application of rhetorical principles to a particular department of literary art, it carries a general application that all literary workers may profit by, as in its chapters on Titles, Style, and the Labor of Authorship. Perusal of it is likely also to promote among readers a desirable repugnance to the inferior stuff which wastes time that might be better employed. Mr. Barrett's purpose is in the interest of novices who would learn the art of telling a short story as it should be told. His precepts are pointed with numerous critiques upon specimens of poor work, and enriched by references to various books and articles on the subject which amplify and re-enforce his presentation of principles and rules.

**Shadowings.** By Lafcadio Hearn. Little, Brown & Co., Boston. 5x7½ in. 268 pages. \$2.

A pretty piece of book-making, printed and bound in harmony with its contents. Those contents consist of several characteristic tales from the Japanese, retold with Mr. Hearn's sensitive skill, a long discussion on the names of Japanese women, and several of those elusive, delicate bits of impressionism with which Mr. Hearn has made his readers in this country familiar. The book as a whole is stamped with the Japanese sensitiveness to beauty, and is very suggestive of familiarity with the esoteric and unusual.

**Series of Meditations (A).** By Erastus C. Gaffield. Edited by J. C. F. Grumbine. Published by the Order of the White Rose, Syracuse, N. Y. 4½x7 in. 107 pages.

This book sets forth the leading principles of Theosophy, as held by its representative expositors among us. However one may doubt, dissent, or criticize, it deserves to be borne in mind that every form of religion must be judged by its ethical influence on the conduct of life. The ethical tone of this treatise is strenuous and undeniably wholesome. But its speculations take the form of assertions that catch one up into the air, e.g.: "A spirit in whom an uncontrollable desire for reincarnation has been awakened has been known to hover for years about a mother who is sensitive to its expression"—vainly seeking to be born again into this world. The weakness of Theosophy is in its inability to furnish convincing proof of many things that it "knows."

**Speech Hesitation.** By E. J. Ellery Thorpe. Edgar S. Werner Publishing and Supply Co., New York. 5¼x8 in. 75 pages. \$1.

**Squirrels and Other Fur-Bearers.** By John Burroughs. Illustrations in Colors by Audubon. Houghton, Mifflin & Co., Boston. 5¼x7½ in. 149 pages. \$1.

The fifteen chapters which make up this small quarto record Mr. Burroughs's observations of the squirrel, the chipmunk, the rabbit, the fox, the raccoon, and the other members of the family group described by the title of the book. All the information conveyed was

gotten at first hand by a trained observer, who also has distinct literary faculty. Mr. Burroughs seems to have culled out those impressions which are on a level with the interest of younger readers. The volume is likely to serve two purposes—to awaken the interest of boys and girls in animals which are wild and yet within observation, and also to serve as a kind of introduction to Mr. Burroughs's writing for older readers; either purpose would justify the publication of the book.

**Story of Delight (The).** By Evelyn Raymond. A. I. Brady & Co., Boston. 5x7½ in. 324 pages. \$1.25.

The experiences of Delight Roloson are likely to prove a delight to a large number of girl readers. The less critically they read, of course, the more complete will be their delight while they follow this young Quakeress, left alone in the world, as she journeys to the city to seek relatives. The critical reader may question the reality of so perfect a community as that which composes the little village of Seabury, where Delight grew up, and some of the vicissitudes which befell Delight herself in the city may seem a trifle bizarre, yet the effect of the story as a whole is wholesomely optimistic.

**Studies and Appreciations.** By Lewis E. Gates. The Macmillan Co., New York. 4½x7 in. 234 pages. \$1.50.

A work of notable quality and distinction from the well-known assistant professor of English at Harvard. The book contains thirteen chapters on various aspects of modern literary development, upon which The Outlook will make more extended comment in a later issue.

**Trolley Trips in and about Fascinating Washington.** By Katharine M. Abbott. Illustrated. J. F. Jarvis, Washington, D.C. 6x4¼ in. 129 pages. Paper bound, 10c.

**True Annals of Fairy-Land (The).** Edited by William Canton. Illustrated by Charles Robinson. The Macmillan Co., New York. 5x7½ in. 367 pages.

A book which is charming to the eye by reason of the inventiveness and imaginative quality which Mr. Charles Robinson has infused into his illustration, and delightful to the mind by reason of the rich variety of fairy stories which Mr. William Canton has collected and retold, drawn from many parts of the world. Mr. Canton has a genius for writing about children and for them, and genius has not deserted him in the preparation of these tales. One wishes that the reign of King Herla had lasted as long as the situation which evoked the "Arabian Nights."

**Under the Great Bear.** By Kirk Munroe. Illustrated. Doubleday, Page & Co., New York. 4½x7½ in. 313 pages. \$1.25.

Mr. Kirk Munroe has probably never written a poor book for boys, and the latest addition to his rapidly increasing list, "Under the Great Bear," seems to us the best of any, perhaps because it is so interesting to old as well as to young boys. It seems strange that authors have not oftener chosen the Labrador coast as the setting for stories; but this particular author, in describing that coast and the Arctic Sea, draws upon no second-hand experiences.

He describes his own observations there when he tells us about the dangers from icebergs and pictures the wonderful Aurora Borealis. The book is extremely interesting also as putting in popular form the vexed question as to the Newfoundland shore, and particularly the illegal lobster trade there. The taste of the publishers in placing the author's name above that of the title of the book on the back of the cover adds dignity to the volume, but the book sorely lacks a map.

**Ursula.** By K. Douglas King. John Lane, New York. 5x7¼ in. 303 pages. \$1.50.

This, like the author's work in general, is romantic in conception, plot, and incident. Three children, two boys and a girl, all cousins to each other, are wards of an English noble. They are invited to make their home with another relative, the widow of a lately deceased Russian prince. In Russia, that land of mystery, they play out their subsequent parts in a series of melodramatic scenes. The incidents are of the sort which form the usual stock in trade of English writers dealing with Russian life, and which the Russians themselves are wont to declare are utterly lacking in verisimilitude. This story, however, is told in excellent literary form, is bright in dialogue and picturesque in situation.

**Valois Romances (The).** 3 vols. "Marguerite de Valois," "La Dame de Monsoreau," "The Forty-five Guardsmen." By Alexander Dumas. Illustrated. Thomas Y. Crowell & Co., New York. 5½x8¼ in. Per set, \$4.50.

This series contains Dumas's well-known description of the Massacre of St. Bartholomew and of the events which followed that most terrible of tragedies. The three stories have been newly translated for this edition. The volumes are illustrated by Mr. Merrill; they are bound in dark red, stamped in gilt, somewhat heavy to the hand, but printed from a large type.

**Venetian Republic (The).** By W. Carew Hazlitt. The Macmillan Co., New York. 6¼x9¼ in. 2 vols. \$12.

This extremely important work is reserved for later notice.

**Waifs: A Collection of Miscellany.** Edited by Burdette Edgett. Published by the Author, Poughkeepsie. 5x7½ in. 53 pages. 50c.

**Wesley Year-Book (The).** Selected and Compiled by Mary Vandell Kelly. Publishing House of the M. E. Church South, Nashville, Tenn. 4½x6 in. 191 pages. \$1.

**When Thou Hast Shut Thy Door.** By Rev. G. H. C. MacGregor, M.A. Thomas Y. Crowell & Co., New York. 5x7¼ in. 24 pages. 35c.

**Wilderness Ways.** By William J. Long. (Second Series.) Illustrated. Ginn & Co., Boston. 5½x7½ in. 155 pages.

A hunter who can watch a herd of deer come toward him "with small wish to use a rifle, as there was meat enough in camp," is to be trusted by man as well as beast, and we wish that every boy who is interested in the wild folk of the woods—and what boy is not?—might make the acquaintance of Megaleep the Wanderer and Kagax the Bloodthirsty, and hear from one who has shared it of their life in the summer and the winter woods.

# Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

Will The Outlook please give as full a list as possible of books proper for reading this winter in view of a long vacation to be spent next spring and summer in Spain? We are a party of four, and wish to inform ourselves on the art and literature as well as on the topography and politics of the country to be visited.

H. W. C.

Hale, "The Story of Spain" (Putnam's, New York); "Seven Spanish Cities" (Roberts, Boston); Lane-Poole, "The Moors in Spain" (Putnam's); Watts, "The Christian Recovery of Spain" (Putnam's); "Life of Cervantes," and if not in the original, read Watts's translation of "Don Quixote" (Scribners, New York); Fernald, "The Spaniard in History" (Funk & Wagnalls, New York); Hume, "Philip II." (Macmillan, New York); Prescott, "Ferdinand and Isabella," "Philip II.," "Charles V." (Lippincott, Philadelphia); Irving, "The Alhambra," "Life of Columbus," "Conquest of Granada" (Putnam's); Hannay, "Emilio Castelar" (Warne, New York); Baedeker, "Spain and Portugal" (Scribners); Amicus, "La Spagna," or the translation entitled "Spain and the Spaniards" (Putnam's); Finck, "Spain and Morocco" (Scribners); Hare, "Wanderings in Spain" (Scribners); Gautier, "Voyage en Espagne" or in translation, under the title "Scenes of Travel" (Macmillan); Davillers, "L'Espagne," or the translation (illustrated by Doré) entitled "Spain" (Sampson Lowe, Marston & Co., London); Jaccaci, "On the Trail of Don Quixote" (Scribners); Plummer, "Contemporary Spain" (Truslove & Comba, New York); Clarke, "Spanish Literature" (Macmillan); Galdós, "Zaragoza," or, as translated, "Sargossa" (Little, Brown & Co., Boston); "Marianola," or the translation, "Marianola" (McClurg, Chicago); "Leon Roch" and "Charles IV.," or the translations (Gottschberger Peck, New York); Bazán, "Morríña," or the translation under the title "Homesickness" (Cassell, New York); Valdes, "La Fé," or the translation entitled "Faith" (Cassell); "Maximina," "La Hormana San Sulpicio," or the translations "Maximina" and "Sister Saint Sulpice" (Crowell, New York); Alarcón, "El Final de Norma," or the translation, "Brunhilde" (Lovell, New York); Stirling-Maxwell, "Annals of the Artists of Spain" (Scribners).

All the evidence in favor of demon possession, it seems, may be explained away as purely natural phenomena, except the testimony of our divine Lord in St. Mark v., 1, and following. By conversing with the unclean spirits or devils who have taken up their abode in the Gadarene, Christ gives direct and positive countenance to the Jewish belief in demon possession. We can understand how for various reasons our blessed Lord might tolerate erroneous views on such matters among the Jews as he did upon other questions, but when he gives positive countenance to the fact of obsession, he would be guilty of teaching a superstition, if demon possession is not true in some cases at least. Or does The Outlook see a better explanation of this passage from St. Mark's Gospel?

READER.

If you ever have to deal with an insane person like the sufferer in this case, you will not wisely begin by contradicting or antagonizing him. A wise physician deals with a mind diseased by humoring it in a judicious way. If in so doing he does not speak the truth absolutely, he speaks it relatively to the necessities of the sufferer. The Rev. Dr. A. P. Peabody, Professor of Morals at Harvard, said: "The statement that is indispensable to the safety, repose, or reasonable conduct of the insane is virtually true to him, since it conveys impressions as nearly conformed to the truth as he is capable of receiving." Jesus in the case now in point spoke exactly as a wise Christian physician would speak to-day.

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Kindly explain the following sentence from The Outlook of September 29: "We have to add that the facts of moral reclamation through hypnotism leave not a shred of reason for the belief that the possibilities of human redemption are closed at death." The sentence occurred at the end of a book notice of "Hypnotism in Mental and Moral Culture."

M. G. H.

The book must, of course, be read to produce the same conviction that the writer in The Outlook derived from it. That conviction was derived from its record of cases in which the recovery of moral degenerates has been effected by judicious hypnotic treatment calling into effective action the better nature of the subject. This evinces that there is in apparently hopeless cases of moral wreck a self below or behind the perverted self, which is capable, if roused to action, here or hereafter, of initiating a renewed and better life.

Please give the leading idea in Lotze's philosophy. I am trying to read his "Microcosmus," and find it hard to get his basic principle. Also give the underlying basis of Hegel's system.

J.

To understand Lotze, observe that his system holds a mediating position between empiricism (as in Hume) and speculative idealism (as in Hegel). Lotze's method is empirical; his conceptions and results are idealistic. Hegel's basis is wholly outside of experience, in pure reason, according to the dictum, "The rational is the real." His system rests upon the statement that the necessities of thought determine the necessities of being.

A minister receives a salary of \$1,100, but wishes to have a \$1,200 salary reported. Accordingly, he asks the church board to make his salary \$1,200 and he will annually return \$100. What does The Outlook think of the morality of such a proposition?

SUBSCRIBER.

An arrangement intended to make a fact pass for something other than it really is is a deliberate misrepresentation. We share the general opinion of its moral character.

An instructor at Hampton Institute writes to us that the students in the Bible study course are anxious to have copies of The Outlook containing Dr. Abbott's articles on "The Hebrew Prophets" and "The Life and Literature of the Ancient Hebrews," for use in their work this year, and will be grateful to any readers of The Outlook who will send sets of these series. They should be addressed to The Bible Department, Hampton Institute, Hampton, Va., which can easily make use of a hundred copies of these series. We hope that the pupils of Hampton will receive a ready response to this request.

I have before me a little pamphlet of sixteen pages entitled "A Message from South Africa to the Christian People of Great Britain," by Mrs. Lewis, sister of the Prime Minister of Cape Colony. At the end of the pamphlet there is the following statement, which seems to have been added after the pamphlet was originally printed: "We understand that this letter, to which reference has been made in several papers, was first printed in England in 'The Methodist Times.'" Can any of your readers give the date when this communication from Mrs. Lewis appeared in 'The Methodist Times'?

L. N. W.

Your correspondent will find "The Deliverance of Leyden," written by Charles F. Richardson, in "Harper's Monthly" for March, 1884, page 621.

M. H.

Can some reader of The Outlook give the historic incident from which Leigh Hunt drew the material for "Jaffar"?

S. C.

# The Outlook

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**John Sherman** Ex-Secretary Sherman had been in failing health for some time, and his death at Washington on Monday of this week was not unexpected. Born in Ohio in 1823, he had reached the ripe age of seventy-seven, and his long life had been one of strenuous endeavor. His father was at one time Justice of the Ohio Supreme Court, and his family were descended from clergymen who came from England. John Sherman prepared for college, but, unwilling to be longer supported by his father, he joined a corps of engineers and surveyors, worked with them two years, entered the law office of his brother Charles, and, after proper preparation, was admitted to the bar in 1844. For ten years he practiced law at Mansfield, in his native State. At the end of that time he was sent to Congress, became prominent, and retained his prominence for more than four decades. He was a member of the House of Representatives until 1861; he then filled two terms as Senator, accepted the position of Secretary of the Treasury under President Hayes, returned to the Senate in 1881, and remained in that body until 1897, when he accepted the position of Secretary of State in President McKinley's Cabinet. This office he retained about two years, and retired owing to declining health. During all the bitter struggles which marked the early period of his appearance in public life he was an ardent Republican, a ready and effective speaker, and foremost in dealing with all public questions which came before Congress. He devoted himself especially to financial matters. As Chairman of the Committee on Ways and Means he was the author of a number of important measures; largely through his influence, the United States notes of 1862 were made legal tender; and he helped form the National

Bank Law. His name came before Republican National Conventions in connection with the Presidency more than once. He was one of the most prominent politicians of his time; a little more independence or courage would have made him one of its foremost statesmen. As it was, his services were many and valuable; and his name, in connection with that of his brother, General Sherman, will always be conspicuous in the records of one of the most stormy periods of the country's history.

⊙

**William L. Wilson** Dr. William L. Wilson, President of Washington and Lee University, who died at his home in Lexington, Va. last week, has long been a representative of all that is best in American public life. A Virginian by birth, prepared for college in his native State, graduating from Columbian University in Washington in 1860, the Civil War found him pursuing graduate studies in the University of Virginia. Casting in his fortunes with his State, he enlisted as a private in the Confederate army, served through the war, accepted a position as instructor in Latin and Greek in his Alma Mater at the close of the war, and resigned in 1871 in order to begin the practice of law at Charlestown, W. Va.; a few years later he became actively interested in politics. His integrity, his various abilities, and his winning personality immediately attracted attention, and a career as a public man seemed to be definitely marked out for him; but he was always by instinct and taste a scholar, and, after a short experience at the bar and in public life, he accepted the presidency of the West Virginia University, expecting henceforth to devote himself to educational work. In 1883, however, he was forced from his retirement by the

determination of his friends to send him to Congress, and he at once took a prominent place in that body. He brought to his work on the floor of the House a trained mind, a high degree of intelligence, and familiarity with the questions which pressed upon Congress for settlement; he had, moreover, very considerable gifts as an orator, combining in rare degree the power of popular statement with elegance and finish. He was from the beginning an ardent admirer of Mr. Cleveland, and soon became his intimate friend. In 1891 he was made Chairman of the Ways and Means Committee, and the fruit of his appointment was seen in the Wilson Tariff Bill. The long debate over the bill, in which he was constantly engaged, was too great a strain upon his health, never very strong, and at the close of the session he was obliged to go abroad for rest. Into the fight for the repeal of the Sherman Silver Law he threw himself with passionate energy, and to his tact, courage, and eloquence the repeal of that law was largely due. In 1894 he was defeated as a candidate for re-election, and entered Mr. Cleveland's Cabinet as Postmaster-General—a position which he filled with conspicuous ability until the end of the Administration. The offer of the presidency of Washington and Lee University opened the way for his return to the pursuits which he loved; and his service to the institution of which he was the head was conspicuous for its single-heartedness, its devotion, and its rare intelligence. He had received many evidences of the honor in which he was held. He was a man whom the country can ill afford to lose.



#### Mr. Bryan and Tammany

Mr. Bryan received a great ovation in his visit last week to New York City. The New York "Times," which is an anti-Bryan journal, but in general singularly fair in its statement of facts, reports that he spoke at four meetings to forty thousand people; his own organ estimated his audiences at a hundred thousand. It is certain that more people crowded to hear him than he could reach with his voice. How much of this demonstration was due to admiration for the man, how much to intelligent approval of the prin-

ciples he represents, how much to spontaneous curiosity to see one who has been much talked of in the newspapers, and how much was skillfully worked up by the most effective political organization in the world, Tammany Hall, we shall know better after the election than we know now. Speeches on such an occasion are of little value and carry little weight outside the circles to which they are immediately addressed, and even on such circles their effect is necessarily transient. There was, however, one statement made by Mr. Bryan in these meetings which appears to us painfully significant. It was his use of the phrase at the fourth of the Tammany ratification meetings, "Great is Tammany, and Croker is its prophet." We can see but three possible interpretations of such a phrase. It perhaps was not intended to be taken seriously, in which case it can scarcely escape the charge of flippancy. Perhaps the orator lost his head, overcome by the greatness of the ovation tendered to him, and caught up the phrase to reflect the sentiments of those he was addressing. In this case it indicates the spirit of a popular orator too easily swayed by the fickle passions of a multitude to be safely intrusted with the defense of a nation. Or it may have been an intentional compliment to the organization and the leader on whose fidelity he must depend for his election, since of that election there is little hope unless he can carry the State of New York. In this case it indicates a subserviency to the worst political boss America has ever seen, such as we should not have attributed to Mr. Bryan, and such as we still think would have been impossible to him in the earlier stages of the campaign.



#### Mr. Bryan's Speeches

Mr. Bryan has now been, since his nomination, continuously before the country in public speeches, a few of them serious discussions of National issues, but more of them brief and fragmentary addresses from his special train, under circumstances which forbade a real and illuminating interpretation of principles. He has shown skill in handling masses of men from the platform, felicity in phrase-making, quickness in repartee, ingenuity in turning a point against an opponent or a questioner,

and much sensibility to and sympathy with the sentiments of his auditors, and power to reflect them in a way to appeal to their vanity, if not to baser passions; and with it all that mysterious quality called magnetism, which makes auditors for the moment desirous to agree with the speaker, whatever their later and soberer judgment may prove to be. But, with the exception of three addresses, the first one to his fellow-citizens at Lincoln, the second his speech on receiving the formal notification of his nomination, and the third his letter of acceptance, we do not recall anything in his utterances which has compared for real value with, for example, Mr. Towne's articles in *The Outlook*, and we do not think the spectacle presented by such an itinerant tour of a candidate for the Presidency is likely to commend Presidential stump-speaking to the American people. We have avoided discussion of Mr. Bryan's character, but it seems to us, as the result of this personal canvass which he has been making, that it is clear that he does not possess that sobriety of judgment, that grasp of great principles, and that capacity to resist popular clamor and the personal influence of stronger natures which are desirable if not essential qualities in the chief magistrate of the Nation.



**The Coal Strike** The hopes of an early settlement of the anthracite coal miners' strike, justified by the state of affairs early in the week, have not been realized. The cause is chiefly, if not entirely, due to the fact that only about two-thirds of the operators have offered to accede to the terms proposed by the miners' conference—namely, a net increase of ten per cent. in wages, to be kept in effect at least until April next, with the suspension of the sliding scale. The leaders of all great strikes naturally lay great stress on the solidarity of the interests of all the men, and will not, at least formally, accept terms which apply to only part of the men who have joined together to better their condition. Among the mine operators who have not posted the so-called "second notices" are Cox Brothers & Co., G. B. Markle & Co., and several other large Lehigh Valley firms. Mr. Mitchell, for the laborers, says that

nothing further can be done until all the companies have agreed to make the offer now extended by perhaps sixty-five per cent. of all the employing firms. A second convention of the miners is possible. Disagreement also exists upon the powder-price question. The operators propose to include the reduction in the price of powder from the absurd figure of \$2.75 to \$1.50 as part of the ten per cent. increase, saying with reason that otherwise the increase would be eighteen instead of ten per cent. If the average yearly miner's wage is not more than \$315 (as we think our staff correspondent has amply demonstrated from the returns of the operators and the Federal census), an increase of ten per cent. would amount to about \$30 a year additional; an increase of eighteen per cent. would be about \$55 additional. Which increase would be fairer is entirely a matter for adjustment, compromise, or arbitration; but the action of the miners' conference certainly did not express a clear determination to demand both the ten per cent. advance in wages and the reduction in powder-price; neither do we understand that the men now insist upon both, although it is pointed out that miners in those regions where the powder-price was not excessive will gain much more than their fellows in other mining districts.



**The Illinois Plan** The failure of the principle of arbitration in the present coal strike only emphasizes its success in other directions. Notably in Illinois, the bituminous coal miners and mine operators have accomplished a great deal in this way—not without friction and partial failures, but, on the whole, peacefully and satisfactorily. For over three years the miners' unions have met annually, through their representatives, with committees of the operators, both coming from other bituminous-coal States as well as from Illinois. This year the Illinois operators have formed a separate State Association, and it has appointed a permanent commission, which since June has considered, in company with officers of the United Mine Workers, nearly sixty cases of alleged violations of agreements, settling almost all of these cases to the entire satisfaction of all concerned. These facts point unmistakably to the direction

from which permanent adjustment of labor troubles must come—conciliation, arbitration, and mutual fair dealing.



**Financial Prosperity** Two interesting evidences of financial prosperity were noted last week; the first in the West, the second in the East. The first was the report of Mr. Breidenthal, Bank Commissioner of Kansas, and Fusion Candidate for the Governorship of that State. As the result of four years of good crops, bank deposits in Kansas have increased greatly, and Mr. Breidenthal prophesies a further increase of deposits. "The reserve of our banks," he says, "after standing a withdrawal of deposits double the amount withdrawn during the panic of 1893, would still be, say, twenty-four per cent." A year ago deposits in Kansas banks were \$25,900,000; to-day they are \$31,600,000, while the reserve funds show the largest percentage of reserve to deposits in the history of the State.—The financial event in the East was the bid for four million five hundred thousand dollars' worth of New York City bonds. The interest and principal of these bonds are payable in gold. The interest is three and a half per cent., and the proceeds are to be spent for school sites, for docks, and for the new aqueduct. Mayor Van Wyck presided at the opening of the bids in the office of Comptroller Coler. There was great competition, and the bid finally accepted will yield in revenue to the city nearly five million dollars on the sale of the entire issue. Thus the credit of the metropolis is better than that of the British and German Governments at the rates on sales of their bonds offered in Wall Street. The significant thing, however, about this special sale is that a low price might indicate doubt as to the outcome of the Presidential election; the high price is thought to indicate the contrary.



**Foreign Trade** The September report of our export trade shows an increase of six million dollars over the corresponding month a year ago, and a greater excess over any previous September on record. It has been hastily assumed by some that these abnormal exports were due to the high price of cotton, but this is

only partially true, as exports of cotton during September were not on an extraordinary scale; breadstuffs still formed the largest single item. With October, on the contrary, we enter upon a series of four months which always show the largest average exports. The report for 1900 to October 1 indicates that exports have exceeded imports so far this year by over four hundred millions. This enormous excess is the largest in our history for any like period; if we add the net exports of gold and silver, we reach a sum making, on a total merchandise and specie account, an increase of nearly four hundred and fifty millions in foreign indebtedness. The most noticeable feature of our recent foreign trade is, of course, this remarkable increase in exports. Since 1896 exports have gained fifty-four per cent., while the gain in imports is less than twenty per cent. This comparative failure in our import trade indubitably indicates that our manufacturers have succeeded in supplanting foreign with domestic goods. The characteristics of our export trade are also of interest. This year the great increase in the price of raw cotton will furnish an important element in the autumn exports; in 1899 record-breaking exports of manufactured goods were the feature, and two years ago the extraordinary exports of high-priced wheat. Even a cursory study of the reports of our foreign trade is enough to indicate the wonderful commercial progress and prosperity of this country.



**The Boer War** Last week the Dutch cruiser Gelderland, with President Kruger on board, sailed from Lorenzo Marques for Holland. With the departure of the Boer President another chapter in the acquisition of the Boer Republics by England seems to have been accomplished, yet the war persists, not only in the Transvaal, but even in the Orange River Colony. It is so nearly finished, however, according to War Office experts, as to lead to the recall of Sir Redvers Buller. Before leaving his troops Sir Redvers delivered a speech in which he said: "I knew that if I failed to relieve Ladysmith I should lose the supreme command. I lost it, and rightly, I think; but I had taken on the task, and was bound to see



it through to a conclusion." Lord Roberts, in an army order announcing the return of General Buller to England, thanks Sir Redvers for his services when he was Commander-in-Chief, and for the ability with which he had carried out subsequent operations. Lord Roberts has also issued an order removing the restriction on exports from the Transvaal and the Orange River colonies. The order includes bar gold, but excepts war munitions.

**Prince Hohenlohe** Last week the world was somewhat startled at the announcement that Prince Hohenlohe, the German Imperial Chancellor, had resigned. Since the day in 1890 when Prince Bismarck went out of office, the resignation of any German Chancellor might have been expected. On that day the young Emperor remarked: "I am going to be my own Chancellor." Bismarck's successor, however, was in most respects an ideal person for the position. He was loyal to the throne and the Fatherland, but he was high-minded and spirited. He governed well until a dishonest intrigue arose against him. When, in order to retain his position, he was required to do something which he considered beneath his moral dignity, he resigned, as any other independent man would have done. His successor was Prince Hohenlohe, a Bavarian, and a statesman who had occupied many exalted governmental positions, his last being the governorship of Alsace-Lorraine. Prince Hohenlohe differed from Count von Caprivi in being a Bismarckian, as his repressive measures in order to Germanize the Alsatians had conclusively proven. Nevertheless, personally he was one of the most amiable and attractive men, so much so, indeed, as to suggest the popular title "Uncle Chlodwig." To the Chancellorship he brought the luster of as proud a name as any in Germany, a comprehensive knowledge of politics, and a restless activity most welcome to the young Emperor. The two became personally very intimate, and the intimacy continued without apparent break until the China question arose. Prince Hohenlohe thought that the acquisition of a port on the Chinese coast, together with the right to open up railways and to exploit mines in the province of Shantung, was an

exorbitant price to demand for two murdered missionaries. The Kaiser thought differently, and in pursuance of the policy of being his own Chancellor the Imperial view prevailed, and Kiaochau was added to the German Empire.

**The German Chancellorship** When the question of further intervention in China came to the front last June, the Chancellor advised only such intervention as the other Powers could agree upon, but this did not at all suit the ardent spirit of the Emperor. To him the whole China affair was another splendid opportunity for activity on the part of "the mailed fist," and he did not rest until he had induced the Powers to accept Count von Waldersee as Generalissimo of the allied forces. The Chancellor's disapproval of this course was well known; but the prestige of his name and experience was thought to be so valuable to Germany that he was prevailed upon to keep up appearances by remaining in office. A real pretext for his retirement has now been presented by his failing health, and he has insisted upon going into private life. The Hohenlohe period in German politics will chiefly be known as a course of philosophic complaisance. Yet Hohenlohe accomplished certain reforms impossible to a man of rougher methods. His first reform was in the domain of civil service, his second in that of military punishments, and the third in the establishment of the German navy on its new basis. With the disappearance of a venerable, picturesque, and attractive figure from the diplomatic world, there comes on the stage a robust German who is undoubtedly destined to have an active hand in the making of history—Count von Bülow, the Imperial Foreign Minister. For the immediate future he will fill the two great offices, and Europe may well reckon with a man of indubitable ability. The significant thing about the change is that the new Chancellor agrees with the Kaiser's course in China. Thus the history of the past decade has shown that the real Chancellor of the German Empire is the Emperor himself. However much he may have endeavored to unite mediæval and modern methods in his government, however

eccentric and even grotesque may be some of his personal characteristics and impulses, the world will now not deny that he has shown signal tact, ability, and firmness in the conduct of what is really a personal government under a constitutional mask.



**Socialists** Two Socialist meetings have just closed their sessions. The first Conference was at Mainz, Germany, and the most interesting question discussed was that of electoral compromises. In Germany the Socialists have not been diffident of late in coalescing with the Clericals, and the Clericals have not appeared to be disquieted by such an alliance. The purpose of this coalition is to keep the growing Liberal party in check and to capture certain Parliamentary seats. The Conference adopted a resolution declaring that such a coalition might be made in the various German States, but not in Prussia. As Prussia is now politically more important than all the rest of Germany put together, the result is regarded as a victory for the Pure Socialists. At the Socialist Congress in Paris, which followed immediately after the Conference in Germany, the same question came to the front. The leader of the French Pure Socialists was the well-known orator, M. Guesde; the leader of the Compromisers, the even better-known orator, M. Jaurès. After long and acrimonious discussion, the Conference voted that Socialists have not only a right but a duty to take part in elections and to sit in Parliament, even at the cost of coalition with the other parties most nearly allied to them. The Socialist who apparently most benefits from this decision is M. Millerand, Minister of Commerce in the French Cabinet. With characteristic far-sightedness, M. Waldeck-Rousseau, the Premier, in forming his Cabinet, invited the Socialist Millerand to a seat in the same group which included the Marquis de Gallifet, a Royalist and the stern represser of the Commune in 1870. By this action the Premier not only organized a strong coalition Cabinet, but put the whole Socialist party in France under bonds to show whether they would co-operate in good government, or whether they would remain in the sterile field of academic discussion. From that time to this, M. Millerand has been vilified by

very many Socialists. The vote at Paris, however, would not indicate that these critics represent a majority.



**China** The rebellion persists in the southernmost provinces of China, Kuangsi and Kuangtung, and the Imperial troops have again been repeatedly defeated. All the Chinese generals in the two provinces are now begging for reinforcements. In addition to the British war vessels summoned to the West River, the United States gunboat Marietta, from Swatau, arrived at Hongkong, coaled, and proceeded to Canton, the capital of Kuangtung. It is announced that through the welcome if tardy energy of the Viceroy of Chekiang the leaders of the Vegetarians, whose members last June murdered many missionaries in that province, have now been captured and taken to Hangchau, the capital, for punishment. The missions at Fuchau, Hinghua, and Amoy in the adjoining province of Fukien have been, fortunately, free from mob disturbance. In northern China the allies have occupied Paoting without resistance; a thousand French troops have captured Tengchau, a port on the northern border of Shantung, near Chifu; and the Russians have completed their occupation of Manchuria from Niuchang to the Amur River. Last week, Kuangsu, the Emperor of China, telegraphed personally to President McKinley, as an evidence of appreciation of the attitude displayed by the latter throughout the Chinese imbroglio. In the course of his reply the President said: "I trust that peace negotiations may begin as soon as we and the other offended Governments shall be effectively satisfied of your Majesty's ability and power to treat with just sternness the principal offenders, who are doubly culpable, not only towards the foreigners, but towards your Majesty, under whose rule the purpose of China to dwell in concord with the world has hitherto found expression in the welcome and protection assured to strangers."



**The Spanish Ministry** On Sunday of this week, Señor Silvela, the Spanish Premier, announced the resignation of the Conservative Ministry. The immediate cause was the resignation of two Ministers, which had already taken place as a protest against the appointment

of General Weyler as Captain-General of Madrid. This office carries with it the practical command of the military forces in the province of Castile. General Weyler was appointed by General Linares, the War Minister, who took this startling step without consulting his colleagues. His excuse for the appointment was that he deemed it essential, in coping with political demonstrations, to have a man of energy. He certainly found one, as the remaining reconcentrados in Cuba can testify.



**The Lake Mohonk  
Indian Conference**

It seems to be the unanimous verdict that the Indian Conference which was held last week at Lake Mohonk was one of the best of the long-series of eighteen. This was undoubtedly owing in part to the dignity and importance added by the combination of carefully prepared papers with offhand discussion, and in part to the fact that the horizon of the Conference has been enlarged so that it now includes other peoples and races. Especially interesting was the paper by General Whittlesey showing the attitude of the Presidents of the United States toward the Indian question, though to the impatient reformer it was rather trying to be reminded that President Madison's suggestion that land should be given to the Indians in severalty had to wait from 1816 till the passage of the Dawes Bill for its realization. That substantial progress has been made along desirable lines was evident in the announcement that the discussion of the Indian question was to be with reference to the treatment of allotted Indians—a tacit acknowledgment that all the tribes would so soon come into that category that it was no longer necessary to talk about the old blanket Indian of the reservation. The duty of the Government was clearly pointed out by the Hon. William A. Jones, Commissioner of Indian Affairs, in a comprehensive report of the present status of affairs. Others who spoke from personal knowledge of what should be done were Miss Alice C. Fletcher, Miss Emily S. Cook, several missionaries from the field, and many other earnest and intelligent friends of the Indian. The duties of the future include a revision of the lease system, which at present allows absentee landowners to fall

into vice with the proverbial ease of those who have idle hands; a closer regulation of marriage laws, and trustworthy records of marriages, births, and deaths, with reference to the transmission of lands; and the doing away with agents and the relics of the reservations at once where they are no longer necessary. Last year seventeen agencies were named by the Commissioner that might be closed forever and the Indians left to their own devices, but, in spite of his recommendations and the efforts of many disinterested people, none of these were done away with, and the Indians living upon them are still under tutelage. Other practical measures urged related to the thoroughly practical irrigation schemes for arid regions and a better selection of farmers and field matrons. There are many who think that there is greater need than ever for Christianizing influences, and that a new missionary spirit should be awakened in behalf of those just passing from the old superstitions.



**New Duties** “New days bring new duties,” to quote from the platform unanimously adopted by the Conference in reference to the territory over which the American flag has recently been extended. The people of Porto Rico and the Hawaiian Islands, unconsciously to themselves, have crept into the hearts and are burdening the consciences of the people of Lake Mohonk. And not they alone; those who dwell in the uttermost isles of the sea were not forgotten. Wholly disentangled from politics, due consideration was given to education and justice for the races alien to our civilization who have a claim upon our sympathy and brotherhood. The statements of facts about these various islands were so clear and convincing, coming from experts, the plans to meet the difficulties so wise and sympathetic, that an unprejudiced onlooker from any one of these sea-girt lands could hardly have failed to read as much devotion to their highest interests in the speeches of the many who accept circumstances as they are only that they may strive to improve them, as in the graceful eloquence of Colonel Higginson, who mournfully bewailed the fate of poor “subjugated” Porto Rico. His chief plea was that the peoples who had fallen

under the care of the United States in what he considered an unpardonable way should be treated as "intensely human." That this was his first Mohonk Conference must be his excuse for this contribution of coals to Newcastle, for where is there an organization so pledged to work unselfishly for the physical, mental, and moral uplifting of the individual as a man and a brother? It has but one ideal in the new problems forced upon the American conscience—to aid the men and women of all the races that are coming into our great family to become enlightened American citizens.



#### The Disciples of Christ

The National Convention of the Disciples of Christ took place last week at Kansas City. The first two days were occupied by the Conference of the Christian Woman's Board of Missions. It was arranged that the Board should assume control of the work of negro education and evangelization, which formerly was conducted by the American Christian Missionary Society. The transference includes all the schools and property of this work, amounting to more than sixty thousand dollars. Contributions to the Woman's Board last year amounted to over a hundred and twenty thousand dollars. Six new missionaries were sent out during the year, a new mountain mission was established in Kentucky, and an orphanage was opened at San Juan, Porto Rico, also. The outlook is very promising for this work. On Sunday almost all the pulpits of Kansas City and vicinity were occupied by the Disciples of Christ at both services. In the afternoon a great union communion service was held, about five thousand persons taking part. Monday and Tuesday were devoted to the fifty-first annual session of the American Missionary Society. Its work includes Ministerial Relief, National Board of Education, Church Extension, National Christian Endeavor, and Evangelization. This Board employed last year nearly two hundred persons, who added over six thousand persons to the churches, and received over sixty thousand dollars in contributions. The Foreign Mission Board raised last year nearly two hundred thousand dollars. Its army of 257 workers is doing effective service

in the field. The Disciple Convention goes to Minneapolis next year.



#### The Anglican Church Congress

The annual meeting of the Congress, held a month since at Newcastle, attracted less than usual public interest because of the Parliamentary elections then in progress. The well-known inclusiveness of the Congress, as the common forum of all parties in the Church, was emphasized by the hearing, rather stormy indeed, which Mr. Kensit, the notorious extremist on the anti-ritualist side, obtained on the same platform with the "Catholic" warden of Keble College, Dr. Lock. The opening sermon by the Archbishop of Yale was a plea for the mutual toleration of opinions, especially of the different views held respecting the mode in which Christ was really present in the Eucharist. That the Prayer-Book connected the idea of sacrifice with the Lord's Supper he affirmed, but only as a memorial, not as a propitiation. Opposing schools of Biblical study had also their hearing, the higher critics being represented by Professor Ryle, and their antagonists by Professor Margoliouth, the former affirming, the latter denying, the spiritual value of modern critical results. The most stirring utterances were those of the Archbishop of Canterbury on the vexed question of Voluntary Schools, and of Archdeacon Diggle, of Westmoreland, on the Ascension. As distinct from the "Board Schools," which, like our public schools, are supported by the public treasury, the "Volunteer Schools," like the parochial schools of Roman Catholics in this country, are in theory supported by the contributions of Churchmen, while in fact they are also subsidized by grants of public money—a grievance to Nonconformists who complain of being taxed to maintain the teaching of doctrines which they repudiate. The Archbishop gave an unpalatable quietus to the claims of a series of speakers who accused the State of injustice in not giving the Voluntary Schools larger support. He said that Churchmen themselves were at fault; they were bound to give more largely and to the extent of their means before demanding larger grants from the State treasury. This tonic advice was seconded by a few

remarks from an American visitor, the Bishop of Central Pennsylvania. But the flood-mark of interest was reached in the paper which exhibited the Ascension of Christ in its practical value as a truth for the uplift of common life toward its divine possibilities. In those early days, said the speaker, there were no crucifixes, but there was the power of a divine enthusiasm. The subject of Christian union, as usual on these occasions, came prominently forward. At the opening of the Congress, the Newcastle Free Church Council, representing that federation of churches which in England is more advanced than here, presented an address of greeting. In this, and the response by the Bishop of Newcastle, stress was laid on the fundamental unity of all the churches, and the need of manifesting it in united effort against serious evils. Later came a Conference of Christians of all denominations, at which Earl Grey presided, and the Dean of Ripon, Dr. Fremantle, moved a resolution "that increased co-operation between Christians is both desirable and practicable."



**The United Free Church of Scotland** On the last day of October the final legal and ecclesiastical steps will be taken to consolidate into one body the Free Church and the United Presbyterian Church of Scotland. This consummates the movement looking towards union which has been in progress a long time. The name of the new organization will be "The United Free Church of Scotland." The Free Church brings to it nearly twice as many ministers, congregations, and communicants as does the United Presbyterian Church. The Union, however, still leaves three other Presbyterian churches in Scotland. The most important of these is, of course, the Established Church of that country, the official title being "The Church of Scotland." This organization has over six hundred thousand communicants, nearly fourteen hundred parishes, nearly sixteen hundred ministers, and about two hundred and fifty thousand Sunday-school scholars and teachers. Such figures show that the Established Church is, so far as numbers go, much in advance of the Free Church, hitherto its greatest rival. The

Established Church, however, must now take second place. The totals for the new United Free Church are nearly eighteen hundred ministers, over seventeen hundred congregations, about five hundred thousand communicants, and nearly three hundred thousand Sunday-school scholars and teachers. The two Presbyterian churches in Scotland having little affiliation with the Established Church or with the Free Church are "The Synod of the United Original Seceders," having nearly four thousand communicants, and "The Reformed Presbyterian Church of Scotland," with about a thousand communicants. It is to be hoped that these small communions may find it to their advantage to amalgamate with one of the two great Presbyterian Churches of Scotland, and that, in the course of time, the Established and the United Free Church may become one united body, thus bringing together again the discordant elements which manifested themselves so markedly in 1733, when the United Presbyterian Church withdrew from the Church of Scotland, and in 1843, when the Free Church withdrew.



**Dean Everett** Dr. Charles C. Everett, Dean of the Harvard Divinity School, who died at his home in Cambridge last week, had long been a familiar figure to the students of Harvard University, and was a man of rare spirit and unusual literary gifts. Born at Brunswick, Maine, in 1829, graduating from Bowdoin College twenty years later, he carried on post-graduate studies at the University of Berlin, returning after considerable absence in Europe to act as librarian and tutor at Bowdoin, and finally to become Professor of Modern Languages. His bent was toward theology, and, after several years of teaching, he entered the Harvard Divinity School, from which he graduated in 1859. For more than ten years he was pastor of the Independent Congregational Church in Bangor, and soon secured a leading position in the Unitarian pulpit. His wide scholarship, his fine quality of mind, and his elevated character gave him great influence. In 1869 he accepted the Bussey Professorship of Theology at Harvard, and since that time he had been intimately associated

with the Harvard Divinity School. He was an assiduous though not voluminous writer. The "Science of Thought," "Religions Before Christianity," and "The Gospel of Paul" are the best known of his books in the religious field; while his delightful volume on "Poetry, Comedy, and Duty" disclosed his fine literary instinct, his sense of form, and his aptitude for literary comment and interpretation.



**A Russian Young Men's  
Christian Association**

An interesting event in the religious development of Russia was the dedication at St. Petersburg last week of a building fitted up for the "Society for the Moral and Physical Improvement of Young Men," an organization similar to the Young Men's Christian Association. The religious services were conducted by three prominent Greek priests, assisted by one of the male choirs which are such an impressive feature of worship in the Russian Church. The religious service was followed by several speeches from distinguished men present, including one by Mr. James Stokes, the American philanthropist. Mr. Stokes referred to the bond of union between Russia and the United States caused by the former's sending her fleet to America at a critical period of our Civil War—an act which went a long way towards preventing the recognition of the Southern Confederacy by Europe. Mr. Stokes, who is largely responsible for the financial foundation of the undertaking, was received with much applause. It is interesting to note that the curator of the Society for the Moral and Physical Improvement of Young Men is Prince Alexander Oldenberg, the distinguished publicist and benefactor, and that the other officers are the Chamberlain of the Imperial Court, two Assistant Secretaries in the Ministry of the Interior, and three influential priests of the Russian Church. In this undertaking the hand of the young Czar is evident, as was the case last week at the International Conference of the Railway Department of the Young Men's Christian Association at Philadelphia, to which, as we have already chronicled, two delegates were personally accredited by Imperial orders.

**The Westminster Confession** Last spring the General Assembly of the Presbyterian Church empowered a committee to ask three questions of the two hundred and thirty-two presbyteries: (1) Do you desire a revision of our Confession of Faith? or, (2) Do you desire a supplemental, explanatory statement? or, (3) Do you desire to supplement our present doctrinal standards with a briefer statement of the doctrines "most surely believed among us"? or, (4) Do you desire the dismissal of the whole subject? Nearly half the Presbyteries have now answered these questions. Thirty have voted in favor of revision only, and thirty for a supplemental statement; fifteen have voted for a substitute creed, or for revision and a supplemental creed. Finally, forty presbyteries oppose any action in the matter. An analysis of the vote shows that the presbyteries voting in favor of revision or of a supplemental statement are those generally centering in the large cities. Those advising against revision are, with a very few exceptions, country presbyteries. The conclusion from such a vote is that those less sensitive to the movement of contemporary thought naturally take a conservative position.



**Normal Instruction  
for Sunday-Schools**

Recently The Outlook referred to the admirable educational plan proposed by the Sunday-School Commission of the Protestant Episcopal Diocese of New York. The courses proposed are both advanced and elementary. The advanced course has to do with the principles and methods of the art of teaching. It will be conducted by Professor J. F. Reigart. The price of tickets for the course of lessons is five dollars. The elementary courses are three in number—the first on "The Principles of Teaching," by Dr. Herve; the second on "The Art of Story-Telling," by Professor Baker; and the third on "How to Find the Point," by Miss Sebring. The price of a ticket for an elementary course of five lessons is two dollars and a half. We recommend those of our readers who reside in New York City or vicinity and are interested in Sunday-school work to write to the Secretary, the Rev. William Walter Smith, M.D., 25 West One Hundred and Fourteenth Street, New York, for a copy of

the Report, which will give to them the topics and places of meeting. This is, so far as we know, the first attempt on any adequate scale to bring normal principles to bear on Sunday-school teaching.



**The Boston Symphony Hall** Science, history, and philanthropy combined with art to make the opening and dedication of "Symphony Hall" in Boston on Monday evening of last week a notable occasion. The history of Boston's old Music Hall is practically the history of the development of musical taste in the United States. It was opened in 1852, and for nearly fifty years it has been famous as the center of the musical life which Boston has developed with such characteristic intelligence. Owing to various changes involved in the growth and development of the city, the old Music Hall had to be abandoned, and its successor, appropriately named "Symphony Hall," has been built in a new quarter of the city, largely by the subscription of generous believers in the value to a community of fine music. As every one knows, the Symphony Orchestra of Boston, which is one of the first orchestras of the world and in honor of which the new hall doubtless takes its name, has been made a possibility by the active financial and personal support of Mr. Henry L. Higginson, whose public-spirited work may be called not inappropriately a real philanthropy. He has personally leased the new building from the stockholders, thus relieving them from the burden of maintenance and assuring the public that the high musical standards set by him in the past will be maintained in the future. While the building is artistically a beautiful one, it is interesting to note that science has played quite as important a part as art in its construction. Professor Wallace Sabine, of the Department of Physics in Harvard University, has devoted much study to the acoustic problems involved in the plans for the auditorium. As a result of five years' work, says Mr. H. E. Krehbiel, the well-known critic of the New York "Tribune," which included experiments in the Leipsic Gewandhaus, the old Boston Music Hall, and other concert-rooms, Professor Sabine laid down formulæ which determine the

relative power of various substances to absorb sound, such as "cushions, draperies, plaster on lath, plaster on tiles and brick, wood, open windows, men and women." All reports agree that his success in the practical application of these formulæ to the construction of the new auditorium is complete. This is a significant illustration of the truth that art is not the product of mere inspiration or intuitive genius, but is based on the most painstaking scientific knowledge. The dedicatory exercises with which "Symphony Hall" was opened to the public consisted of an address by Mr. Higginson, a commemorative ode by Mr. Owen Wister, and a fine performance of Beethoven's "Missa Solennis," a musical work of noble character, one, however, rarely attempted by choral societies on account of its great difficulties. Mr. Higginson's fine achievement in bringing "Symphony Hall" to a successful completion will give satisfaction everywhere, not only to lovers of music but to lovers of public spirit.



## The Consent of the Governed

From a number of letters received in reply to a recent editorial on "The Basis of Government" we select the two which appear to us to put most effectively the view of our critics. We do not here reply to their criticisms in detail; but we attempt to restate the issue in order to make clear to all our readers the position of The Outlook.

There are two entirely distinct questions which it seems to us our critics confuse. They are: First, What constitutes justice? second, In what way shall a community in any given case determine what is just? The Outlook affirms that justice consists, not in conformity to the will of the majority, but in conformity to the laws of God. A government which conforms to those laws is just although it is opposed to the will of the majority; a government which does not conform to those laws is unjust although it is approved by the will of the majority. There is an old motto that Might makes right. That is now universally repudiated; for it is substituted the motto, Majorities make right.

That also The Outlook repudiates. We join our protests with those of De Tocqueville and James Bryce against the doctrine of the infallibility of the majority.

To this conclusion, apparently, one of our correspondents agrees, and we hardly think the other would dissent from it. The other question, then, remains. Justice consisting in conformity to the laws of God, how shall a community ascertain what conduct does in any given case conform to the laws of God? One way is to let the majority decide, after a free discussion. That this is not the only way is clear from the fact that it is not the one pursued in households, which are almost uniformly autocracies until the children have grown to maturity. Is it the best way in a community all or a majority of which are children? It is true that government by the majority is the "government of the future." So is self-government the government of the future for a boy five years old; but it is not the best form of government for the nursery, because it is not the best way of ascertaining what for the child is conformity to the laws of God. This very simple principle is equally ignored by the liquor-dealer who would allow the sale of liquor to children, and by the prohibitionist who would forbid it to grown men.

Exactly what do we mean by self-government as applied to a community? The Springfield "Republican," in a vigorous and able reply to the editorial in The Outlook on "The Basis of Government," thus describes the nature and process of self-government:

Is there any other way within reach of human society of so perfectly consulting God as through the conscience of the people, not one or several, but all—the general conscience, freed as far as it ever can be found of the individual warp and twist of interest or pride or prejudice or sin or hereditary defect?

To the same effect writes Mr. Pomeroy in his letter printed in another column:

Far superior to any minority is the voice of the majority of the people. The individual has a right to his own opinion as to what is the law of God. He has the right to advocate it even unto his death, if he deems that necessary or wise. He has not the right to impose his opinion on others. Society, as an organic whole, speaking by the voice of the majority, has a right to say that this or that is a social matter, and to it the individual must submit because it is not an individual matter but concerns the whole.

This appears to us, as it does to all Americans, an admirable way, when the conditions exist which make it possible. But it appears to us very clear, and we think it is coming to appear very clear to an increasing number of Americans, that before this method is possible some social development must have been attained. In order to an expression of the will of the majority there must be a common language which all the members of the community understand; there ought to be ability to read what is printed, since intelligent understanding of issues rarely is found without ability to read, and free discussion on an adequate scale is hardly possible where there is no press, or no ability to read newspapers if they existed; there must be such measure of individual freedom as will make it possible for men to express their conscience by their voices, and, when the election comes, by their votes; and there must be sufficient development of the public conscience to induce the individual to give free expression to his conscience in his political choice, without fear of evil consequences or hope of pecuniary reward. If these conditions are wanting, whatever *forms* of free debate and free election may exist, the *reality* is wanting; for in such case the voice of the people is not the voice of their conscience. In short, "Society as an organic whole," to use Mr. Pomeroy's phrase, cannot, in the nature of the case, speak by the voice of the majority if society has not been organized and does not exist as an organic whole. It would have been wholly impossible for the Indian tribes in North America to have ascertained what is justice for the continent by the methods recommended by the Springfield "Republican" and Mr. Pomeroy, because they did not speak the same language, their jealous and hostile tribes did not recognize any common interest, they could not comprehend the nature of an intertribal arbitration, still less the value of it, they lacked the organism necessary to make possible an appeal to the general conscience and an elucidation of the general judgment. If they had been left to simple self-government, the continent would have remained barbaric hunting-grounds to this day.

Let us apply these principles to the Philippines.

"The archipelago is divided between



more than eighty distinct tribes." "There is such an endless multiplicity of native dialects that few of the officials attempt to master any." "The 'education' of most natives consists of a little catechism and a few prayers, which they learn in their own dialect. . . . Their universal lack of education is in itself a difficulty that cannot be speedily overcome."

These quotations are from the volume of Dean C. Worcester, published before the war, and giving the results of his investigations conducted long before any political prejudice could have affected either his observations or his reports. They describe a condition in which it is simply impossible to operate the plan proposed by Mr. Pomeroy and the Springfield "Republican." There can be no representation by the voice of the majority of "society as an organic whole," because "society as an organic whole" does not exist. There can be no "consulting God as through the conscience of the people," because there is no common language by which they can be addressed and through which they can be consulted. There can be no wise formation of opinion, either public or private, where education consists of "a little catechism and a few prayers." There can be no free expression of opinion in a community in which, if a native declares himself friendly to one policy, the advocates of the other will cut his throat if they can ambush him outside his village. To take the methods of ascertaining justice adopted by an Anglo-Saxon community, possessing an organized society, a community of interest, a national feeling, a practical even if it be a superficial education, a common language, a free press, and a measure of respect for human rights developed by centuries of Christianity, and attempt to apply them to a community composed of jealous and hostile tribes, with no conscious common interest, with no national feeling, with no practical education, without even a common language or a common conscience, appears to us an extreme illustration of that unreality which does so much to vitiate public discussion when facts are ignored and the attempt is made to apply theories evolved in the study to conditions which have never been considered and to which in point of actual fact the theories are wholly inapplicable.

## Charles Dudley Warner

Charles Dudley Warner, who died at his home in Hartford, Conn., on Saturday of last week, was a fine example of the best type of the American. He represented the New England strain in ancestry, in intellectual training, in moral earnestness, and in the ordering of his life; but upon this New England foundation were laid the wide interests of an American of the later and more modern type; for Mr. Warner was not only a citizen of the Republic, but he was also a citizen of the world. An American to the very core in his instincts, sympathies, and political faith, he was not an American in any narrow, divisive, or partisan sense. He belonged with that group of large-minded Americans who stand for the best in their own country, and who are looking for and ready to welcome the best in all other countries.

He came of an excellent stock; he was born in a small New England village, the son of a man who not only farmed six hundred acres of land, but had lodged in his home the best library in the section. The incidents of a New England childhood have been recorded by Mr. Warner in one of his most delightful papers; the simplicity of the old New England life, its fine note of domesticity, its keen sense of integrity, left their record not only on his work but in his character. He was graduated in 1851 from Hamilton College—a small college, but an institution which has put the stamp of culture on many of its graduates. After a very interesting period of out-of-door life in Missouri as a member of a surveying expedition, Mr. Warner entered the law department of the University of Pennsylvania, and was graduated in 1856. As with Bryant, Lowell, and many other English and American men of letters, law was to him a preparation for literature. The study of law and the practice of law are two widely different things, and when Mr. Warner came to deal with legal questions and to enter into the routine of the profession in Chicago, he soon discovered that there was no affinity between his tastes and his profession; and, after four years of experiment, he returned to the East, engaged in journalistic work in connection with the Hartford "Press," and in 1867, when the "Press" was con-

solidated with the Hartford "Courant," became, with his classmate and friend, Senator J. R. Hawley, co-editor and proprietor of a journal which soon took its place in the first rank of American journals.

Mr. Warner was a steady and tireless worker, and he threw the whole force of his nature into the work of making the Hartford "Courant" stand for all that was best in American life. In 1868 he took the first of those long journeys which made him ultimately a citizen of the world. His letters to the "Courant" attracted general attention. His work from the beginning showed a marked literary quality, and was pervaded by a flavor not often found in the columns of newspapers. He was a born lover of out-of-door life, and he gained his first audience as a writer by his charming record of his experiences as a gardener. "My Summer in a Garden," published in 1870, was the beginning of a long list of books full of the quality of the man, and of a literary life happily associated for three decades with the best things in life and art. Having once clearly discovered his field of work, Mr. Warner poured out his ready talent and his charming humor in essays, sketches of travel, discussions of social and political questions, literary papers, and, toward the close of his life, in a series of novels.

Mr. Warner was in many ways the literary successor of Irving, of whom he wrote a charming biography. He had the same quiet spirit, the same delicate but wholesome sentiment, the same gift of humor; but he was a far more public man than Mr. Irving, and his work was more varied. He was not only a charming writer, but he was still more a representative man of letters; he not only excelled in the art of expression, but he stood in a large way for the things which the writer embodies, the ends which he pursues, and the things for which he stands in the eye of the public. The country has always been fortunate in its men of letters; almost without exception they have been men of the highest standards, of the keenest sense of public duty, and of charming personality; but there has been a broad difference between them in the fullness and definiteness with which they have represented these qualities to

the public. Mr. Warner was one of the group of American men of letters who not only devoted his life to the work of writing, but who stood conspicuously for the things which literature represents. He was a born lover of the best, and a born hater of the mediocre, the vulgar, and the cheap. A strain of high breeding showed itself in his standards, his ideals, his code of manners. In political, artistic, and social life he resolutely pursued those things which make for honor, for dignity, and for richness of life. He was the unrelenting enemy of everything which lowers the standards of life; no man in our generation has more quietly but more effectively protested against that which is sordid and demoralizing in popular standards of success than Mr. Warner. He was not by nature a novelist, but his observations of social life were so keen, his insight into character so sure, his knowledge of life so broad, that when he took up fiction he put into it a wisdom of experience, a delicacy of characterization, and a justness of judgment, combined with his delightful style, which gave his stories great attractiveness. That which was most noticeable in them, however, was the clear perception of ethical standards manifesting itself in its reflex influence on manners. "A Little Journey in the World," "The Golden House," and "That Fortune" were close studies of the deterioration in character and manners which overtakes those who sell themselves for success, and who are corrupted by the material returns of prosperity.

During a quarter of a century which has been critical in the social and intellectual development of the country, Mr. Warner was a public teacher of wide influence and of highest importance. He was one of those who believe that America is not only a country, but a principle and an ideal; and, man of the world as he was in the true and fine sense of the phrase, not one of his Puritan ancestors stood more faithfully or persistently for that which is fine and true and just. He knew many parts of the world at first hand, for he was an ardent traveler; but the breadth of his interests and his experience seemed to intensify his devotion to the best things in his own country. His interest in philanthropic, intellectual, and sociological questions was deep and active. At the

time of his death he was President of the American Social Science Association, a place for which he was eminently fitted by his personal study of many sociological questions. He was also the first President of the National Institute of Arts and Letters; his life, his work, and his character selecting him for that position before his associates had fixed their choice upon him. He was the most kindly and genial of men. Young writers of promise always found in him encouragement and sympathy; and the record of his generousities will never be known, because so many of them were done in secret. Such a man leaves behind him something better than a reputation; he leaves a memory in the hearts of thousands who never saw him, but who have felt the influence of his fine intelligence, his generous intellectual aims, and the dignity and charm of his spirit.



## The Anglo - German Treaty

Last week the official news of an Anglo-German agreement regarding China was published. This agreement promises to be the most important and perhaps the most significant step yet taken by diplomacy concerning problems in the Far East.

The first article provides that the two Governments will, as far as they can exercise influence, keep the ports on the rivers and on the shore of China open to trade and to every other legitimate form of economic activity for the peoples of all countries without distinction.

The second article provides that the two Governments will not make use of the present complications to obtain for themselves any territorial advantage in Chinese dominion, and will direct their policy towards maintaining undiminished the territorial condition of the Chinese Empire.

This agreement clears the way for a just and satisfactory settlement of the many questions raised by the situation in China. It will be appreciated more in this country than elsewhere, since it is really a triumph not so much for Anglo-German as for American diplomacy. The first of the two articles only reiterates Secretary Hay's words of a year ago in inviting the co-

operation of the Powers. Six months later, by dint of persistent and tactful pressure, Secretary Hay obtained guarantees from all the Powers to secure commercial freedom in China—the "open door." He thus really restored China to the trade of the world, succeeding where the only other nation begging for the open door, namely, England, had failed.

From the very first we have insisted on recognizing the integrity of the Chinese Empire, and on treating with the Government of that Empire, even when to most observers the Chinese Government seemed non-existent. It will be remembered that, in his note of July 3 last, Mr. Hay defined the policy of the United States as an effort "to preserve Chinese territorial and administrative entity, to protect all rights guaranteed to friendly Powers by treaty and international law, and to safeguard for the world the principle of equal and impartial trade with all parts of the Chinese Empire." The Powers had already accepted the principle involved in the last clause; before July had passed they accepted the principle of guarantee of territorial integrity.

The third article declares that in case another Power should make use of the complications in China to obtain territorial advantage in Chinese dominion, the two Governments "reserve to themselves the right to come to a preliminary understanding regarding the eventual step to be taken for the protection of their own interests in China." Such a statement may mean one of two things: (1) that England and Germany will compel an offending Power to relinquish such territorial designs as it possesses, or (2) that they are determined themselves to take advantage of any suspicious act on the part of another to seize Chinese territory. As its possibilities are not understood with precision, this third article is regarded with a suspicion not unnatural when we recall Germany's previous aggressive policy. The fact, too, that the agreement has been more enthusiastically welcomed in Germany than in England shows that a protectionist country suspects a free-trade country of protection leanings. Germany is anxious to preserve for her own trade the important commerce which she has built up in the Yangtse valley, and she fears that, by a change of British policy, this commerce

might be shut out from her in the event of a division of territory in which England would probably receive the Yangtse provinces as her share. The new agreement forms no obstacle to the progress of negotiations upon the basis laid down in the French note, or upon any propositions not infringing the essential and admirable principles of the first two articles of the protocol. Our Government will be in hearty accord with the first two articles in this agreement; the third does not directly concern it.

## The Lesson of Life

The fundamental problem of life for every man and woman born into the world is very simple: it is to harmonize our wills with the will of God. The problem is simple, but the method of working it out is perplexing, painful, often agonizing. In order to do the will of God we must first find out what that will is, and this is a task which is sometimes so difficult that men give it up in despair. In the very earnestness with which they strive to know where God would lead them and what he would have them do they often bring their wills into conformity with his will without being conscious that what they sought has been found.

This is the real problem in all departments of life. In society a man must bring his desires and purposes into some kind of harmony with the rights and pleasures of all other men. In the State a man must conform his methods and his aims to the methods and aims which have been incorporated into law and political organization; if he does not do this, he becomes a lawbreaker, a criminal, and an outcast. The great tragedies are the stories of men and women who have opposed their individual wills to the will of the State and have been crushed in the unequal combat. In those cases in which the State is organized or conducted in opposition to those laws of righteousness which are the expressed will of God the State itself becomes the victim of the willful or ignorant assertion of its own will. In the church a man conforms to the conditions under which all common religious effort must be organized and all common worship held. If men were to assert their own will in all the non-essential as well as

in all the essential points of doctrine and worship, there would be as many sects as there are persons, and a church of any kind would be impossible. In the family the individual preference, desire, and ambition must be harmonized, or the beauty and sanctity of the home are ruthlessly and often brutally destroyed. It is the assertion of raw, crude, selfish individuality which wrecks so many families, breeds the scandal of easy and frequent divorce, and fills the newspapers with vulgar stories of infidelity, recrimination, and separation.

These tragedies of public, religious, and family life have their roots in the refusal of men to conform to the will of God and learn the lessons which he has set the family, the Church, and the State to teach. It is only the ignorant man who believes that freedom is to be found in self-assertion, that happiness lies in having one's way in the face of law, that the individual will can prevail against the will of the Infinite. He who has learned the elementary lessons of life has discovered that it is sheer madness to run amuck through the manifold and divinely ordered laws with which life is encompassed and by which it is protected. History presents many such figures, running with flaming torch or drawn sword through the crowded highways of society, inflicting dangerous wounds and destroying things of priceless value which lie in their paths, but doomed from the beginning to final and disastrous failure. This universe is not a chaos; although there is a freedom of choice in it, no man breaks its laws and escapes the penalty. A man may wreck himself if he will; he cannot wreck God.

To refuse to conform to the law and order of the world is a sign, therefore, not of strength but of ignorance. The violent oppose, resist, storm, and hurl themselves to death against impassable barriers; the strong study, observe, learn, and accept. The violent, mistaking lawlessness for freedom, rush on to useless and barren death; the strong, by submission to a greater wisdom, pass through obedience to liberty. The strongest and most victorious figure in history is Christ; but among all men who have lived none ever so completely submitted his will to the will of the Father. In submission

and resistance lie the fortunes and fates of men. The egotists—the raw, crude natures who refuse to be educated—struggle, harden themselves, persist in opposition, refuse to be led, and are either crushed by the tremendous forces against which they ignorantly oppose their puny strength, or are left sterile, non-productive, bitter, and uncomprehending—solitary figures in a world in which men are happy and free only in fellowship. The wise bear the burdens, perform the tasks, submit to the sorrows of life, because they believe that there is a wisdom above their own, and that that wisdom is not only knowledge but love. They wait upon God in order that they may learn what he would have them do; and they are taught by all the happenings of life, fertilized rather than embittered by its sorrows, and gradually led into the possession of freedom and power.



## Criminal Misgovernment

The interest awakened in all parts of the city among all classes of citizens by the proposed action of Bishop Potter in relation to the insults and indignities offered by the police to the clergymen connected with the Pro-Cathedral is evidence of the deep and widespread feeling of indignation which is slowly but surely gathering force against the rule of Tammany Hall. There are many signs that a revolt against Mr. Croker is at hand which will assume proportions and express itself through methods which even that callous boss can neither ignore nor escape. If New York were quiescent under the rule of the man whom Mr. Bryan declared last week was "the prophet of Tammany," those who love the city might well despair of its future; for Tammany Hall is well beyond the line of legitimate political enterprises; it stands neither for principle nor for morality. It is Democratic in name, but it has no more care for Democratic principles than for Republican principles. Its power as an organization is made possible by the peculiar conditions in this city. It is not, as at present constituted, American, either in spirit, method, or membership; it is supported by the votes of foreign-born citizens who have not been in this country

long enough to be intelligent about American conditions, and who are led by a dextrous appeal to their comfort, their loyalty, and their class feeling. If for one hour the real character of Tammany Hall were understood on the East Side, it would never again put a single official into office. The rank and file of the men who sustain it do not know what it is; they do not understand that they are really bought by its so-called charities, and that they are as sheep in the shambles so far as any real care for their interests is concerned. The leaders, so far as they have any intelligence, are men who either know the corruption which sustains the organization, or, if they do not know, are so willfully blind that they are morally responsible for it.

Tammany Hall draws a large part of its revenue to-day from gambling, prostitution, and all manner of lawbreaking. These are very serious charges to make; they are not only based on ample evidence, but that they are true has been practically confessed again and again. Perhaps never before in the history of a great city has there existed this partnership between its governing body and its criminal classes; never before, certainly, has that partnership been so thoroughly systematized, has vice been taxed with such businesslike exactness, and every available source of vicious income drawn upon with such skill. Tammany Hall has inverted the order of government. Instead of suppressing it is encouraging vice; instead of enforcing the law it is receiving revenue from encouraging the evasion of the law. The men who represent it in office are not only taxed to support the organization whose creatures they are, but they are bound hand and foot; instead of being the servants of the public, they are the slaves of the lawbreaking element in the city; for the city is ruled to-day largely by its vicious classes.

The elaborate statement of "The Cost of Tammany Hall in Flesh and Blood" which Mr. Franklin Matthews made in a recent issue of "Harper's Weekly" is one of the most terrible indictments of a government ever put on record. When the Presidential election is over, and the air is clear for the time being of politics, this indictment must produce one of two results: either Tammany Hall must meet

it without evasion, or respectable New York must organize itself for the purpose of uprooting the conspiracy of greed and vice represented by Tammany Hall. A great city ruled by a man of Mr. Croker's antecedents and a Chief of Police of Mr. Devery's character does not exercise the functions of self-government. Intelligent citizens know Tammany Hall; what is necessary to bedone is to make Tammany Hall known to its supporters on the East Side. Mr. Matthews's arraignment ought to be placarded in every tenement-house in the city. He makes short work of the so-called beneficence of Tammany Hall, its kindness toward the poor. It was long ago pointed out that there is a direct connection between good government and the death-rate; Mr. Matthews shows that the rule of Tammany costs the lives of the children of the men who support it; they, and not the people who oppose Tammany Hall, pay for its rule through the undertaker's shop. Tammany has attempted to mislead the people of New York by juggling with the figures; the figures show that, although there is a very small reduction in the death-rate of the city as a whole compared with its death-rate under Mayor Strong's administration, there is a marked increase in the death-rate in the thickly crowded districts of the East Side, where the supporters of Tammany live. These are the people who suffer from neglected streets, from bad sanitary conditions, and from the laxity and indifference of a government bent, not upon efficiency and the enforcement of law, but upon getting the largest revenue for the smallest possible output of energy. It was upon the poor in the tenement-houses that the burden imposed by the Ice Trust rested most heavily; it was the very young children of the poor who put the profits into the pockets of that concern.

It is the children, in the long run, who are the chief sufferers; it is among them that the death-rate rises, and it is among them also that the percentage of crime increases. Mr. Matthews's report under this head is appalling; it is the direct result of a town which is "run wide open." There has not only been a great increase in juvenile criminality, but a great increase in crimes against children which it is impossible to describe. Even the Potter's Field bears testimony against Tammany;

for since the return of that organization to power the number of interments has doubled. The police courts show the same state of things. In 1896 there were thirteen thousand and seventy-five women arrested for disorderly conduct; in 1899 there were seventeen thousand two hundred and fifty-five. The increase of felonies in a single year was twelve hundred and forty-four, while the excise arrests fell off to three hundred and twenty-six—a very significant concatenation of figures. In 1895 there were four hundred and eighty-eight arrests for keeping disorderly houses; in 1899, with great obvious increase in the number of such houses, only a hundred and eighty arrests. Most striking and terrible of all has been the increase in homicides. In 1889 there were ninety-nine arrests for such offenses; in 1899 there were two hundred and seventy-seven—three hundred per cent. increase in a decade.

Never in the history of the city have infamous crimes of every kind enjoyed such systematic protection. Not only New York, but the whole country, is suffering from this contagion of vice. The material must be had for carrying on this dreadful commerce, and consequently there has been a great increase in the number of women decoyed to New York for infamous purposes. When the Strong administration went out of power, Mr. Matthews says, there were not a dozen policy-shops in the city; now there are over three hundred such shops, and new ones on an average of at least two are being opened every week. The question raised by this condition of things is not political. New York is not dealing with a political organization in dealing with Tammany Hall; it is dealing with organized crime; with an association which has passed beyond the line of respectability, and with which it is impossible longer for men of any character to associate themselves. To say that it is demoralizing is to stop short of the reality; to say that it is degrading is to deal in commonplace. It is an infamous traffic in vice, an organized utilization of crime; it is neither Democratic nor Republican; it is an attack on those fundamental things in human character and government which are precious alike to men of every party.

# THE PUNISHMENT OF PEKING<sup>1</sup>

*By Arthur H. Smith*

*Special Commissioner for The Outlook in China*

[The Rev. Arthur H. Smith, D.D., for many years a missionary in China under the direction of the American Board of Commissioners for Foreign Missions, is the author of two books on Chinese life which are universally regarded by students of China as giving the most direct and picturesque account of the habits and character of the Chinese people. "Chinese Characteristics" and "Village Life in China" are works as entertaining as they are authoritative. By special permission of the American Board, Dr. Smith will for some months devote his time and energy to *The Outlook*, acting as its Commissioner in China, and sending to this journal a series of articles describing the causes and outcome of the present crisis in China, and the fundamental questions involved in the relations between China and the Eastern world. Dr. Smith was in Peking throughout the siege of the Legations; his missionary station was at Pang-Chuang, but at the time of the outbreak he was visiting the Chinese capital. The present article is the first of this series.—THE EDITORS.]

THE capital of China was first occupied by British and French troops in October, 1860. It has just been occupied again, under circumstances widely different from the first. During all the forty years which have intervened, the relations between China and the Powers have been regulated for the most part by communications through the Tsungli-Yamên, an anomalous affix to the Department of Inferior States and Dependencies. This board has generally been composed of about a dozen members of various degrees of rank, many of them with no experience in foreign affairs, or, indeed, knowledge of them, sometimes appointed to their posts for the express reason that they were so absolutely ignorant of the topics under discussion as to make it impossible for them to block the progress of necessary business, which they might do from outside by acting as a censorate. To the ordinary obstructions of Oriental diplomacy has been added in China the jealousy of the various Powers of one another, of which full advantage has been taken by the Chinese in impeding and often neutralizing any concessions which might be made. In recent years more especially it has been true of this wearisome board that, like the chariots of Pharaoh, its wheels "drove heavily," so that Lord Salisbury was abundantly justified in characterizing it as simply "a machine to register the amount of pressure brought to bear upon it."

Several generations of Chinese and Manchu statesmen have come into inti-

mate relations with foreigners during the many years of diplomatic and other intercourse, and for many of these Orientals Occidentals have come to entertain a high regard. But the relations have for the most part been public and formal. Although the Yamên Ministers have gone to the Legations for occasional banquets, it has always been noticeable that there were no return visits at their own homes, and the effort to introduce such an innovation a few years since was a blank failure. With the exception of the missionaries, it has still remained true, after more than a generation of life in Peking, that its *homes* have been closed to outsiders. The number of treatments in the various hospitals, especially in the pioneer one of the London Mission, has amounted to hundreds of thousands—perhaps even to a million or more—and many wide and effectual doors have thus been opened to the Chinese heart, but, taking Peking as a whole, it must be called an anti-foreign city from first to last. It has long been known that the native pundits who teach foreigners the language would not recognize their pupils on the street should they meet them, because, whatever their private views might be, to do so would cause the pundit to lose "face," or self-respect. And what was true of scholars was to a considerable extent the case also with the tradesmen, who were willing enough to absorb the foreign dollars, but who despised their owners; the same was also true to a large extent of the working class—even the coolies—who felt themselves immeasurably the superiors of those for whom they

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toiled—a view not, perhaps, unlike that entertained by the Jews in Babylon toward their conquerors. There has never been a time when foreigners in North China have not been called opprobrious nicknames, often to their faces, and constantly behind their backs; one of the most common originating at Tientsin when the Allies first arrived, to wit, “Mao-tzu,” or, more fully, “Hung Mao-tzu,” Red-haired (Devil). This phrase one has heard screamed at him by infants just learning to talk, and muttered by old men and women, until it has seemed too deeply ingrained to be disused in the lifetime of any now living.

The southern city of Peking has always prided itself upon being far more pronouncedly anti-foreign than the Tartar city. It has steadily resisted every effort to buy a foot of its sacred soil for missionary purposes, and if there have been occasional exceptions in the success of such attempts, they have but served to emphasize the general rule. Within recent years the railway has been brought to the very gates of the southern city, and an electric railway formed the last link in the line of rapid communication. There was a telegraph office first in the southern city, and later in the vicinity of the Tsungli-Yamên itself.

Public sentiment in a country like China, while very real and very despotic, is so unlike that in any Western land that it is almost impossible for an Occidental to comprehend it. It can be gently led, but it cannot be driven. If the reforms of two years since had come at suitable intervals, with time to prepare the public mind for them, there might have been no riots and no serious reaction. As it was, being delivered in loads of forty tons each on the deck of the ship of state, they well-nigh upset it. The reaction once having set in, it carried everything before it, and the latent hostility to railways, telegraphs, electricity, and all the new fads took tangible shape as soon as an opportunity occurred.

Even previous to recent conditions there have from time to time been serious collisions in and about Peking between the natives and foreigners. These were always adjusted, but in some cases, especially the attack upon railway employees in the autumn of 1898, there was a sting

left which could not be extracted except after the shedding of more blood.

The Society of Righteous (or Public) Harmony, briefly known, from their use of the word “Fist,” as “Boxers,” spread from Shantung into Chili, and from the south to the north, being felt in Paoting early in the current year, and working rapidly northward. Without dwelling upon its history and antecedents, it is sufficient to observe that this organization was a combination of the natural and the supernatural in such a way as to deceive the major part of those who heard its claims. What is more efficacious than prayers to the “Spirits”? But the Boxers were specially protected by Spirits of all degrees of power from impact of bullet or thrust of sword. These claims were substantiated in public to the satisfaction and delight of thousands. If an occasional youth was blown into fragments by the discharge of a cannon within two feet of him, or if the cut of a sword slashed open his abdomen, these incidents merely showed that the divinity had not yet “protected his whole body,” and while “the experiment failed, but the principle remained the same,” all were satisfied, even the friends of the deceased, who were paid a handsome indemnity out of the Society’s funds.

When this organization reached Peking, about the first of May, it was already under the patronage of the highest nobility in the Empire. Its headquarters were at the Palace of Prince Chuang, near the northwest corner of the Imperial City, and its great and powerful patron was Prince Tuan, father of the youth who was recently made “Heir Apparent.” There seems good reason to suppose that the greater part of the Manchu and Mongol princes lent their active aid to the movement, and the rest must have acquiesced, for it does not appear that a single note of protest was raised from any influential quarter, or, if there was such a warning, it was lost in the general madness of the hour.

The murder of the Chancellor of the Japanese Legation, on the 11th of June, was a first gun in the coming battle. It had been preceded, however, two weeks by the destruction of the railway shops, locomotives, and other rolling-stock at Feng-tai, the junction of the Peking-Tientsin and



Peking-Paoing lines. This was easily accomplished, as there was no foreign guard defending the place, and it was especially useful as convincing even the easy-going residents of Peking that trouble was impending—a fact of which they had long been warned, but to which they turned ears that were deaf than those of the adder.

As an important and immediate result, marines were at once ordered from the war-vessels lying off Taku, and without the presence of these marines all foreigners in Peking would have been exterminated within a week from that time.

On the 13th of June the first attack was made in Peking on the property of foreigners, and made in an organized way such as to show the breadth and comprehensiveness of the movement. Beginning with the American Methodist Street Chapel, and extending in widening lines, all foreign-built or foreign-owned houses in the city were destroyed, either on that night or those which immediately succeeded. This included all the property of all the missions—American Board, American Presbyterian, Anglican, London Mission (east city and west city), Christian Alliance Mission, Murray's School for the Blind, as well as many dwelling-houses and buildings belonging to the customs, situated at a distance from the "sphere of influence" of the foreign guards. The large premises of the American Methodist Mission, being guarded, for the moment escaped. From this time on the ravages of the flames were continuous and terrible. They included the Russian establishment in the northeast corner of the city, almost two hundred years old, the eastern and southern Roman Catholic Cathedrals (the northern being bravely and successfully defended by Monsignor Favier and forty marines for more than two months), the Imperial Chinese Bank, the Mint, the Electric Light Works, the Russo-Chinese Bank, and the Austrian, Belgian, Italian, and Dutch Legations, as well as many other establishments and private houses, and, more important and significant than all else, the Imperial Maritime Customs-Houses and offices, and the new Post-Office. These latter were not only the property of the Chinese Government, but the arteries through which a considerable part of its financial

life-blood flowed. To destroy them meant, if there is any meaning in insanity, a determination in the Government to sever its own jugular vein. The railway to Tientsin was absolutely destroyed. The telegraph poles were sawed off near the ground. Everything which had a foreign aspect, everything which was in any way suggestive of foreigners, was included in the general ruin. All the numerous summer houses at the Western Hills, including the new ones just built at great expense by the British Legation, were reduced to a wreck. The race-course and grand stand were obliterated, and the Foreign Cemetery desecrated past belief, willows thirty years old being sawed down and carried away, the inclosing walls dug up and actually carried off entirely, the grave-stones and monuments overthrown and pulverized as far as possible, and thirteen of the graves dug into, the corpses taken out and burned, the ground being still strewn with fragments of bones, cloth, and buttons.

Before all this had been accomplished the storm had burst in full upon the native church, which seems to have been well-nigh exterminated, except the few hundreds taken into the ark of safety with the foreigners. The history of the terrible atrocities connected with these murders it is too soon yet to write, but they form an integral part of our theme, and should be mentioned.

On the morning of the 20th of June, Baron von Ketteler, the German Minister, was shot by a Manchu military official wearing a button on his hat and a feather as well. It was an official beginning of a new stage in the great crime which had already progressed so far. Most of the foreigners had already taken shelter within their respective legations. The rest were ordered in, and then began the opening of a rifle-fire on the legations—the eight weeks' siege, only terminated by the arrival of relief on the 14th of August.

These, then, mentioned in imperfect outline, are the "crimes of Peking." What has been their punishment?

When the Boxers first arrived in practically limitless numbers, they were distributed like soldiers all over the city, and fed, as soldiers often (but not always) are, at the expense of the people. This would have been a heavy tax, but it was followed by

much worse. The Imperial idea seemed to be to supplement the natural deficiencies of the soldiers by the supernatural excellencies of the Boxers. In order "to guard the Legations," large detachments of the troops of Jung-Lu, Commander-in-Chief of the provincial army, and of those of General Tung were brought in. The latter is really a ruffian from the province of Kansu. He arrived in Peking two years ago, and has exerted a sinister influence ever since. The "guarding" presently signified the making of war on them. The soldiers were related to the Boxers as much as scorpions to grasshoppers.

Between them the city was reduced to an acute pitch of misery such as it has never known since the arrival of foreigners. Many families were extinguished, and in others only one or two out of eight or ten members remain alive. Hundreds of house doors are walled up entirely, which often means that there is no one left. The savages from the province of Kansu who followed General Tung speak a strange dialect almost unintelligible to the Pekingese, but they have written their names in blood. They are to the Chinese in Peking what the Chaldeans from afar were to the ancient Jews, "a hasty and a bitter people." The ruin of all Christian property has been mentioned. The followers of foreigners were all called "Maotzu." Those who had traded with them or aided them in any way were styled Erh-Maotzu, or secondary devils, while those who were related to such, or who helped them to escape, were called San-Maotzu, or tertiary devils, and all of every class were liable to be plundered at sight. With a base-line of this width, it is easy to see what a sweep was included. During the week of burning, the relatively few foreign houses by no means sufficed to quench the unquenchable thirst for places to loot and to destroy. On some days one could count six or eight distinct fires in different quarters, the greatest of them all being the destructive conflagration outside the Front Gate of the southern city, where were situated the richest shops and the most flourishing trade of Peking. The *compradore* of the Hongkong and Shanghai Bank (himself afterwards killed as an "Erh-Maotzu"), estimated the loss in this fire alone as five million pounds

sterling! It is impossible to say over how great an area the destruction reaches, but the tracts are numerous and some of them large. A tract from the Russian and American Legations westward, many hundred yards wide and perhaps a quarter of a mile long, shows no building standing intact. A similar devastation is seen to the north of the northern gate of the Imperial city, and on a smaller scale in multitudes of other localities.

When it was once more possible for foreigners to traverse the streets of Peking, the desolation which met the eye was appalling. Dead bodies of soldiers lay singly or in heaps, in some instances covered with a torn old mat, but always a prey to the now well-fed pariah dogs. Indeed, dead dogs and dead horses poisoned the air of every region. The huge pools of stagnant water were reeking with putrid corpses of man and beast; lean cats stared wildly at the passer-by from holes broken in the fronts of shops boasting such signs as "Perpetual Abundance," "Springs of Plenty," "Ten Thousand Prosperities," and the oft-quoted maxim from the Great Learning, "There is a highway to the production of wealth." One might read over the door of a place thrice looted, and lying in utter ruin, the cheerful motto, "Peace and Tranquillity." For miles upon miles of the busiest streets of the northern and southern city not a single shop was open for business, and scarcely a group of persons was anywhere to be seen.

The Boxer movement was distinctly anti-foreign, even foreign cloth, watches, and matches being taboo. One of the permanent mottoes everywhere displayed on their flags were the Chinese words for "Exterminate Foreigners." But the capital of the Chinese Empire had no sooner been occupied and its territory distributed for purposes of patrol among the several military contingents represented, than the Chinese began to adapt themselves to the new relations with the same ease with which water fits itself to the dish into which it is poured. The Japanese, having the command of the Chinese written language, were the first to enter this new field, and in three days the whole city was inundated with little flags with a red disc in the middle, and thousands of doors began to be ornamented with the legend:

"Compliant subjects of the Great Japanese Nation." For some time it was common to meet Chinese with such flags, the upper space blank, and only the words "compliant subjects" inserted, the nation to which they gave in their adherence being left to be filled in later—a striking commentary on the "patriotism" of the Chinese. Of ten men on the streets, eight would probably be furnished with flags (in cheap imitation only, and much the worse for a heavy shower) of different lands. The advice so often given by Chinese to one another not to "follow foreigners" has, then, brought about this result, probably unique in the history of mankind.

Not only are flags made the symbol of allegiance to other and unknown countries, but the English language is tortured to compel it to announce this allegiance. "Belong Japan" is the notice on an old shed in the great Ha-Ta street. "Noble and good Sirs," reads another placard, "please do not shoot us. We are good people." Surely never was there stranger and more unanticipated fulfillment of the prophecy that the sons of them that afflicted thee shall come bending unto thee, than the circumstance that within a few doors of a temple which served as a Boxer headquarters one now reads the surprising legend, "God Christianity man," while the remainder of the alley is decorated with the reiterated petition: "Pray officer excuse. Here good people." The temptation to extort money for alleged protection is very great, and it is to be confessed with shame that among the adventurers and scoundrels who follow the army there are those who have trailed the fair name of the United States and Great Britain in the dust. In an especially flagrant case a man termed himself "Gervais Cook & Company," and blackmailed large numbers of poor Chinese, wresting from them silver, goods, and even the title-deeds of their property, as an equivalent for protection which he had no power to give, and which in Russian patrol territory it was impudent to offer. This individual was tried by court martial and sentenced to be shot—a sentence none too severe, but not carried out. To the other and terrible evils inseparable from military occupation must be added that of pillage, which is forbid-

den in theory by some nations, but practiced to some extent by all soldiers. Day after day long lines of mules may be seen loaded with the loot of silk-shops, cloth-shops, grain-shops, with anything and everything. The British policy is the most scientific; under it everything is turned into a common stock and sold for the benefit of the occupying army. The Russian plan is that of the Middle Ages, slightly modified by a veneer of Christianity, and is accompanied by the violation of women on a scale which leads to the suicide of hundreds of Chinese, till the wells are choked. The savagery of some of the Russian troops is simply barbaric, but there is no nation which can throw stones at another in this dreadful matter. And all this has come upon Peking, and follows the terrible evils which went before.

There is not only no business doing in Peking, but the very sources of commercial prosperity have been cut up by the roots. In the northern city were four allied banks, each with the character "Heng," denoting Perpetuity, and the syndicate (owned by a Eunuch of the Palace) was supposed to be as safe as the Bank of England. In the third week in June the Chinese soldiers plundered each of the Perpetuities, which have ceased to exist—as have all other cash-shops and banks. The streets are abundantly supplied with bank-bills which blow hither and thither with the gusts of wind and the swirls of dust, and are impartially rooted in the gutters by the few surviving pigs.

That the Boxer movement was essentially an Imperial one is now proved beyond doubt. Its yellow handbills are headed with the words "Chin Ming," denoting "in accordance with Imperial Orders," and its proclamations embody the same language. The Boxers even went to the length of issuing a new coin of enormous size and thickness, with the legend, "T'ien Hsia T'ai P'ing"—"The Empire at Peace," a prophecy remote from the facts as developed. The Manchu and Mongol palaces in which these schemes were devised and carried out are now abandoned. Prince Tuan is reported to have set fire to his palace before he left Peking. That of Prince Chuang is occupied as Japanese headquarters. The hated missionaries, and the remnant of

the flock whom they have succeeded in saving, are now living in the handsome dwellings of some of those who lately tried to kill them, as the Children of Israel occupied the fenced cities in the land of Canaan, cities which they neither built nor bought.

The capital of a country is that country in small, and Peking is patrolled and governed by "The Powers," which issue proclamations in Chinese forbidding disorder, and directing those who may have complaints to whom to go. The city gates are the center of its life and the symbols of its power. The outer brick tower of the Ch'ien-Men caught fire from the great conflagration set by the Boxers, and made a magnificent spectacle while it was burning for a day and a night. The other tower was accidentally burned late in August. The Japanese blew up the outer tower of the Ch'i-Hua Gate and destroyed it, and fire was also set to the outer tower of the Ha-Ta Gate the day after the foreign troops arrived. It is now a wreck, having afforded a picturesque sight to those who witnessed the bombardment of the southern approaches to the Palace August 15, when the three outer gates were blown in by American guns. The Tung-Pien and Sha-Kuo gates of the southern city were each broken in by shells the day before; and all the nine gates of the northern city, as well as the seven remaining ones of the southern city, are guarded by troops of the eight Powers co-operating in a military occupation. The stern portcullis of the outer tower of the Front Gate (never opened except when the Emperor passed through) is destroyed, and for the first time there is a straight road from the palace grounds to the southern city, not for the Emperor, but for every Chinese and every foreigner alike. It is a Great-Wall-of-China obliterated at a blow.

Within the last-named gate, on the western side of the great street, is a spacious inclosure known as the Temple of Agriculture, the main contents of which are two large halls and a smaller one to one side. The latter was used for the storage of the gilded and lacquered specimens of agricultural implements—the plow, the seed drill, the harrow, the brush-harrow, the spade, the broom, the pitchfork, and smaller utensils such as baskets

and broad hats. All of these are unceremoniously hustled into the open air, and some of the smaller articles furnish convenient fuel for the Ninth and Fourteenth Regiments of United States Infantry, whose officers make the building their headquarters. The rear hall is now a hospital, and flies the Red Cross flag, while the front hall is the commissariat headquarters of the American detachment of the United States army of occupation, and displays long rows of hams, cases of tobacco, boxes of army beans, and barrels of beef.

The marble altar where the Emperor worships old legendary Shen-Nung is a convenient place for the cavalry horses to be left in charge of the nearest coolie, and the choice spot of earth which the Emperor is supposed to cultivate with his own hand every successive spring, as an example to the tillers of the soil all over the Empire, is, amid the dense growth of omnipresent weeds, quite indistinguishable.

Across the wide street opposite the Temple of Agriculture, with its Altar to Earth, is the vast area, at least a mile on each face, inclosing the Temple of Heaven. For many, many years it was absolutely inaccessible to foreigners, and even during the minority of the present Emperor it has always been difficult to set one's foot inside. Now there is not a single Chinese anywhere to be seen, the keepers having been all driven away by the British when they took possession immediately on reaching Peking. One can drive his cart quite up to the lofty terrace leading to the triple cerulean domes denoting the threefold heaven. Each gate is sentried by a swarthy Sikh soldier—the personification of the domination of a greater empire than that of Rome in its best days—who merely glances at you as you pass, or asks unintelligible questions in Hindustani, and makes a respectful salaam when he is informed in several European languages as well as in Chinese that you are unable to catch the drift of his observations.

The door to the great circular building devoted to the ancestral tablets of the Manchu dynasty stands wide open. It contains a huge tablet on the northern side to Imperial Heaven, and eight cases—four on a side—to the eight Emperors

who have thus far reigned during the past two hundred and fifty-six years. Every one of the eight cases, with heavy carved doors, has been broken open, and every one of the eight tablets to the deified ancestors has been taken away by British officers for transmission to the British Museum—an act of more than justifiable reprisal for Chinese treatment of the foreign cemetery, and also perhaps the most stunning blow which the system of ancestral worship ever received.

The Emperor's Hall of Fasting is used as the headquarters of the British army in this part of the city, and every day it is partly filled with many cart-loads of loot—silks, furs, silver and jade ornaments, embroidered clothing and the like—which is daily forwarded to the British Legation, where it is sold at auction for the benefit of the army, and is soon replaced by as much more. The personal apartments of the Emperor in the rear serve as the bedrooms of the officers, who look mildly surprised when the circumstance is communicated to them at their dinner, and merely give an inquiring glance, as much as to say, "Well, what of it, don't you know?"

The Government of China has always been conducted through the agency of the six Boards of War, Rites, Works, Revenue, Civil Office, and Punishments, mostly situated on a street named after one of the most important ones—the Board of War. At the wide doors concealing the arcana of this Chinese official life, foreigners have for the most part hitherto gazed from afar. At present the doors of all stand wide open, and any who list can wander through the courts at will. The Board of War is the headquarters of an Indian regiment, the tall and dusky warriors of the hill tribes of the Indian frontier making themselves at home in the ample apartments at their disposal. The thrifty Japanese contrived to get the west side of this same street redistributed so as to come within their lines, and then sent a caravan of mules working day and night for a long period, and carried off from the Board of Revenue treasury a sum reported to be at least three million taels of silver ingots. This same Oriental race, who appeared to know much more about Peking than the Pekingese themselves, promptly fastened their talons on all the principal

Imperial granaries, and are said to have in their possession rice to the value of 7,500,000 gold dollars—their indemnity being thus automatically paid with no diplomatic pressure whatever, or any consent asked of any "Power."

Immediately to the south of the Imperial city, and adjacent to the British Legation on the northwestern side, lies a large tract inclosed by a lofty wall, which is generally known as The Carriage Park. There are several spacious halls, one of them among the very largest to be found anywhere in China, and these are designed for the storage of the various sedan-chairs, chariots, and vehicles of strange and hitherto undescribed varieties built or presented for Imperial use. This Carriage Park, it should be noted, was a grievous thorn in the side of the besieged occupants of the Legation throughout the siege, as one of the most threatening barricades was built in it, and the rifle-shots from that quarter were incessant. It was suspected, moreover, that it was intended to explode a mine under some of the nearest Legation buildings, only a few rods distant—a suspicion which proved to have been well founded, as the mine had been dug and the fuse was prepared. The British relief corps had no sooner occupied the Legation than a hole was blown in the Carriage Park wall by means of dynamite, and the swarthy Pathans and Beluchis filed into the large pastures thus placed at their disposal. It did not take long to run out of doors the lacquered red and yellow Imperial equipages, where they were afterwards exposed to the vicissitudes of the hot August sun and the pouring rains. Mountains of paraphernalia were found in every building—silk cushions, satin pillows, gorgeous harnesses and trappings of every description and of no description at all. Mule-loads of this elegant rubbish were brought into the Legation for sale by auction, or perhaps for transmission to the distant Isle of the Ocean whence came the "fierce and untamable Barbarian" (as the British used to be termed in Chinese despatches). Both in the expansive grounds of the Carriage Park and in the far larger ones of the Temple of Heaven, parks of artillery stand serenely awaiting fresh orders, the mules meantime trampling in the mire hundreds of moth-eaten official hats made of felt, and furlongs of once

elegant and costly silk coverings of bridal chairs and palanquins. The tall weeds, undisturbed for no one can say how long by the hand of man or the hoof of beast, rapidly disappear, and the entire spectacle is one adapted to make Celestials weep.

Adjoining the Carriage Park on the east, and the British Legation on the north, stood the series of extensive courtyards and halls which contained the Han-Lin, or Imperial Chinese University of highest grade, one of the most ancient and most famous seats of learning in the world. During the early days of the siege the happy idea occurred to the Chinese that, with the wind in the north, to set fire to the Han-Lin would be to roast the British Legation and every one in it. As a result of herculean efforts the fires were put out, but nearly all the halls were destroyed. The principal literary monument of the most ancient people in the world was obliterated in an afternoon, and the wooden stereotype plates of the most valuable works became a prey to the flames, or were used in building barricades, or as kindling by the British marines. Priceless literary treasures were tumbled into the lotus-ponds, wet with the floods of water used to extinguish the fires, and later buried after they had begun to rot, to diminish the disagreeable odor. Expensive camphor-wood cases containing the rare and unique Encyclopædia of Yung-Lê (a lexicographical work resembling the Century Dictionary, but probably many hundred times as extensive) were filled with earth to form a part of the ramparts for defense, while the innumerable volumes comprising this great thesaurus were dispersed in every direction, probably to every library in Europe, as well as to innumerable private collections, not a few of the volumes being thrown into the common heap to mold and to be buried like the rest. Thousands of Han-Lin essays lay about the premises, the sport of every breeze, serving as firewood for the troops. Odd volumes of choice works furnished the waste-paper of the entire Legation for nearly two months, and were found in the kitchens, used by the coolies as pads for carrying bricks on their shoulders, and lay in piles in the outer streets and were ground into tatters under the wheels of passing carts when

traffic was once more resumed. Of the varied forms of Nemesis connected with the uprising against foreigners in China, the fate of the ancient and famous Han-Lin takes perhaps the foremost place. Out of twenty or twenty-five halls, but two remain, and it is impossible not to see that the ideas which this University represented have received a refutation which must convince even the most obstinate of Confucianists that the past era is forever closed.

The part which the Tsungli-Yamên, or Foreign Office, has taken in the relations between China and the West has been already mentioned. It has been an Oriental circumlocution office, not to transact but to prevent the transaction of business. It is itself an epitome of the double-dealing, shuffling, and treacherous policy which has marked the course of China's intercourse with her "Sister Nations." A just fate has overtaken it, for it is now guarded by a party of Japanese soldiers, and the various interpreters of the Legations went on a set day and unitedly sealed each the bureau containing the records of the correspondence with his own country, so that they are in the safe custody of all the Powers, while not accessible to any one—least of all to the Chinese. Surely the humiliation of a great Empire could scarcely go lower than this.

The single individual responsible before God and man for the misery and ruin which the progress of the Boxers has brought in its train is the Empress Dowager herself. It was she who fostered the scheme, and it was she who poured oil upon the flames which she professed to be trying to subdue.

Next in importance, owing to his position, was Prince Tuan, father of the youth selected last winter as the successor of the present Emperor, Kuangsu. The Empress is supposed to have been most influenced by Prince Tuan's advice, as he had more at stake than any other subject.

By an Imperial Decree of June 21, published in the Peking "Gazette," Prince Chuang was appointed the official head of the Boxer militia, who occupied his palace, and whose tents stood at its entrance in large numbers.

Yu-Lu, the Governor-General of the province of Chili, was a supple tool of the Empress throughout, blowing now hot

and now cold as the political barometer seemed to demand.

Yu-Hsien, Governor of the province of Shansi, in his previous post as Governor of Shantung, developed the Boxer organization, and was the first to bring it to effectiveness. He is personally responsible for all the terrible evils in Shantung, and for the massacre of the missionaries in Shansi.

Jung-Lu and Tung have already been mentioned as Generals holding high commands.

Kang, popularly known as "Lord High Extortioner," was sent through the central and southern provinces last winter to squeeze out more funds for Imperial wastefulness to squander, and was in everything a dutiful henchman of his imperial and evil-minded mistress.

With the exception of General Tung, those just named are Manchus, who had contrived to absorb almost all the highest places in the Empire, to the exclusion of the Chinese.

The Empress Dowager herself left the palace where she had so long exercised a despotism as absolute as in this age of the world any mortal can enjoy, in the early morning hours of August 15, in great haste and fear, disguised as a common woman, with an ordinary cart for her use, and an insignificant procession, so that for two days it was not ascertained for certain that she had left at all. The

troops of her favorite, General Tung, ravaged the country in advance of the Imperial refugees, so that it was difficult for them to get enough to support life, and many of the attendants are reported to have deserted and returned to Peking for this reason.

On the morning of the 28th of August, two weeks after the occupation of Peking, small detachments of the eight military forces concerned, marching in the order of the numbers of troops embarked in the campaign, made a formal entry into the Forbidden City and were there reviewed by the senior General in command, after which the British field artillery fired a salute of one and twenty guns, to indicate that the occupation in force of the innermost shrine of Chinese exclusiveness was now completely accomplished. Thus was added the last touch to the punishment of Peking.

What is it that the Manchu nobles and the Empress Dowager have achieved in their effort to exterminate the Ocean Men, and to drive Western civilization out of the Celestial Empire? Disaster, humiliation, and abject defeat such as in modern days is rare, not to say unexampled. In a tempest of insane passion they have exiled themselves, put an end to Manchu domination, and lost the Decree of Heaven by which alone they have claimed to rule. "Whom the gods would destroy, they first make mad."



## Hallowe'en

By Joel Benton

Night of eeriest wonders seen  
Is the eve of Hallowe'en—  
Then things befall too dear to doubt,  
For all the Fairy World is out—  
And, in the dusk or moonlight clear,  
Miracles once more appear.

Kobold, elfin, pixy, sprite,  
Flock to celebrate this night;  
Pranks they play with nuts and yarn—  
And, from the garden, field, and barn,  
Masked they come, keen tricks to try,  
With fortune-telling riotry.

Now youths and maidens by the fire  
Watch the flames rise and expire;  
Chestnuts put upon the coals  
To see what augury controls  
Their love—or, where the apples float  
In a tub, the omens note.

We, too, who may not wander more  
On Youth's iridescent shore,  
Still beside the fireplace sit  
Amidst Love's coquetry and wit,  
And dream of our lost, joyous teens,  
Over uncounted Hallowe'ens.

# Public Service Companies and City Governments<sup>1</sup>

By Washington Gladden

THE relation of public service companies to city governments is a subject on which much is pretty well known that cannot be definitely stated. Some of the relations between public service corporations and city governments are open and public; all of them ought to be; but it is naturally believed that relations of a subterranean and illegitimate character are often established between representatives of the city and representatives of these companies, by means of which oppressive powers and privileges are granted to the companies and the public is made the prey of their rapacity. Some of these transactions have been exposed and punished by the courts; they are not matter of suspicion, but of record. It is not disputed that New York Aldermen received about twenty thousand dollars apiece for voting for the Broadway surface franchise; that was proved in court, and some of the bribed Aldermen went to prison. Mayor Pingree, of Detroit, has stated over his own signature that the Citizens' Street Railway Company of that city offered seventy-five thousand dollars for his influence in securing legislation which they desired. Ex-Mayor Black, of Columbus, has publicly declared that twenty-five thousand dollars' worth of stock was once promised him for his support of a certain measure. Mr. Bemis quotes a street-railway financier who told him that when he offered to build extensive railway lines in Chicago with a three-cent fare, he was informed by members of the City Council that items of that nature were unimportant; that the essential thing would be the payment of \$25,000 to the Aldermen as a retaining fee, so to speak, with \$250,000 more when the franchise was secured. This sum, if reports are to be trusted, was but a fraction of what the existing street-railway company expended in the Legislature in Illinois, and was ready to expend in the

Chicago Council, for legislation in its interests. In the Legislature the bribe was effectual; it failed in the Council only because a well-organized and resolute lynching-bee appeared to be imminent. The Philadelphia Gas Works were leased to the present company at a certain figure when another company, believed to be responsible, was offering to take the same contract and pay the city a bonus of ten millions of dollars for it. It is not to be supposed that these capitalists were offering the city of Philadelphia ten millions of dollars for nothing, and the action of the Council in this case is naturally supposed to have been dictated by other than public reasons.

I have mentioned but a few of many instances in which corrupt relations are believed to have existed between city governments and public service companies. The whole melancholy story does not need to be told. It is a shameful record—one that no American citizen can contemplate without a sinking of the heart. "The recent history of American municipalities," says Mr. L. S. Rowe, "has shown that the inability of our city governments to maintain control over private corporations performing quasi-public functions constitutes the greatest danger to American local institutions. It is scarcely an exaggeration to say that these corporations have succeeded in intrenching themselves as the real power behind the constituted authorities in all matters affecting their interests."

It is not to be assumed that such illicit relations always involve the payment of money by the corporations to the municipal officers. A competent investigator expresses the belief that the amount of money received by Councilmen in the Philadelphia gas steal was not large. "The truth would seem to be," he says, "that the members are not self-acting agents, and therefore, with few exceptions, not in a position to demand a bribe. An assertion was made to me by one of the

<sup>1</sup> An address delivered at the Municipal Reform Association.



members that there is not a man in the Councils who does not sit there at the sufferance of some boss. The different railroads have their political agents. These agents are local bosses in small sections of the city. There are a few men in the Councils known as belonging to the Reading Railroad's political agent, others who belong to the Traction's political agent, or the political agent of some other company who must go to Council from time to time and ask favors. In order to get a bill through Council one must secure the approval, not of the Councilmen, but of these who control them. Unquestionably, it is as bad to bribe the man whom you know to control the Councilman's vote as to bribe the Councilman directly, but it is much harder for others to prove it."

It is quite true that the influence of public service companies upon municipal officials is often indirect. In many instances it is exerted through the agency of the local boss, to whose funds the companies make liberal contributions. Nominations are dictated by him, and when he has paid the election expenses of the candidate he sees no good reason why he should not control the work of his hands. Sometimes, when there is no local boss who can be trusted, the companies, through attorneys or other agents, take an active but somewhat shadowy interest in nominating and electing city officers; it is the common understanding nowadays that elections are carried by money, and impecunious candidates are often gratified by secretly proffered assistance from those who hope to be remembered in their time of need.

But along with these cryptic operations there is much direct and flagrant bribery. And the surprising and appalling thing is that so many of those who occupy high positions in society and in the church are more or less closely connected with this nefarious business. In writing, two years and a half ago, of the lease of the Philadelphia Gas Works, Mr. William Draper Lewis says: "There is an almost universal belief among all classes in the city that bribery has been used to obtain the acceptance by the city government of this lease. This belief is not confined to those who are opposed to the lease, but is shared by many who were strongly in favor of it. The words 'eminent respect-

ability,' had they not been used in an offensive sense, would accurately describe the men connected with the company. The belief that these men used bribery to obtain property shows to what depth of degradation we have come. It is possible for a large part of the community to believe, without direct evidence, that some of the first of their fellow-citizens have acted as rascals." It is possible to believe it, because it is impossible to doubt it. When such men are seen walking off with the stolen goods in their possession, it is difficult to believe that they have had nothing to do with the theft. Mayor Swift, of Chicago, conveyed to the Commercial Club of that city the precise truth: "Who bribes the Common Council? It is not the men in the common walks of life. It is you representative citizens, you capitalists, you business men."

Of course the actual negotiations with dishonest officials are not apt to be conducted by the leading stockholders and the influential directors. There is generally a "wicked partner"—general manager, or confidential agent—who attends to the details. Probably the eminently respectable take great pains to know nothing about it. But it is not, after all, a very profound secret; if the "wicked partner" did not know that what he did was acceptable to the rest, it would not be done. And very often there is not much concealment; bribery of public officials is openly justified on the ground that "a man must protect his property." "What would you do yourself?" these capitalists demand. "Would you sit still and see your hard earnings and the accumulations of years confiscated by robbers?"

I think that it is getting to be a prevalent notion that bribery to prevent the spoliation of properties by rascally officials is entirely justifiable, almost meritorious. It is just here that the public conscience needs toning up. I can see, for my part, very little distinction between the coward who is bullied into bribery by the public spoilsman, and the corruptionist who himself takes the initiative. The one lets the bandits make a tool of him, and the other uses the bandits as his tools. Which is the more honorable? On the whole, I have more respect for the aggressive briber.

"But what would you do?" these re-

spectable people persist. "Must not a man protect his property?" And they cast upon you glances of ill-concealed compassion because you fail to see that nothing else is worth thinking of when property is at stake. What answer shall we give to these who ask this question? Any man who understands what citizenship means would be prompted to say: "I haven't much property to lose; but my life is worth as much to me, I suppose, as any man's property is to him; and I would part with it very quickly before I would consent that any public official should be bribed for my advantage. And a man who would not sacrifice in a minute all his property, rather than have any part or lot in the corruption of his government, is a man whose patriotism is of a very cheap variety." The fact is that the real criminal in this case is always the man who pays the money—and it matters little whether it is solicited or proffered. The man who pays the money to influence legislation—whether it be to avert hostile legislation or to secure favorable legislation—is the man upon whom rests the blame for the corruption of government. Spare your censure for the venal legislator or councilman; he would have no power to do harm if the men who have the money that he wants did not themselves regard money as worth more than righteous rule and the safety of the State.

It is by no means true, however, that these combinations of capital are always on the defensive against official strikers. They are very often in the field with their money actively seeking to entice and debauch public officials who would be, but for their evil influences, honest and faithful. Young men who are not boodlers, whose life has always been reputable, are corrupted and led astray by temptations addressed to their desire for money. There are those to whom a bribe is no temptation; but the inexperienced and ambitious, whose virtue is not thoroughly grounded, are often successfully assailed by such solicitations. It is getting to be a perilous thing for a man who is not incased in adamant armor of integrity to occupy responsible municipal office.

The greatest danger to American institutions arises from the relation of these public service corporations to city governments. Professor Commons says: "As

the people become aroused to the degradation of their politics and to the need of reform, their attention is concentrated on the chief source of that degradation, the underhanded and often high-handed domination of city officials and machine politics by the corporations whose life is maintained by city franchises." Professor Ely says: "Our terrible corruption in cities dates from the rise of private corporations in control of natural monopolies." "It is a fact," says Mr. Charles Whiting Baker, "that out of the relations between city governments and franchise companies have grown three-quarters of the municipal corruption of the past two decades." That this is the simple truth no careful observer of current events will be likely to deny. The monumental proof of the ascendancy which such corporations have gained over the city governments is seen in the enormously inflated capitalization which is almost universal. The steam railroads of this country, according to the last report of the Inter-State Commission, have a gross capitalization—stock and bonds—of \$59,620 a mile. That the steam railways are heavily over-capitalized is not doubted. But the street railways outside of Massachusetts were stocked and bonded in 1898 for an average of \$98,755 per mile—sixty-five per cent. more than the steam railways. In Massachusetts some strenuous efforts have been made to prevent the inflation of capital; the result is that street railways in that State are capitalized for only \$45,595 per mile—less than half of the indebtedness in the rest of the country. Yet the number of cars per mile of track is greater in Massachusetts than in the rest of the country, and there is no reason to believe that the equipment or the service in that State is inferior in any respect to that of the cities west of the Hudson. The system in Springfield, Mass., where there are three cars per mile and an admirable service, is capitalized for only \$33,000 per mile. The Massachusetts figures show what can be done, with a little resolute determination to prevent oppression; the figures for the rest of the country show what is done when private corporations are left to work their own will. There are few cities in the Central and Western States in which the street railways and the gas and electric lighting companies

are not capitalized for from two to four times the amount for which the plant could be replaced. The indubitable intention is to compel the people to pay for the service much more than would be required to cover the cost of operation and a good return on the money invested. And the expectation is that the city councils can be induced to give franchises by which this spoliation of the people will be legalized. On no other expectation could such ventures be made. This expectation has, thus far, been almost universally realized. City Councils have generally done substantially what the public service corporations have wished them to do. The charters of such corporations are generally drawn by the attorneys of the corporations; they embody such grants and concessions and securities as the companies desire; the rights and interests of the people are very imperfectly safeguarded. Contrasting German municipal contracts with those in America, Dr. Shaw has pithily said: "In studying these German contracts one is always impressed with a sense of the first-class legal, financial, and technical ability that the public is able to command; while American contracts always impress one with the unlimited astuteness and ability of the gentlemen representing the private corporations."

It is true, and it is a shameful truth. It is the gentlemen representing the private corporations who have had things, hitherto, all their own way in dealing with municipalities; the gentlemen representing the city have frequently got something out of the contract for themselves; the people's interests have been ignored.

For this state of things what is the remedy? Doubtless something might be done by stringent State legislation, if the State legislators were sufficiently intelligent and virtuous. But the same power that controls the city councils knows how to manipulate the legislature. Indeed, the enterprise of controlling the law-makers of the State is apt to be less thorny and perilous than that of fixing the city council; for the Solons at the State capital are away from home, and easily accessible by well-directed influence; public attention cannot be focused upon their operations so sharply as upon the council; most of the communities for which they are legislating are at a distance from the

capital. The public service companies, however, whose interests would be affected by stringent legislation find it easy to raise ample funds and to secure a skillful lobby for the prevention of such legislation. Those of us who live in State capitals know how powerful are the influences which these great combinations of capital are able to bring to bear upon the legislators. It seems, therefore, rather improbable that we shall be likely soon to get relief from the oppressions of these monopolies through direct State legislation. The Legislature ought, certainly, to do two or three things at once; it ought to enforce the most complete publicity in the accounts of all these companies, prescribing the methods of bookkeeping, and punishing condignly all evasions of them; it ought to limit the capitalization to the cost of the plant and make stock-watering a penitentiary offense; it ought to require every franchise to be submitted to popular vote; and it ought to create a strong State Board with ample powers to supervise the operations of such companies. Such measures of regulation might check some of the worst of the existing abuses.

But, after all, I do not expect that these measures will be found effectual. My own strong conviction is that nothing will reach the case except the public ownership and control of public service monopolies. That may not come for some time yet, and in the meantime we must make the best contracts we can, and enforce them as best we may, but it is well to confront the issue which is before us.

We may reason as we will about the inexpediency and impracticability of municipal ownership; the decisive fact is that it is required by the elementary principles of democratic government. A democratic people cannot permit the existence of private monopoly; for the very essence of monopoly is taxation without representation. "The charge for services which cannot be dispensed with," says John Stuart Mill, "is, in substance, quite as much compulsory taxation as if imposed by law."

The business of these public service corporations is, in its nature, a monopoly. It cannot be, it never is, for any great length of time, controlled by competition. The services which they furnish are, for many of us, services which cannot be

it is attempted to carry out a business undertaking directly on the public account."

There will be battles to fight for good government after we have secured municipal ownership of these public service industries; that is not going to bring the millennium; what I am claiming now is what I thoroughly believe, that the line of least resistance runs through municipal ownership. This is the argument of expediency. But even if the path were more thorny than it is, it is the only path to

freedom. The people in a democracy are the rulers, and they must rule. The functions of sovereignty are theirs, and they must exercise them. It may be arduous work, but they are committed to it, and they must not draw back. With a great sum we have obtained this freedom; only by great services and sacrifices can it be preserved. When we are ready to pay a fair price for good government, we shall find a clear solution of our tough municipal problems.

## Vanderbilt University

By Edwin Mims, Ph.D.

Professor of English Literature, Trinity College, N. C.

THE celebration of the twenty-fifth anniversary of the opening of Vanderbilt University (October 21-23) is an event of more than ordinary significance in the Southern States. Vanderbilt is one of those institutions founded in recent years that have at once taken a prominent place among the institutions of their respective sections. Its history has been one of heroic struggle against many obstacles, of steadfast adherence to right ideals of education, and of a growing determination to introduce modern methods and systems. It does not fall within the province of this article, however, to go into the details of this record; I shall attempt rather to give some of the most significant features of the work accomplished, and consider some of the valuable contributions the university has made to the development of education in the South.

From the first, Vanderbilt has been, for this section, a well-endowed and well-equipped institution; although it may seem poor enough when compared with the richer colleges of the country, it seems rich when compared with the institutions of the South, most of which have been projected and maintained upon a small scale. Partly as the result of the poverty caused by the Civil War, and partly by reason of the lack of an enlightened public sentiment, a great number of so-called colleges have flourished. It is recorded that a college was started in Alabama on the basis of a subscription of \$2,500, and that an ambitious educator wrote back

from Texas that he had built two colleges and had the logs out for another. Garfield's remark about Mark Hopkins and the log has been taken far too seriously by people in the South and West. Shams have been perpetrated in the name of education that would not be countenanced in the business world. When Central University was first projected by the Southern Methodist Church, it was decided that it would not be started unless \$500,000 was in hand. In the mind of Bishop McTyer especially there was a vision of a real university—a vision that would never have been realized had it not been for the magnificent gifts of Commodore Vanderbilt, amounting to one million dollars. These two great men and the first Chancellor, Dr. Garland, planned the institution on a large scale. From gifts of W. H. Vanderbilt, Cornelius and W. K. Vanderbilt, and more recently from people in the South, the resources of the institution are now large; the campus is valued at \$375,000, the buildings at \$550,000, the scientific apparatus at \$175,000; the endowment, including gifts and appreciations of investments, amounts to \$1,500,000; there is a total income of \$130,000. Last year there were ninety instructors on the faculty, and seven hundred and seventy-one students from twenty-eight States and five foreign countries.

It is not sufficient in these days that a college have a large endowment and splendid buildings, or a scholarly faculty and a large student roll. The question must be asked as to whether it is in line

work with recent tendencies in educational work—Has it high admission requirements, and a curriculum in accordance with modern standards? what is its attitude to secondary education? Or, to change the form of the question, Is it following in the paths marked out by that "prime minister of the educational world," President Eliot, in his "Educational Reform"? For the past twenty-five years the effort has been made to bring about a reasonable uniformity in school and college work—to co-ordinate the various branches of our educational system. If President Eliot could speak of the "defective, disjointed, and heterogeneous" state of secondary education, what words could adequately express the conditions in the South? Certainly that institution is best serving this section that tries, however imperfectly, to bring order out of chaos, to correlate the work of school, college, and university.

Judged by the test just indicated, Vanderbilt has made an enviable record. In 1887 several important steps were taken by the faculty and trustees—the preparatory department was abolished; the admission requirements, already comparatively high, were raised till now they are practically the same as those prevailing in the best colleges of the country; and instead of the school system that now prevails at the University of Virginia, the class system was established, elective courses were instituted, and the degrees modernized. These reforms are all significant. There are Southern institutions that have abolished preparatory departments, but have not raised their minimum requirements for admission sufficiently to make this change count for much in advancing secondary education, and some do not hold entrance examinations at all. Others have raised their requirements, but have found it necessary to maintain preparatory departments; and still others of the most prominent have not given due attention to the arrangement of courses of study and the question of degrees. These three reforms taken together constitute the year 1887 as an epoch-making year not only in the history of Vanderbilt but of the entire South.

Let us look a little more closely at the influence of the University on the improvement of secondary education and the

elevation of standards. As the high authority already quoted says, "the reform and development of secondary education depend upon the right organization and conduct of universities." And Vanderbilt's encouragement of secondary schools has had very far-reaching results. When the preparatory department was cut off and the requirements raised, the number of academic students fell from 152 to 112, and the enemies of such reforms were in high glee. Soon, however, the attendance reached the old mark, and in recent years it has varied from 200 to 250, and the effect in the improvement of the work has been marked. The result on the schools has been even more far-reaching. When Vanderbilt was started there was only one first-class preparatory school (in the modern sense) in Tennessee, the Webb School, which immediately became a strong ally in bringing about a better state of affairs in educational matters. Graduates of Webb and of Vanderbilt, imbued with right ideas of scholarship and training, began to establish preparatory schools. As a direct result of this policy, there are now in Tennessee some twelve or fifteen good training-schools, several of which send boys to Princeton, Yale, and other leading institutions, although the great majority go to Vanderbilt. The movement has spread over all the Southwest, and many colleges in the Southeast have been inspired to undertake the same kind of work. In 1895, as the result of Vanderbilt's efforts, the Southern Association of Schools and Colleges was established, in harmony with similar associations in other parts of the country. Although the membership of this association is as yet small, it bids fair to be a great force in the regeneration of Southern institutions.

The work, barely touched upon here, is largely due to the efforts of three or four men in the Vanderbilt faculty. There has always been a certain atmosphere of the best scholarship about the University, but this scholarship became dynamic and effective in Dr. Charles Forster Smith, now of the University of Wisconsin, Dr. W. M. Baskervill, whose untimely death last year removed the South's best-known teacher of English, and Dr. J. H. Kirkland, now the able and efficient Chancellor of the University. They were there together from 1886 to 1894, the most criti-

cal and formative years in the history of the institution. All three native Southerners, they understood the conditions of the section; all three educated in the best institutions of this country and at Leipsic in Germany, they knew what was being done in the way of educational progress. And thus they were well fitted to undertake educational reforms.

What has been said so far is rather of Vanderbilt as a college than as a university; and it seems to me that its greatest contribution has been that it has furnished an example of a well-equipped, modern college, and that in doing this it has given the greatest impetus to secondary education. And yet, considering its limited means and altogether inadequate library, and the limited number of instructors, the graduate department has been eminently successful. The members of the faculty, already overburdened with college work, have taken great interest in the small number of graduate students who wished to take one or two years, or even more, of work before going on to better-equipped universities. They have been able to keep their own men by means of the teaching fellowships, and have secured some of the choicest spirits from all the leading colleges of the South, and even of the North, by offering inducements in the way of scholastic fellowships. Last year there were thirty graduates from fifteen institutions, and there have been as many as forty-four.

The list of those who have taken graduate work and have secured good positions is a surprisingly long one, and includes such men as the following, some of whom got all their work at Vanderbilt, while others went to other universities: Barnard, of the University of Chicago; Deering and Hulme, of Western Reserve; Thornburg, of Lehigh; Hume and Ferrell, of the University of Mississippi; Smith, of Leland Stanford; Carter, of Tulane; Walker, of University of Kansas; Thomas, of Woman's College, Baltimore; Snyder, of Wofford; Craighead and Webb, of Central; Oertel, of Yale; Baskervill, of the University of North Carolina. This list is only a partial one, and does not include many assistants and instructors in large universities, to say nothing of the prominent school men that have gone into all parts of the South.

A word must be said of the professional departments; a great deal might be said by way of adverse criticism, and much by way of commendation; for here, as in the graduate work, much has been accomplished in spite of limited means. It is this part of the University that is receiving most attention just at present. The requirements for admission to the Engineering and Theological departments are high, and the requirements for graduation compare very favorably with those of the Academic department; indeed, it is generally recognized that a degree in the engineering department is harder to get than in the academic department. A student in theology cannot get the B.D. degree unless he has a bachelor's degree from some reputable college. The admission requirements for the Pharmacy, Law, Medical, and Dental departments are not what they should be, although they are equal to those of similar departments in the best of Southern institutions, and are being constantly raised, and the departments otherwise improved. The Medical department especially is being overhauled and brought into line with the best medical schools of the country. Four years (six months each) are now required of all who graduate in this department, three (seven months each) in the Dental, and two (nine months each) each in Law and Pharmacy. The Law department, although small, has offered superior advantages in the way of libraries and instructors.

As regards Vanderbilt's influence on the life and thought of the South, the ultimate test must be in the kind of men it makes and the spirit that it generates. It is easy to see that an institution that has stood for high standards of scholarship and the best methods of work has inculcated high ideals of life. Just such thoroughness of work, such attention to details, such thoroughgoing honesty, such high standards of excellence, such seeking for the best way of doing things and then doing them, were qualities needed in the South—things that are frequently not found even when there are loud protestations of piety. If an alumnus has caught the spirit of Vanderbilt, he is not a sectional man, for he remembers that one of the objects that the founder had in making his gifts was to "strengthen the ties that should exist between all sec-

tions of our common country;" he is not a partisan, for he has learned the lesson of independence and freedom of thought, and he cannot unlearn it; he is least of all a bigot, for he has been taught to think in the nineteenth century and not in any preceding century; he is, like his Alma Mater, unhampered by the traditions of the past, reverencing the past but looking hopefully to the future.

All of this is but to say that Vanderbilt has shared in the life of the New South, and has made contributions thereto. Call it what we may, there has been a strange stirring of new life in the South in recent years, and this activity coincides almost exactly with the life of Vanderbilt University. There has been a business revival that tends to remove us from the primitiveness and isolation of ante-bellum days, and to furnish the material basis for the things that are more excellent; there has been an educational renaissance that has extended from common school to university; a literary awakening that has caused

people to realize the charm of Southern romance and the fine sentiment of Southern poetry. With all this new thought and activity the faculty and students of Vanderbilt have been in thorough sympathy. It was a fitting thing that the first notable recognition of Southern authors should come from this institution. From 1886 to 1890 Maurice Thompson, Thomas Nelson Page, Richard Malcolm Johnston, George W. Cable, and James Lane Allen lectured to the students of the University and the citizens of Nashville, at the invitation of the faculty. In one of the most progressive of Southern cities, and under the auspices of the leader in recent educational movements, these men talked of their art or read their stories. One sees in such incidents the signs of hope.

Vanderbilt goes into the new century with a very noble history; if the next quarter of a century can bring to her enlarged endowment and increased facilities of work, there can be no doubt of a still more brilliant future.

## The Boy that was Scaret o' Dyin'

By Annie Trumbull Slosson

Author of "Fishin' Jimmy"

ONCE there was a boy that was dreadful scaret o' dyin'. Some folks is that way, you know; they ain't never done it to know how it feels, and they're scaret. And this boy was that way. He wa'n't very rugged, his health was sort o' slim, and mebbe that made him think about sech things more. 'Tany rate, he was terr'ble scaret o' dyin'. 'Twas a long time ago, this was—the times when posies and creaturs could talk so's folks could know what they was sayin'.

And one day, as this boy, his name was Reuben—I forgot his other name—as Reuben was settin' under a tree, an ellum tree, cryin', he heerd a little, little bit of a voice—not squeaky, you know, but small and thin and soft like—and he see 'twas a posy talkin'. 'Twas one o' them posies they call Benjamins, with three-cornered whitey blowths with a mite o' pink on 'em, and it talked in a kind o' pinky-white

voice, and it says, "What you cryin' for, Reuben?" And he says, "'Cause I'm scaret o' dyin'," says he; "I'm dreadful scaret o' dyin'." Well, what do you think? 'That posy jest laughed—the most cur'us little pinky-white laugh 'twas—and it says, the Benjamin says: "Dyin'! Scaret o' dyin'? Why, I die myself every single year o' my life." "Die yourself!" says Reuben. "You're foolin'; you're alive this minute." "'Course I be," says the Benjamin; "but that's neither here nor there—I've died every year sence I can remember." "Don't it hurt?" says the boy. "No, it don't," says the posy; "it's real nice. You see, you get kind o' tired a-holdin' up your head straight and lookin' peart and wide awake, and tired o' the sun shinin' so hot, and the winds blowin' you to pieces, and the bees a-takin' your honey. So it's nice to feel sleepy and kind o' hang your head down, and get sleepier and sleepier, and then find you're droppin' off. Then you wake up jest 't the nicest time o' year, and come up and

\* The republication of this tale is kindly permitted by Messrs. Charles Scribner's Sons, 155-157 Fifth Avenue, New York City, the publishers of "Story-Tell Lib," the volume from which it is taken.

look 'round, and—why, I like to die, I do." But someways that didn't help Reuben much as you'd think. "I ain't a posy," he think to himself, "and mebbe I wouldn't come up."

Well, another time he was settin' on a stone in the lower pastur', cryin' again, and he heerd another cur'us little voice. 'Twa'n't like the posy's voice, but 'twas a little, woolly, soft, fuzzy voice, and he see 'twas a caterpillar a-talkin' to him. And the caterpillar says, in his fuzzy little voice, he says, "What you cryin' for, Reuben?" And the boy, he says, "I'm powerful scaret o' dyin', that's why," he says. And that fuzzy caterpillar he laughed. "Dyin'!" he says. "I'm 'lottin' on dyin' myself. All my fam'ly," he says, "die every once in a while, and when they wake up they're jest splendid—got wings, and fly about, and live on honey and things. Why, I wouldn't miss it for anything!" he says. "I'm 'lottin' on it." But somehow that didn't chirk up Reuben much. "I ain't a caterpillar," he says, "and mebbe I wouldn't wake up at all."

Well, there was lots o' other things talked to that boy, and tried to help him—trees and posies and grass and crawlin' things, that was allers a-dyin' and livin',

and livin' and dyin'. Reuben thought it didn't help him any, but I guess it did a little mite, for he couldn't help thinkin' o' what they every one on 'em said. But he was scaret all the same.

And one summer he begun to fail up faster and faster, and he got so tired he couldn't hardly hold his head up, but he was scaret all the same. And one day he was layin' on the bed, and lookin' out o' the east winder, and the sun kep' a-shinin' in his eyes till he shet 'em up, and he fell fast asleep. He had a real good nap, and when he woke up he went out to take a walk.

And he begun to think o' what the posies and trees and creaturs had said about dyin', and how they laughed at his bein' scaret at it, and he says to himself, "Why, someways I don't feel so scaret to-day, but I s'pose I be." And jest then what do you think he done? Why, he met a Angel. He'd never seed one afore, but he knowed it right off. And the Angel says, "Ain't you happy, little boy?" And Reuben says, "Well, I would be, only I'm so dreadful scaret o' dyin'. It must be terr'ble cur'us," he says, "to be dead." And the Angel says, "Why, you be dead." And he was.

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Along French Byways.** By Clifton Johnson. Illustrated by the Author. The Macmillan Co., New York.  $5\frac{1}{4} \times 7\frac{1}{2}$  in. 261 pages. \$2.25.

A charming volume of out-of-door studies of scenery and rural life in France, and in the vein of the earlier volumes dealing with kindred life in England and in New England. Mr. Johnson is equally at home with the pen and the camera. The Outlook has many times had occasion to familiarize its readers with his skill in selecting and reproducing significant bits of landscape and interesting and typical human figures. In this volume he describes at close hand the life in a small rural village in France; the aspects of the place, the habits of the people, their methods of work, their social intercourse, their religious practices, with glimpses of landscape, of forest, the life on the highways, and of humble interiors. Mr. Johnson has both the gift of sympathy and the gift of observation; he knows how to reach the people whom he wants

to describe. His book has the charm of simplicity and of sympathy with humble but picturesque life in a very picturesque country.

**American Anthology, 1787-1900 (An).** Edited by Edmund Clarence Stedman. Houghton, Mifflin & Co., Boston.  $5\frac{1}{2} \times 8\frac{1}{2}$  in. 878 pages. \$3.

**American Jewish Year-Book 5661** (September 24, 1900, to September 13, 1901). Edited by Cyrus Adler. The Jewish Publication Society of America, Philadelphia.  $5 \times 7\frac{1}{2}$  in. 754 pages.

The present volume is more than double the size of the first edition of the American Jewish Year-Book. It is of signal value to all Hebrews, and also to many who are not Hebrews.

**Appeal of the Child (The).** By Professor Henry Churchill King, A.M., D.D. Luther Day Harkness, Oberlin, O.  $4\frac{1}{4} \times 7$  in. 72 pages. 25c.

**Attaché at Peking (The).** By A. B. Freeman-Mitford, C.B. The Macmillan Co., New York.  $5 \times 8$  in. 375 pages. \$2.

Nothing could be more welcome to the reader's tired hand and weak eyes than this wonder-



fully light volume, with its soft paper and clear, large print. The author's work, however, hardly matches the publishers'. These are days of dramatic description from such writers as Dr. Smith and Miss Scidmore, and from the missionaries to China now on furlough in this country. Hence we have a right to expect peculiarly brilliant and colorful work from any one who essays to tell us about China in general and about Peking in particular. Nevertheless, this book possesses much merit in extending the information from first hand concerning China, and it is to be recommended to all serious students of affairs in that distressed country. Much of the book consists of the diary kept by the author in China in 1865 and 1866.

**Beryl.** By Mrs. Aken Douglass. Scroll Publishing and Literary Syndicate, Chicago.  $5\frac{1}{4} \times 7\frac{1}{4}$  in. 286 pages.

**Bible School Pedagogy.** By A. H. McKinney, Ph.D. Introduction by Jesse Lyman Hurlbut, D.D. Eaton & Mains, New York.  $5 \times 7\frac{1}{4}$  in. 78 pages. 40c.

**Blank Leaf Between the Old and the New Testaments (The).** By Jenkin Lloyd Jones. Unity Publishing Co., Chicago.  $5 \times 7\frac{1}{2}$  in. 112 pages. 20c.

**Chloris of the Island.** By H. B. Marriott Watson. Illustrated. Harper & Bros., New York.  $5 \times 7\frac{1}{4}$  in. 283 pages. \$1.50.

A romance of the last century in England. The story opens with an elopement. The young woman is a ward in Chancery; the young man picks a quarrel at the Inn where they pause for refreshments on their way to the seacoast to take ship, and is killed. The rest of the story is taken up with the adventures of a friend of the murdered youth and his slayers—well-born desperadoes and smugglers and lords of an adjacent island. Their beautiful, untamed sister gives name to the story. It is full of sword-play movement, desperate adventure, and all the paraphernalia of old-school romance. It is skillfully told, but the atmosphere is repellent.

**Christmas Sermon (A).** By Robert Louis Stevenson. Charles Scribner's Sons, New York.  $4\frac{1}{4} \times 7\frac{1}{4}$  in. 23 pages. 50c.

A short essay whose quaint and often pathetic humor does not conceal the earnest endeavor after what is beautiful and what is true, perhaps nowhere better expressed than where the author says: "There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may."

**Century Book of the American Colonies (The).** By Elbridge S. Brooks. Introduction by Frederick J. De Peyster. (Issued under the auspices of the Society of Colonial Wars.) Illustrated. The Century Co., New York.  $7 \times 6\frac{1}{4}$  in. 233 pages. \$1.50.

This profusely illustrated volume, the fourth in its series, carries Uncle Tom Dunlap and his party of young folk on a pilgrimage to the historic points of our colonial history from Maine to Louisiana. Its object of interesting our boys and girls in the eventful story of the beginnings of American history, and the struggles that cleared the way for the achievements of the Revolutionary and the later times,

commends itself to every true American. Mr. Brooks's books need not from us the commendation already given them by our juvenile friends.

**Children of the Revolution.** By Mabel Humphrey. Full-Page Color-Plates after Paintings in Water-Color by Maud Humphrey. The Frederick A. Stokes Co., New York.  $9 \times 11$  in. 74 pages. \$2.

**Choosing a Lifework.** By Lewis Ransom Fiske, LL.D. Eaton & Mains, New York.  $5 \times 7\frac{1}{4}$  in. 227 pages. 90c.

**Christianity in the Nineteenth Century.** (The Boston-Lowell Lectures, 1900.) By George C. Lorimer. American Baptist Publication Society, Philadelphia.  $5\frac{1}{2} \times 8$  in. 652 pages. \$2.25.

Half of this volume exhibits the progress of Christianity during the century; the remainder deals with various subsidiary topics. With the record of progress goes also a running critique upon its phases, and a clear exhibition of various shortcomings and failures. The lecturer's style is marked by a sermon tone, which frequently transports the reader from the Institute Hall to the Tremont Temple. While this will be found both a thoughtful and an interesting book, it does not give what some may look for under its title—a continuous view of the historical movement, with a clear presentation of its stages and turning-points. Dr. Lorimer's address is popular and discursive, but rather lacking in discrimination of the more from the less relevant. Dr. Bushnell, for instance, is simply named as a distinguished theologian; his significance as a bridge-maker from mediæval to modern theology is unnoticed; while pages are devoted to considering why people break away from the church. Dr. Lorimer is a pronounced Protestant and evangelical, to the very limit permitted by the unsectarian foundation of his lectureship. His sympathy with the social spirit of Christianity and his antipathy to the dominant commercialism of the day are a fruit of this century's ethical renaissance of which his subject required a more clearly drawn account.

**Cobbler of Nîmes (The).** By M. Imlay Taylor. A. C. McClurg & Co., Chicago.  $4\frac{1}{4} \times 7\frac{1}{4}$  in. 277 pages. \$1.25.

A love story with historic setting. It depicts the struggle of the Huguenots of Languedoc for the religious liberty denied them by Louis XIV. The hero and heroine are of noble birth. The former is a Huguenot confessed, whose family have been ruined and slain. The heroine and her grandmother, alone and unprotected, appear to conform to the established order, but are heart and soul with the proscribed ones. The story has incessant play of action. The pictures are of fanatical cruelty. Nothing of the political machinery which worked in those days under the guise of religion is shown or even indicated, and this makes the human ferocity appear the more unaccountably revolting. The pictures are somewhat redeemed by the hunchback cobbler, whose trade affords him access everywhere, and who, though a Catholic, uses all his influence and finally gives his life for the persecuted ones. The priest, Père Ambroise, also aids in their escape. Through such examples of human nature rising above environ-

ment, we see how the persecuted on either side survived in days of yore.

**College Administration.** By Charles F. Thwing, LL.D. The Century Co., New York. 5½×8¾ in. 321 pages. \$2.

By his books and his fugitive papers in the journals President Thwing has gained attention for whatever he may have to say on educational subjects. The chapters of this volume, the first book published on the administration of the American college, deal with the fundamental questions which interest a very large constituency of college alumni, instructors, officers, and benefactors. The largest space is given to the "Financial Relations" of the college in an instructive discussion of facts, conditions, and methods. The "Administrative and Scholastic Problems of the Twentieth Century" are presented on the basis of a critical estimate of present deficiencies and maladjustments. The greatest of present needs is affirmed to be in better-trained doctors and lawyers. Of the latter it is declared, upon evidence furnished to the American Bar Association, that the profession of the law is not an instrument of justice in any such degree as is right to demand of it. Discussing the recently agitated question of academic freedom in teaching what may be obnoxious to special interests, President Thwing affirms that it is "more often a question of good breeding than it is of liberty." The chapter on "The College President" is one of rare interest, in which the experienced will read much between the lines. These meager notes suffice to introduce to readers who take an active interest in college work what is likely to be for some time the standard work on its subject.

**Commodore Paul Jones.** By Cyrus Townsend Brady. With Portrait and Maps. (The Great Commanders Series.) D. Appleton & Co., New York. 5×7½ in. 480 pages. \$1.50.

The appearance of this biography almost coincides with that of Mr. Buell's life of the founder of our navy. While Mr. Brady's has Peale's portrait of Paul Jones as a frontispiece, and some fair outline maps, it lacks even the painfully few illustrations which added to the interest of the other work. A distinguishing merit of both biographies is that Paul the Sailor, like Paul the Apostle, has been permitted to speak for himself. Mr. Brady has evidently especially made it a rule to accept Jones's own statements unless they were controverted by adequate evidence. We would call particular attention to the biographer's spirited disposal of the old charge that Jones was a pirate. Some other imperfect conceptions of the sailor's character are dispelled by Mr. Brady's book—as, indeed, is the case with Mr. Buell's admirable volumes; the name of John Paul Jones has certainly been too long the prey of fiction. Mr. Brady's biography, as a whole, is excellent, and is a worthy addition to a series which already includes such notable volumes as those by General Johnson on Washington and by General Greene on the Revolutionary General Greene.

**Cunning Murrell.** By Arthur Morrison. Doubleday, Page & Co., New York. 5×8 in. 288 pages. \$1.50.

If Mr. Morrison's name were not on the title-

page, one might easily have imagined that this tale of Essex witch-hunting, white magic, and smuggling was the work of Mr. Baring-Gould, for the subjects are precisely of the uncanny, semi-antiquarian kind in which the latter author delights. Many readers will be surprised to find that such things flourished in England as late as 1854. As a story this book is slight and will not greatly add to the reputation gained by Mr. Morrison's "Tales of Mean Streets" and "A Child of the Jago."

**Counsel upon the Reading of Books.** By H. Morse Stephens, Agnes Repplier, Arthur T. Hadley, Brander Matthews, Bliss Perry, Hamilton Wright Mabie. Introduction by Henry van Dyke. Houghton, Mifflin & Co., Boston. 5×7½ in. 306 pages. \$1.50.

A volume of essays on the reading of history, of memoirs and biographies, of sociology, of fiction, of poetry and of essay, by Professor Morse Stephens, Miss Agnes Repplier, President Hadley, Professor Brander Matthews, Mr. Bliss Perry, and Mr. Mabie, delivered as a series of lectures before the Society for the Extension of University Teaching in Philadelphia for the purpose of indicating to readers the best lines of reading in the different departments, and of presenting the best material for intelligent study. The chapters vary in importance, and there are differences in the point of view of the contributors to the volume, of which Dr. van Dyke takes pleasant advantage in his very interesting and entertaining preface. Miss Repplier touches her subject lightly, but with a sure knowledge and in the entertaining fashion which is her own. Professor Matthews knows fiction as a practitioner, as a student, and as a teacher; Mr. Perry is an accomplished literary scholar who has long been engaged in the study of poetry; Professor Stephens is a teacher of history who knows his subject at first hand and who has a trenchant style; while Dr. Hadley's clear knowledge and sanity in dealing with economic questions qualify him to put in brief compass suggestions to students in this wide and ever-widening field.

**Dollar or the Man (The)?** Pictured by Homer Davenport. Selected and edited with an Introduction by Horace L. Traubel. Small, Maynard & Co., Boston. 11¼×8 in. 126 pages.

**Ednah and Her Brothers.** By Eliza Orne White. Houghton, Mifflin & Co., Boston. 5¼×7¾ in. 143 pages. \$1.

A pleasantly written account of the children of an artist in their father's studio in the country and in New York. A wholesome, well-written book.

**Elements of German (The).** By H. C. Bierwirth, Ph.D. Henry Holt & Co., New York. 5×8 in. 277 pages. \$1.25.

**Elizabeth and Her German Garden.** New Edition, with Additions. The Macmillan Co., New York. 4¼×7 in. 179 pages. 50c.

**Experimental Chemistry.** By Lyman C. Newell, Ph.D. Illustrated. D. C. Heath & Co., Boston. 5×7½ in. 410 pages. \$1.10.

**Folks in Funnyville (The).** Pictures and Verses by F. Oppen, R. H. Russell, New York. 9×12 in. 38 pages. \$1.50.

Few illustrators and caricaturists of the present day have so great a popularity as that enjoyed by Mr. Oppen. His many admirers

will be glad to know of a volume which includes not only some of his best pictures, but also some of his cleverest rhymes.

**Fourth Generation (The).** By Sir Walter Besant. (Second Edition.) Frederick A. Stokes Co., New York. 5x7½ in. 357 pages. \$1.50.

Sir Walter undertakes here to deal with the ever-recurring and fundamental problem of heredity. The subject is one which has always had an interest for its author; but in this story, more than ever before, he undertakes to offer a partial solution to the question why and how far the innocent must suffer for the follies and sins of their forefathers. The answer indicated is that heredity entails *consequences* rather than punishments, and that, to quote the author's phrase, these consequences are those "which can only affect the body or the mind or the social position of the descendants. They may make ambition impossible; they may make action impossible; they may keep a man down among the rank and file; but they cannot do more." In this story these influences of heredity are allowed by some of the characters to drag them down, while others use them as a means to rise. As a story "The Fourth Generation" has interest, but hardly the charm and power of Sir Walter's earlier novels.

**Fra Angelico.** By Langton Douglas. Illustrated. The Macmillan Co., New York. 6½x9 in. 206 pages. \$5.

This is an important book to the student of Fra Angelico's pictures, as it shows how much the painter's studies of nature and of antique art affected his work. Saint as he was, he did not trust only to dreams and visions. The book will find notice in a later issue of *The Outlook*.

**Golden Book of Venice (The).** By Mrs. Lawrence Turnbull. The Century Co., New York. 5x7½ in. 399 pages. \$1.50.

This is a historical romance of many admirable qualities, but defective in dramatic unity and development of plot. The movement of the story is serenely slow—an over-fastidious critic might even think it sluggish; but all readers will agree that Venice invites a placidly smooth treatment rather than staccato strokes. The author has a great wealth of information which she uses pleasantly from page to page, and the book may take its place with the other books which one wants to read before visiting Venice, or while there, in order to fit himself the better into the delicious atmosphere of the most magical city in the world. As may be expected, there are many Italian names in the book; we are surprised to find the constant repetition, however, of the French word *Abbé*, instead of the Italian word *Abbate*, in paragraphs where may be found the Italian *Fra*, *Don*, etc. There is an occasional misprint, as, for instance, *San Annunziata* for *Sant' Annunziata*.

**Goops, and How to Be Them.** By Gelett Burgess. Illustrated. Frederick A. Stokes Co., New York. 8x10½ in. 88 pages. \$1.50.

One of the entertaining nonsense books of last season was "The Lively City o' Ligg;" its author now offers his public an illustrated quarto in which the "Goops," whose characteristic is that they are entirely made up of

circles, are introduced to illustrate what he described as "A Manual of Manners for Polite Infants." The rhymes are clever, and the illustrations as irrational and eccentric as they ought to be.

**Gospel of Wealth and Other Timely Essays (The).** By Andrew Carnegie. The Century Co., New York. 5½x8¼ in. 305 pages.

Together with the already well-known essay under this title, the compiler of the present volume reprints ten others from the British and American journals in which they originally appeared. An introductory paper, "How I Served my Apprenticeship," is also reprinted from the "Youth's Companion." The subjects of these essays concerning capital and labor, foreign relations and national policy, are still of present interest. Mr. Carnegie's views are already known to our readers, and we need not speak of them here.

**Granny's Wonderful Chair.** By Frances Browne. Illustrated. E. P. Dutton & Co., New York. 5x7½ in. 192 pages. \$1.50.

A book of charming fairy tales. The story of "The Christmas Cuckoo," who brings the golden leaves and the merry leaves to the two brothers, Scrub and Spare, is one of the most beautiful we have seen. The illustrations are good.

**Half-Hearted (The).** By John Buchan. Houghton, Mifflin & Co., Boston. 5x8 in. 367 pages. \$1.50.

There is careful, thoughtful work in this novel. Yet the reader is tempted to apply to the author the adjective applied in the book's title to the hero. Mr. Buchan, with deliberate and thoroughgoing literary art, gets us well acquainted with an interesting set of characters and a *milieu* of English life, and then drops them suddenly and finally, and whisks his half-hearted hero away to the Kashmir borderland, there to foil a Russian invasion through a secret pass and to die a splendid death. Both parts of the book are strong, each in itself, but the line of cleavage is too sharp. Mr. Buchan in this and his previous work shows marked ability, but in construction his hand is uncertain and his methods are vague.

**Hard-Pan.** By Geraldine Bonner. The Century Co., New York. 5x7½ in. 279 pages. \$1.50.

Primarily a love story, it also gives some graphic and realistic pictures of San Francisco society of to-day—a materialistic, money-loving society to the core. The style is good, crisp, clear, easy; even the society slang is made to sparkle. As to the love story of John Gault and Viola Reed, it is wholly clean, and the young woman is somewhat idyllic in character.

**His Wisdom the Defender.** By Simon Newcomb. Harper & Bros., New York. 5x7½ in. 329 pages. \$1.50.

This is the first venture into novel-writing of a notable astronomer and mathematician, and is certainly a most unusual story; a "fairy tale of science" of startling and enthralling interest. The writer undertakes no less than to outline the mode of invention and subsequent workings of the air-ships of the future, or, as he calls them, "motes." He lets loose his imagination to play upon the possible attitudes and feelings of the various great military

nations as they come to discover the possibility of destroying by science all their carefully constructed warlike defenses—unless they promise to preserve the world's peace and let each people govern themselves. We are called to witness the destruction of the military power of Germany. Its Emperor, still refusing to make treaty with the inevitable, is carried up in a "mote," and thus held captive, like Mohammed's coffin, 'twixt heaven and earth. The humor being maintained with scientific stateliness makes it the more delicious. These scenes are laid in the year 1941, and are brought to pass by a Harvard professor.

**Hugh Wynne.** By S. Weir Mitchell, M.D. Illustrated by Howard Pyle. 5×7½ in. 567 pages. \$1.50.

No novel of recent years has better deserved its popularity than Dr. Mitchell's delightful story of the Revolution. It is now issued in a single volume, bound in buff with a somewhat too elaborate cover design in colors, and with Mr. Howard Pyle's illustrations.

**Idiot at Home (The).** By John Kendrick Bangs. Illustrated. Harper & Bros., New York. 4¼×7 in. 314 pages. \$1.25.

Admirers of Mr. Bangs will welcome this account of the "Idiot's" home talks, and his management of dinner parties and hired men.

**Illustrative Notes on the International Sunday-School Lessons, 1901.** By Rev. Thomas Benjamin Neely, D.D., L.L.D., and Robert Remington Doherty, Ph.D. Eaton & Mains, New York. 5½×8¼ in. 302 pages. \$1.25.

**Indian Giver (An).** A Comedy. By W. D. Howells. Houghton, Mifflin & Co., Boston. 3¼×6 in. 99 pages. 50c.

**Individual (The).** By Nathaniel Southgate Shaler. D. Appleton & Co., New York. 5×7½ in. 351 pages. \$1.50.

The old, old question, uttered in the cry of the Hebrew psalmist, "What is man?" is answered in these profoundly thoughtful pages from the point of view of an accomplished naturalist. In these the organic history of the individual man is so presented as to give him a vision of himself undreamed of in a less scientific age. As the most recent product of countless generations of life, he finds himself already possessed of an impersonal immortality, and a unique unit in a universe of individualities. It is well for our self-possession, as Dr. Shaler thinks, that the vision of man's long ascent in life to what he now is is shut off from us. But we are not thus shut off from a vision, however darkened by ignorance, of an ascent leading further on. In giving to the problem presented by death the largest share of his pages, Dr. Shaler leaves faith and metaphysics to speak for themselves, while he speaks simply as a naturalist from study of the facts of nature. These, he says, cannot be explained "except on the supposition that a mighty kinsman of man is at work behind it all." On one hand, the phenomena of death justify no well-trained observer in concluding that the mind does not survive. On the other hand, the phenomena of the transmission of life "raise the presumption that matter in forms far simpler than the nervous system can contain the germs of an individualized intelligence." And from the re-

searches of a "few true observers . . . we may fairly conjecture that we may be on the verge of something like a demonstration that the individual consciousness does survive the death of the body by which it was nurtured." In a valuable chapter Dr. Shaler discusses "The Relation of Society to Death," for the abatement of the excessive drain upon its resources caused by unnecessary deaths. In another "The Period of Old Age" is considered for the benefit accruing to society by a larger number of "the able-bodied and able-minded aged." We dismiss this profoundly ethical fruit of natural science with the comment that a true individualism is fundamental to a true socialism.

**In Nature's Realm.** By Charles Conrad Abbott. Illustration by Oliver Kemp. Albert Brandt, New York. 5×9 in. 309 pages. \$2.50.

A new book by the author of "Upland and Meadow" is sure to be welcomed by the increasing number of readers who appreciate the studies of nature made now by a Burroughs, now by a Miall, now by a Fowler, and to-day by Charles Conrad Abbott. The charm of such books as these lies in their essential simplicity and naturalness, but the special value of Dr. Abbott's lies in the fact that he never becomes so absorbed in the study of component parts as to fail in an adequate comprehension of nature as a whole.

**In the Hands of the Redcoats.** By Everett T. Tomlinson. Illustrated. Houghton, Mifflin & Co., Boston. 5×7¼ in. 370 pages. \$1.50.

In the development of the historical novel and in the worth of the historical novel toward the better understanding of history, we have to consider not only the valuable contributions made by notable men, from Manzoni, Grossi, Balzac, Dumas, Scheffel, Scott, Thackeray, Dickens, George Eliot, to Foggazzaro, Meyer, Gras, Stanley Weyman, Weir Mitchell, Winston Churchill, and Paul Ford. We must not lose sight of the no less suggestive contributions made by purveyors of literature for young people's reading. In this class the books of Mr. Henty and Mr. Tomlinson take high rank, although for widely different reasons. Mr. Tomlinson's latest novel, "In the Hands of the Redcoats," is so cleverly constructed as to appeal with equal force both to young and to old. The scene is laid in New Jersey, and, as may be fancied, it is a story of Revolutionary times. It should add new luster to the author's well-earned fame.

**James Martineau: A Biography and Study.** By A. W. Jackson, A.M. With Portraits. Little, Brown & Co., Boston. 5½×8¼ in. 499 pages. \$1.

This is less a life of Dr. Martineau than a portrait; and less a portrait than a study of him as a preacher, teacher, and philosopher. In Dr. Martineau's case these words must be regarded as almost synonymous; according to his own explanation of the function of a preacher, he was primarily a teacher in the pulpit; and certainly in all his public teaching the practical and ethical issue of his teaching was never absent from his sub-consciousness. Mr. Jackson is an undisguised pupil and admirer of Dr. Martineau, and confessedly makes this study of his great teacher

an occasion for the exposition of his own philosophy. But that philosophy is so borrowed from Dr. Martineau and so imbued by his spirit that it is not easy to discriminate between the interpreter and the author whom he interprets. For one who desires to get the spirit of Dr. Martineau's teaching in brief compass, and has not time or opportunity to study directly the author's three great works, "A Study of Religions," "The Seat of Authority," and "Types of Ethical Theory," we know of no volume comparable to this.

**John Thisselton.** By Marian Bower. Henry Holt & Co., New York. 5x7½ in. 402 pages. \$1.50.

A somewhat long-drawn study of the life and soul history of a youth brought up in seclusion and under a cloud, the cause of which he does not understand. His father dies, and a posthumous document reveals that his mother had been insane before his birth, had remained and died so. This completes his social isolation; he fears to marry. Finally, an early friend, now a high medical authority, and a rival between him and the woman he loves, rises above selfishness, and relieves the man by showing on scientific grounds that he has nothing to fear, and is making his own misery. A good deal of literary skill is displayed in the telling, and some interesting play of character is revealed. Yet the general effect is not conducive of mental cheer.

**Josey and the Chipmunk.** By Sydney Reid. Illustrated. The Century Co., New York. 4½x7½ in. 301 pages. \$1.50.

A prettily made book with enticing covers and with a free play of fancy in the account which is given of the adventures of Josey in Animal Land, where she holds easy conversations with giants, fairies, monkeys, elephants, lions, bears, and birds. The story is somewhat fanciful.

**King's Deputy (The).** By H. A. Hinkson. A. C. McClurg & Co., Chicago. 5x7½ in. 332 pages. \$1.25.

This has a duel in every chapter, as befits a tale of the Viceroy's Court in the Dublin of the eighteenth century.

**Life of Frederick Froebel (The).** By Denton J. Snider. Sigma Publishing Co., Chicago. 5½x8 in. 470 pages. \$1.25.

**Lobster Catchers: A Story of the Coast of Maine.** By James Otis. Illustrated. E. P. Dutton & Co., New York. 5½x8½ in. 308 pages. \$1.50.

A boy who is brave and honorable becomes the skipper of a little steamer, the Sprite, in which to cruise along the coast of Maine and buy lobsters. While doing this he rescues a shipwrecked yacht, has other exciting adventures, and earns well-deserved rewards.

**Love and Mr. Lewisham.** By H. G. Wells. The Frederick A. Stokes Co., New York. 4½x7½ in. 323 pages. \$1.50.

This is the story of a very young couple who meet by chance, fall in love, and are blown into marriage by the wind of circumstance. Most of the story takes place after marriage, and is simply a record of the mistakes, fallings out, and making up of an inexperienced pair, handicapped for want of money. It is well written, brightly portrayed, harmless in effect, and quite different from Mr. Wells's former work. The scene is London.

**Men of Marlowe's.** By Mrs. Henry Dudeney. Henry Holt & Co., New York. 5x7½ in. 289 pages. \$1.25.

Here is a series of short stories told with such cleverness of style, diction, and condensed force that one halts before condemning utterly because of unwholesome flavor. The stories are all told by a looker-on, and concern the life episodes of men, lodgers in a certain Inn of Courts in London. Most of the stories are tragic, and those that are not so have an undercurrent of mocking humor. The tone is that of the cynical man of the world to whom the play of human emotions is merely an intellectual study.

**Old Gentleman of the Black Stock (The).** By Thomas Nelson Page. Illustrated by Howard Chandler Christy. Charles Scribner's Sons, New York. 5x7½ in. 170 pages. \$1.50.

This is not only one of the most characteristic and charming of Mr. Page's studies of Virginia character, but it is a story which readily lends itself to illustration, and especially to the kind of decorative illustration which Mr. Howard C. Christy has given it in a series of drawings in color. Mr. Christy has succeeded in getting the atmosphere of Old Virginia domestic architecture; and wherever he can introduce this background he has been very successful. The printing is well done, and the book can hardly fail to find its place as one of the most attractive of the season.

**Papacy in the Nineteenth Century (The).** By Friedrich Nippold. Translated by Laurence Henry Schwab. G. P. Putnam's Sons, New York. 6x9¼ in. 372 pages. \$2.50.

Students of church history who are not familiar with German will welcome this excellent translation. We reserve it for notice in a later issue.

**Pathfinders of the Revolution (The).** By William E. Griffis. Illustrated. W. A. Wilde Co., Boston. 5x7½ in. 316 pages. \$1.50.

This story, dealing with the great march through the wilderness and lake regions of central New York by Major-General John Sullivan and his Continental soldiers in 1779, by which was broken up forever the power of the Iroquois Confederacy, is a valuable piece of historic fiction, dealing as it does with a war episode very little known. The author asks, "Why is the whole subject so slurred over or ignored by the average historian? . . . In truth, he did his work so well that those who write history and love too well its merely dramatic side have been unfair to this able officer." The lasting services rendered by General Sullivan and his five thousand men in opening up the State of New York and breaking forever the power of King George's allies, and their return again for the work at Yorktown, are finely depicted in this story. The book is further enriched by a good deal of Iroquois folk-lore and legend.

**Poetry of the Psalms (The).** By Henry van Dyke, D.D. Thomas Y. Crowell & Co., New York. 5x7½ in. 25 pages. 60c.

A brief but attractive introduction to the study of the Psalms as poetry, and an exhibition of the artistic literary form in which the Hebrew spirit uttered itself.

**Pretty Polly Perkins.** By Gabrielle E. Jackson. The Century Co., New York. Illustrated. 5x7½ in. 293 pages. \$1.50.

This story has been running as a serial in "St. Nicholas." It tells about some happy little girls on a farm in the country.

**Port-Tarascon, and Studies and Landscapes.**

**Tartarin of Tarascon and Tartarin on the Alps.** By Alphonse Daudet. Translated by Katharine Prescott Wormeley. Little, Brown & Co., Boston. 4¾x7½ in. \$1.50 each.

The latest additions to this excellent series of translations of Daudet's works include in one volume the two Tartarins, the "Tartarin of Tarascon" and "Tartarin on the Alps," and in another "Port Tarascon" and "Studies and Landscapes." Miss Wormeley's translations of Daudet, like her translations of Balzac, are sympathetic and surprisingly Gallic. The most valuable part of the books, however, consists of the suggestive introductions by Professor Trent. We hope that they may be included in his next book of essays, if for nothing else than for his emphasis on the fact that Daudet was the combination of a delightful poet and a great humorist.

**Princess of Arcady (A).** By Arthur Henry. Doubleday, Page & Co., New York. 5x8 in. 307 pages. \$1.50.

**Robert Orange.** By John Oliver Hobbes. Frederick A. Stokes Co., New York. 5x7½ in. 341 pages. \$1.50.

A story of distinct ability, with a strongly outlined plot, well sustained, a group of characters distinctly if not vitally portrayed, and a serious motive carefully wrought out and giving the novel unity of purpose and construction. The very capable writer who calls herself John Oliver Hobbes has trained herself thoroughly in many ways for the writing of fiction; and this story shows care, skill, and excellent workmanship, besides the possession of many of the qualities which go to make a novelist of force and originality. The story deserves careful reading and will command it. It is not, however, wholly successful. It lacks simplicity; in a certain way it suggests overtraining. This is shown in too much elaboration, in the over-emphasis of detail, in the impression of work which somehow escapes from the novel. In the mass of light and easy writing, however, such a story not only arrests attention, but awakens anticipations for the work of the future from the same hand.

**Select Notes: A Commentary on the International Lessons for 1901.** By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. The W. A. Wilde Co., Boston. 5¾x9 in. 375 pages. \$1.25.

**Smoking Car (The).** A Farce. By W. D. Howells. Houghton, Mifflin & Co., Boston. 3½x6 in. 70 pages. 50c.

**Song of a Vagabond Huntsman.** By Charles Lever. Illustrated by William A. Sherwood. R. H. Russell, New York. 12x9 in. 20 pages.

The subject verses of these illustrations were taken from the favorite song of Lever's "Tipperary Joe," and seldom has there been such a delightful union of text and picture.

**Strenuous Life (The).** By Theodore Roosevelt. The Century Co., New York. 5x7¾ in. 225 pages. \$1.50.

A group of short essays, several of which ap-

peared in the columns of The Outlook, which have the unity of a distinct point of view and a very definite ideal of life. The volume takes its title from the first article, and that title is suggestive of the nature and aims of the discussions. A fuller account of the book will appear later.

**Story of the Alphabet (The).** By Edward Clodd. Illustrated. D. Appleton & Co., New York. 4x6 in. 209 pages. 40c.

**Theodore Parker.** By John White Chadwick. Houghton, Mifflin & Co., Boston. 5x8 in. 422 pages. \$2.

A popular and sympathetic biography, reserved for fuller comment.

**Treasury Club (The).** By William Drysdale. Illustrated. The W. A. Wilde Co., Boston. 5x7¾ in. 330 pages. \$1.50.

This is the author's first volume in a series dealing with the United States Government departments and showing how their vast business is conducted from day to day. It is a story full of information, and interesting alike to boy or girl. The hero of the story is a typical youth, determined to win his way. It is from his inside knowledge of the workings of the place that the story unfolds. The facts have been passed upon and approved by ex-United States Treasurer Daniel N. Morgan.

**Unto the Hills: A Meditation on the One Hundred and Twenty-first Psalm.** By J. R. Miller, D.D. Illustrated. Thomas Y. Crowell & Co., New York. 5x7¾ in. 32 pages. 60c.

This meditation on the One Hundred and Twenty-first Psalm—"the traveler's Psalm," as it has been called—sets forth its religious and moral lessons, and is an uplook to the highlands of a religious life. Its appropriateness as a gift-book is enhanced by the beautiful form in which it is published.

**Venture and Valour.** By G. A. Henty, A. Conan Doyle, and Others. Illustrated by W. Boucher. E. P. Dutton & Co., New York. 5x7½ in. 404 pages. \$1.50.

This title is a rather happy one for a collection of stories dealing with war and adventure by such successful writers in these fields as Conan Doyle, F. T. Bullen, G. A. Henty, and others, with what may be called a comic interlude of the sea by Mr. W. W. Jacobs. Naturally, the tales vary in quality and strength; but lovers of fighting will find much to hold their attention.

**Whence and Whither.** By Dr. Paul Carus. The Open Court Publishing Co., Chicago. 5x7¾ in. 188 pages. 75c.

As an expositor of a special type of monistic philosophy, Dr. Carus takes a different view of life and death from the professor of natural science in Dr. Shaler's contemporary work on "The Individual." It is not easy for us to find firm foothold for consistent thought in his statements. Identifying the terms "soul" and "life," he regards life as simply "a process of slow oxidation," and spirits as "abstract ideas." Man is "a system of spiritual activities; his soul [or life] is a place of trust for many spirits [or ideas]." By what affinity a process of slow oxidation gathers into itself abstract ideas does not appear. These abstract ideas, thoughts surviving extinct thinkers, seem to be the philosophic sub-

stitute for the mythical ghosts. In congruity with all this, God becomes simply "the highest idea," and immortality a transmission from ancestors to descendants of that process of slow oxidation which constitutes life, together with those spirits, or ideas, that have entered into it.

**Wild Animal Play for Children (The).** By Ernest Seton-Thompson. Illustrated. Doubleday, Page & Co., New York.  $4\frac{1}{2} \times 7\frac{1}{2}$  in. 79 pages. 50c.

The children who would like to act the parts of Grizzly Wab, Lobo, Molly Cottontail, and Little Johnnie, and the other forest friends to whom Mr. Thompson has introduced us, will find here what they shall wear and what they shall say, and the music of the song all the characters sing at the end of the play, with its refrain:

For the only wealth that we value is health,  
And we'll never be ruled by man.

**Wounds in the Rain.** By Stephen Crane. Frederick A. Stokes Co., New York.  $5 \times 7\frac{1}{4}$  in. 347 pages. \$1.50.

This collection of short war stories by the late Stephen Crane illustrates forcibly the paradox that Mr. Crane wrote much more vividly

and apparently realistically of war and battle before he had ever heard a gun fired in hostility than he did after passing through the campaigns of the war with Spain. Some of these tales have the graphic quality and directness of Mr. Crane's "The Red Badge of Courage," but, as a whole, the volume falls far beneath that remarkable piece of work; while, in another direction, his "Whilomville Stories" seem to us also distinctly superior.

**World of the Great Forest (The).** By Paul du Chaillu. Illustrated by C. R. Knight and J. M. Gleeson. Charles Scribner's Sons, New York.  $5\frac{1}{4} \times 8$  in. 322 pages. \$2.

The latest book by the renowned explorer is one of the most interesting in the long list of his works on zoölogy. He believes that animals not only possess great power of apprehension and prevision, but that creatures of the same species have understanding with one another by sign or voice. Hence he has made the animals of the "Great Central African Forest" tell their own story and explain their own actions, as if they were endowed with the power of speech. The denizens of this forest range from the elephant to the ant.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

Kindly explain 1 Peter iii., 19, and say what are the most suggestive and helpful books treating on the following subjects: (1) The Ten Commandments; (2) the Sermon on the Mount; (3) the Parables of our Lord; (4) the Miracles; (5) the Lord's Prayer; (6) the history of Israel; (7) the progress of the nineteenth century. M.

Peter means that Christ after his death proclaimed his Gospel in the world of departed spirits, even to the earliest sinners of the antediluvian world imprisoned there. 1. Dr. R. W. Dale's book by that title. 2. "The Master and Men," by the Rev. W. B. Wright. 3 and 4. Dr. A. B. Bruce's two works on these subjects. 5. Dr. Gladden's book. 6. Kent's "History of the Hebrew People" and "History of the Jewish People." 7. See this answered at length October 13, page 424. Any of these that you cannot procure elsewhere can be had through the Congregational Publishing Society, Boston.

Please suggest some recent books upon "Practical Christianity." F. M. R.

Books on this subject, if not under this title, are as numerous as are the kinds of practical exhibition in which Christian principles appear. A book in any department of philanthropy is a book on practical Christianity. On the general subject see Dr. Abbott's "Christianity and Social Problems" and Dr. Gladden's "Applied Christianity." On two of the most important special divisions of the subject see Mr. Batten's "The New Citizenship" (American Tract Society's prize essay) and Mr. Root's "The Profit of Many" (Revell, New York).

What are the books (with names of publishers) which you would recommend as best (1) for a careful study, chiefly theoretical, of ethical principles; (2) suggestive for practical ethics? E. H.

(1) Thilly's "Ethics" (Scribners, New York, \$1.25); (2)

Bowne's "Principles of Ethics" (Harpers, New York, \$1.75), are books that seem adapted to your requirements.

1. Kindly refer me to any book on the subject of Evolution suitable for use as a text-book for a society of young people who have taken the Chautauqua course. 2. Would you also refer me to two or three of the best books written in exposition or criticism of the writings of Carlyle? S. H. G.

1. We know of none better than Professor Morris's "Man and His Ancestor" (The Macmillan Company, New York, \$1.50). 2. Mr. E. D. Mead's "Philosophy of Carlyle" (Houghton, Mifflin & Co., Boston, \$1) is the one best book on the subject.

Kindly say what is the best book on evolution from present-day point of view. Dr. Abbott's book I know; I want something recent from the scientific point. S.

Get Morris's "Man and His Ancestor" (Macmillan, \$1.50).

The author of the lines inquired for by "H. C. H.," September 8, is the Rev. W. C. Gannett, of Rochester. They occur in a short poem entitled "We See as We Are." The following is a correct copy:

"The poem hangs on the berry-bush,  
When comes the poet's eye;  
The street begins to masquerade,  
When Shakespeare passes by.

"The Christ sees white in Judas' heart,  
And loves his traitor well;  
The God, to angel his new heaven,  
Explores his lowest hell."

U. G. B. P.

H. P. H.—We have received an announcement of an edition of the Ante-Nicene Fathers, published by Charles Scribner's Sons, New York, at \$20 for the ten volumes of the series.

# Correspondence

## The Consent of the Governed

*To the Editors of The Outlook :*

A reader since the days of the older Christian Union certainly expects from you the highest standards of ethical teaching. Your "Outlook" when directed toward the field of politics must vindicate itself to the conscience; otherwise your journal might better leave those questions to the daily press. I fear that, by reason of the loyalty and affection of your readers, you do not realize how many of them are disappointed and pained at your present attitude toward the question of "consent of the governed." When you deliberately reject this moral basis of government and treat as illusive the central idea of our National life, not a few of your readers are shocked. A favorite illustration with you is the sanitary gain to Santiago under General Wood. Suppose, if Maximilian had established his throne, that he would have cleansed Vera Cruz of yellow fever, would that justify his forcible government of the Mexicans? Your illustrations (at p. 298) of the rule of Quay and of the Tammany Society would be to the point if the Declaration said that all governments resting in consent of the governed are just. Instead, the principle declared is that the test of fitness of a government to do its work and be rightly administered is the moral basis, the support of a majority of the citizens. None maintain that such a government is necessarily just; but that, when sustained by the popular will, its errors are, on the whole, less than its effect if enforced from a power without, acting against that will. The injustice and mistakes of governments constituted by the people are inevitable. But we do not question that the Supreme Court at Washington is a just and right depository of judicial power because of its errors in the Dred Scot case, or in its last decision against the income tax. Compared with the slow but pervasive and natural growth of public sentiment leading to an enlightened consent of the governed, the arbitrary and forcible rule—even if benevolent, hygienic, and puritanic—is plainly against nature, and is not less tyranny

because it has good ends in view. Surely this gradual process of education and consent is the ethical, moral way—the method of divine rule and revelation in the world; and the readers of *The Outlook* have learned to look for enlightened spiritual theories of government, and not to expect to find there arguments for the obsolete materialistic and specious doctrine of so-called Divine Right as a basis of ruling others against their consent. What shall be said of Americans who use a doctrine of consent of the governed to claim rights from others, and then afterward deliberately repudiate that principle when it involves our own duties toward other peoples!

HARRINGTON PUTNAM.

Brooklyn, N. Y.

*To the Editors of The Outlook :*

In the issue of October 6, a man asks you a plain question: "Upon whom or what do you believe government justly rests?" And you do not answer it. You say, "It rests upon the law of God." We all agree to that, even the strongest advocate of priestcraft or kingcraft, of the rule of an aristocracy or a plutocracy. But who is to say what the law of God is? The Pope at Rome? He claims that right. The Czar in Russia? He crowned himself with the phrase "*Dei Gratia*"—by the grace of God. The Kaiser in Germany? He says he is the vicegerent of God on earth, and will interpret God's law to his subjects. Will it be, in your opinion, an aristocracy? Such was the despotism of the old régime in France; and when you say "the Red Terror," "founded on the will of the majority, was as cruel, as unjust, and as disastrous to the people as the despotism of the old régime," you say that which history entirely disproves. The old régime's victims came from the silent masses and numbered thousands where the red terror's victims were counted by units or tens. Or would you turn over to a plutocracy the power of saying what is the law of God? Plutocracies are claiming that power now because they say they represent the intelligence and will, the executive power and brains, of the community—hence they should do the direct-



ing. Your answer to Mr. Wilson's question is a sophistry and no answer. It is the answer made by the defenders of every tyranny, from that of king and pope to that of the slave-owner, who in his own opinion knew the law of God far better than the slave, and interpreted it to his slaves.

If you ask me to answer this question, I will say that there is no infallible discoverer and stater of the law of God on this earth. No prophet, no book, no priest, no king, no class of men, no matter how well born or highly trained, no parliament, no matter how skillfully chosen; not even the majority of the people, no matter how calmly and deliberately their voting is taken, will always tell us aright what the law of God is, and always apply it aright. But far superior to any minority is the voice of the majority of the people. The individual has a right to his own opinion as to what is the law of God. He has the right to advocate it, even unto his death, if he deems that necessary or wise. He has not the right to impose his opinion on others. Society, as an organic whole, speaking by the voice of the majority, has a right to say that this or that is a social matter and to it the individual must submit because it is not an individual matter, but concerns the whole. Society may make mistakes and trespass on the rights of the individual, but not often; and it seems to me that *The Outlook* should be better informed than to say that the crucifixion of Jesus was done by "the will of the majority." It was done by the Scribes and Pharisees, the rulers of the Jews, the leaders of society, the educated and so-called better classes, and not by the majority of the Jews. In discovering and applying the laws of God, the voice of the majority is superior to any minority in the high moral quality of its decisions, in the fewness, smallness, visibility, and self-corrective and educative qualities of its mistakes, and in the finality of its utterance.

This is why we say "government rests on the consent of the governed," meaning not every one of the governed, but a majority of the governed. When we get the voice of the people calmly, deliberately, and fully, it rises above the din of contending factions, it silences the blind clamor of partisans, it overpowers the subtle, silent machinations of selfish vested

interests, it disregards the fool shouts of demagogues. In the imperativeness of its utterance, in the finality of its decisions, in the passion for righteousness, yes, in its faith in all of the people, in its hope for all the people, and, greater than all these, in its love for all of the people, the voice of the people is nearer the voice of God than anything we know here below.

Your well-wisher, and in the past one who learned from you and is grateful.

ELTWEED POMEROY,

President National Direct Legislation League.

[We comment on these letters in an editorial in this number of *The Outlook*.—THE EDITORS.]

#### Facts About the Indian Famine

*To the Editors of The Outlook:*

It is always safe to be just. It is always right to be even more than just—to be generous in speaking of those absent and unable to defend themselves, especially if they are of an alien race and faith. I am sure *The Outlook* will agree with me as to the soundness of this general principle.

As the "Indian Famine Notes" in your last issue seem inadvertently to have violated this principle, I ask a brief space in your columns for comment and reply.

"The Government of India," you say, "has spent \$65,000,000 in relief works." Where, let me ask, did this money come from? Was it sent from England? No! It was all raised by taxation in India. It came out of the pockets of the natives themselves. Each contributed, we may assume, according to his means, if the taxes were justly assessed and distributed. This tax constituted an extraordinary burden upon the taxpayer, since none of the usual taxes for other purposes were remitted. It is not true, therefore, that the natives of India have done little or nothing toward the amelioration of the suffering caused by the famine. They have done by far the greater part, as your own figures show. And the natives doubtless pay this tax far more cheerfully than they furnish their quota of money for the support of their contingent in South Africa, or for the expenditures in the war on the Afghan frontier.

The native princes and rulers who have "given large sums" have also contributed their proportion of the taxes. Milli-

ions of other natives, reduced every year to the starvation line themselves by the grievous burden of taxation and land-rentals under the benevolent British rule, have also contributed of their very life-blood to this Government fund spent in the famine relief work. Such, I believe, are the uncontrovertible facts. But suppose it should be claimed and proven that all of this \$65,000,000 came from England? Suppose that no part of it was directly contributed by the natives. What then? This also, in all fairness, remains to be said: this truly generous sum constitutes less than two-thirds of the tribute annually paid to England by India, in the shape of salaries and pensions to the present and retired employees in the Indian service who live in England. Not one penny of it ordinarily returns to help turn the wheels of Indian industry or pay the taxes of the Indian native. This fact is abundantly substantiated by British official statistics, and may be verified in the "Statesman's Year-Book" and other trustworthy sources. It has been stated, uncontradicted, in Parliament.

Within the past century of British domination in India there have been twenty-four famines in India, some of them among the worst that Indian history records. In no previous century have we any record or tradition of more than eight or nine famine periods. No one will be likely to assert that Nature has been more niggardly in her resources during the past century than heretofore. The population of India has increased less rapidly than that of England within this time. The cause for Indian famines is not to be found in an unkind Providence or in the Malthusian "struggle for existence," but in conditions artificially created by taxation, the increase of land-rentals, the tribute-money annually drawn out of the country for the support of the "home branch" of the Indian service and its pensioners, and the neglect by the Government of means of irrigation formerly successfully employed to avert crop-failure.

Waiving even these weighty considerations, however, the statement of the Indian correspondent of the New York "Times," which you quote approvingly, that the natives, "however highly cultured, have not contributed one cent" toward the famine fund, is contradicted by your

own admission that "a few of the Indian princes and rulers have given large sums." His further assertion that the natives "have made themselves conspicuous by absence from the work of charity" is also contradicted by facts in my possession.

I have before me a series of reports of the famine relief works of the Ramkrishna Math, an organization conducted wholly by natives professing the Hindu faith. For many months they have maintained several relief centers in the afflicted districts—one at Rajputana, under the direction of Swâmi Kalyananda, one in Khanda, under Swâmi Sureshvarananda, one in Murshidabad, under Swâmi Akhandananda, and one in Calcutta.

The utility and beneficence of these works, and the admirable way in which they have been conducted, is testified to by Government officials like Major J. H. Tullwalsh, the civil surgeon of Berhampore; Mr. J. R. Blackwood, officiating magistrate and collector of Murshidabad; Major Dunlap Smith, Famine Commissioner, and others. The Lucknow "Advocate" says of the workers in the Ramkrishna Mission: "They prove themselves the salt of the earth wherever they go. Their famine relief operations in Rajputana have won them the golden opinions of those who were on the spot; and their orphanage is a wonder of economy along with efficiency. In Calcutta they are none the less busy. . . . We would there were many such missions."

"The head of the Ramkrishna Mission," says Major Dunlap Smith in his report, "is the Swâmi Vivekananda." The director of the relief work in Calcutta, I may add, is the Swâmi Sâradânanda, also well known in America. Some of these men have risked their lives in the care of cholera patients as well as in laboring for the famine sufferers. The Swâmi Sâradânanda is only now recovering from a serious illness incurred in the prosecution of his work. It is by no means likely that the service of the members of the Ramkrishna Math is the only work that has been done by natives for the relief of the famine sufferers; but this alone, with the other facts herein presented, should at least materially modify the statements and inferences derogatory to the natives in your "Indian Famine Notes."

Cambridge, Mass.

LEWIS G. JAMES.



"In Oriental cities where antiquity and modernism stand side by side"

## A Winter Cruise to the Orient

A CRUISE through the Mediterranean for an American is much like a pilgrimage to his homeland, for it takes him to Athens, where his art was born, to Rome, which gave him law, and to Jerusalem, the birthplace of his religion. The western world had its beginnings by the blue waters stretching from Gibraltar to Jaffa, and to sail over them brings to one a strong feeling of kinship with the past. It gives a glimpse, from this noon-time century, of civilization's far-off dawn. And that is a glimpse which it is in every way worth while for an American to have. It lifts him quite out of the rush and strife of his modern environment by placing him in contact with old places and ancient times. If one is from San Francisco, the sight of the Golden Horn, which has harbored the sails of Byzantium, somehow gives to his fondness for his own Golden Gate a deep feeling of the oldness of the sea; and to the New Yorker who sails over the waters that bore the commerce of Carthage and Syracuse and the cities of Phœnicia, the mighty trade which passes out and in by Sandy Hook seems but the culmination of

a system of interchange that had its beginning many centuries ago. This long sweep of the ages is one of the unailing fascinations of this cruise to the Orient, and it is made strangely impressive by being so palpably real.

The cruise for this year will be for sixty-seven days. It will begin on January 31, 1901, with the sailing of the *Auguste Victoria*, of the Hamburg-American line, from New York, and will end April 8, the date of reaching New York on the return. Many of the places visited on the itinerary, which covers nearly 13,000 miles, were described in an article in last month's *Harper's*. The first stop is at Funchal, the lovely capital of Madeira, and thence the vessel proceeds to Gibraltar, entering the straits off Cape Trafalgar, where Nelson met his death in the greatest sea-fight of the ages. After a stop at Gibraltar, which enables one to visit the fortress and to see the matchless panorama spread out from the height of El Hacho, the cruise is continued almost due east to Algiers.

This interesting city of northern Africa, with its mingling of Moor, Berber, Turk,



Site of Solomon's Temple, Jerusalem, a Place consecrated to Worship from the Earliest Times

with just a touch of white here and there given by the French, makes a picturesque stopping-place for the tourist.

From Algiers the sea is crossed to picturesque Genoa and to Villefranche, from where Monte Carlo and the other famous resorts of the Riviera may be visited. The *Auguste Victoria* next takes a southeasterly course to Sicily, where a stop is made at Syracuse, once the emporium of the world, with a half-million people, but now having a population of scarcely a score of thousands. The city is rich in memorials and traditions of the early Hellenic times. The Ear of Dionysius can still hear in a marvelous way, and some of the catacombs remain. The Greek theatre, dating from the fifth century B.C., is in a condition of crumbling glory, and there are some remnants of the Olympian Zeus, which was built in the earliest Syracusan period. These ancient walls make the modern ramparts of Malta, the next place to be visited, seem all the more formidable.

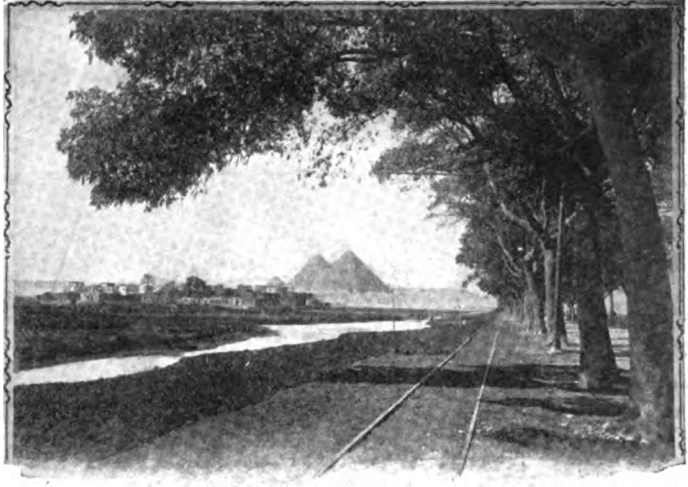
From Malta the ship proceeds to Egypt, hoary and mysterious cradle of the race. In Alexandria and Cairo the life of this strange land of the Nile unfolds in endless variety. The street scenes in particular, presenting as they do all phases of the Oriental

world, will afford a great fund of amusement and delight for visitors from the West. Here a juggler gathers about him a motley group; a fierce Numidian jostles a Greek from Ephesus; and the fez of the Turk nods near the turban of some desert sheik. The relics of the past are quite as interesting as these Orientals of the present. In Alexandria is Pompey's Pillar, and in Cairo are the tombs of the Mamelukes, and many mosques in all stages of preservation; and near by is Gizeh with its great pyramids, and the Sphinx, and the site of ancient Memphis, with the colossal statue of Rameses II. The time allotted to Alexandria and Cairo is sufficient to visit all the places of greatest interest.

Leaving Egypt, the next call is at Jaffa, at the eastern end of the sea. As the ship approaches this ancient shore, the first glimpse of Palestine is of the blue hills of Judea. From Jaffa, Jerusalem is reached by rail in a few hours. The holy city at first sight appears in a sad state of decay, but the many places of sacred interest help one to reconstruct in imagination the Jerusalem of the prophets. On the summit of Mount Zion, always one of the first places to be visited, is the sanctuary of Harâm-esh-Sheriff, occupying a spot

which has been consecrated to divine worship since the time of Abraham; this was also the site of Solomon's Temple. Near by is the Wailing-Place of the Jews, where they gather every Friday to lament the downfall of Jerusalem. This strong feeling of religious devotion to their country takes on a new significance from the rapid growth of the Zionist movement, looking to the restoration of Palestine to Israel. The tourist may visit the Church of the Sepul-

chre, the Via Dolorosa, Golgotha, the Citadel, or City of David, and the different monasteries and churches. But a walk about Jerusalem is even more interesting than the city itself. It will take one to the Garden of Gethsemane, to the Mount of Olives, the tombs of the prophets, of the kings, and of the judges, the Pool of Siloam and Job's Well, and also the Valley of Kidron, with the tombs of Absalom and Jehoshaphat. But six miles from Jerusalem, to the southwest, is the birthplace of Christ, the little town of Bethlehem, with its holy memories. Eight-



A modern trolley line now makes it an easier although a less romantic journey out to the ancient Pyramids of Gizeh

een miles in a northeasterly direction is Jericho, and seven miles farther on is the Jordan. All these places can be visited during the steamer's stay at Jaffa, which has been extended to five days. One of the routes into Palestine from Jaffa is by way of Bethany, the home of Mary and Martha, and thence to Jerusalem by the road over the Mount of Olives. On this route the traveler passes Elisha's Fountain, the Valley of Achor, and the Tomb of Lazarus. The opportunity to make a pilgrimage to these many sacred places is one of the inspiring delights of this voyage to the Mediterranean.

The Holy Land seems to most of us a celestial country, not to be seen by mortal eye, but this cruise brings it from illusion to reality.

In all the journeyings in these far-away places one can give himself up wholly to the pleasure of sight-seeing and to alluring meditation on the mighty past, without so much as a thought of sailing schedules, customs officials, and the innumerable petty annoyances of independent traveling in

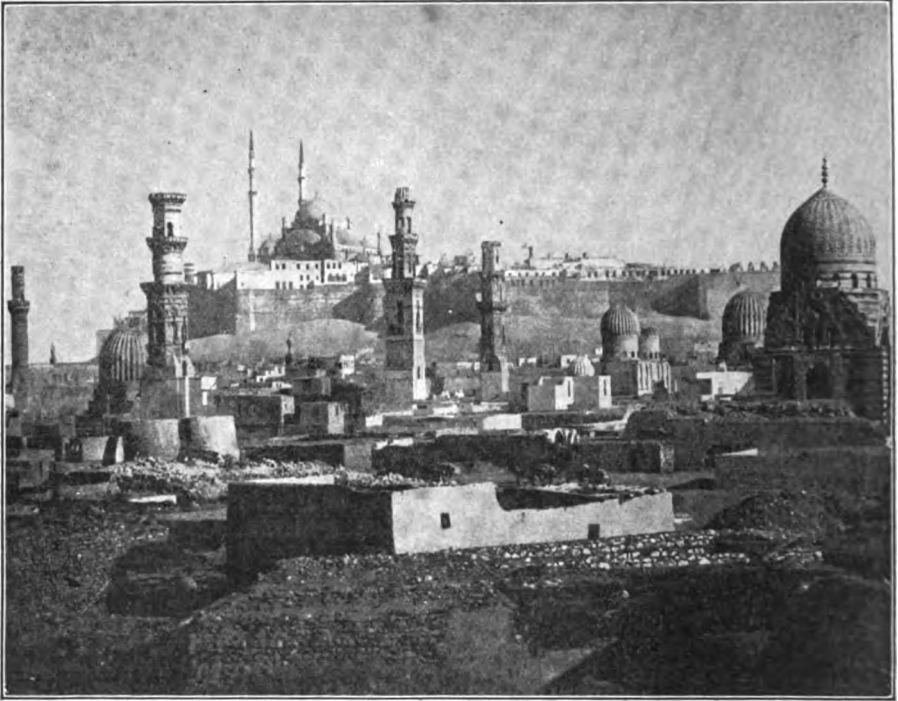


No more typical scenes than the market places are to be found in the Orient. It is here that the masses are to be seen in all their native characteristics.

## The Outlook

the Orient. The Hamburg-American line has made the closest study of the comfort and the wishes of intelligent tourists, and in the light of the knowledge secured in ten years' experience every detail of the cruise has been worked out.

west again across the old Ægean Sea to Athens, and thence to Messina, Naples, Genoa, and home. In an article to be published in *McClure's Magazine* for December these interesting cities will be described.



The tombs of the Mamelukes are one of the many picturesque places of interest to be seen in Cairo

Leaving Jaffa, the homeward voyage is begun. The first stop is at Smyrna, renowned both in the ancient and the modern world. Thence the *Auguste Victoria* steams on through the Hellespont to Constantinople, with its mosques and its bazaars. The stay here has been so arranged as to include Friday, the Turks' Sunday, when the Sultan, with his pompous body-guard, betakes himself to his magnificent mosque to worship—a stirring sight for the Occidental to witness. Then

The cost of passage for the sixty-seven days' cruise varies from \$450 upwards, according to the location of the stateroom occupied. The Hamburg-American line, 37 Broadway, New York, and 159 Randolph St., Chicago, or any of its agents, will send a beautifully illustrated booklet, describing the cruise in detail, to any one requesting a copy. Bookings have now begun, and it is advisable to make an early application to have the choice of good accommodation.



# The Outlook

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**China** The most important news last week from China was the confirmation of the reports that two famous anti-foreign officials had committed suicide. These were Kang-Yi, a member of the Cabinet, and Yu-Hsien, Governor of the Province of Shensi. The method of the last named was the swallowing of gold-leaf. This material, being representative of high station, is said to be often used by distinguished Chinese personages who wish or are compelled to take their lives. It will be remembered that Kang-Yi was one of the ringleaders whose punishment was demanded by the Powers. Letters from the allied troops at Paoting give harrowing accounts of the sufferings of the missionaries; ten missionaries are still at Chengting to the west. The rebellions in the extreme north and in the extreme south appeared to receive a setback last week, although the Chinese were able to do a great amount of looting in the neighborhood of Mukden, the capital of Manchuria. Russia has allowed the statements of St. Petersburg journals to pass uncontradicted that not only will she not annex Manchuria, but that she will hand back to its owners the coast railway from Niuchang to the Pei River. Though the rebellion in the south was apparently checked last week by the Imperial troops, anti-foreign placards have again been displayed near the Kaulun frontier by the "Chinese Mutual Protection Society," offering large sums for the heads of missionaries.



**The Boer War** Last week's military events in South Africa were depressing to Englishmen, but the commercial events were encouraging to Americans. Boer unrest in the Orange River Colony is more marked than ever, now that the

insurgent forces have become augmented. These are divided into commandos of three hundred men each, but are capable of combination for large operations. Boer attacks were made at Jacobsdaal and Hoopstad, the British losing about thirty-five men at each place. The Boer loss is unknown. In sharp contrast to these events was the ceremony at Pretoria by which the Transvaal became formally a part of the British Empire. Sir Alfred Milner read the proclamation and left thereafter for Johannesburg, which he will make his summer residence. The first event of particular interest to Americans was the placing of contracts in this country by the South African mine-owners for everything needed in their large plans for railway construction and reconstruction. British firms had been invited to compete, but they offered nothing better than to provide a part of the rolling-stock in seven months' time at a price one-third higher than that asked by American firms, the latter offering to provide everything needed in three months. Naturally, the contracts came to America. This is but another demonstration of the fact, shown in many places throughout the world during recent years, that we have attained primacy in the matter of railway construction, especially in point of economy of time and economy of expense. The second event of interest to us was the first large consignment of gold from South Africa since the outbreak of the war. It comes to New York, not to London. This, in addition to the five millions received from Australia two days ago, shows that the United States is not only able to undertake large loans when called for by Great Britain, Germany, Russia, Sweden, Japan, and Mexico, but is also able to command new available supplies of gold for its own use.

**General Wood on Cuba**

The visit to this country of General Leonard Wood, Governor-General of Cuba, undoubtedly is in part for the purpose of a full discussion between himself and President McKinley as to the immediate future of Cuba and the course to be pursued with regard to the Constitutional Convention which will meet so soon. Incidentally, General Wood has given to the American public a welcome account of the state of affairs in Cuba as it appears to him. He states that quiet prevails throughout; that the people are earnestly interested in the coming Convention, and are preparing for it assiduously; and that the recent increase in yellow fever is attributable to a large immigration of Spaniards who are not immune, and that in point of fact the epidemic is not more extensive than usual at this time of year, nor than it was a year ago, although at that time a full report was not made to the public—a statement which has been categorically denied by Major-General Brooke and General Ludlow. Asked for his views as to what the course of the Constitutional Convention would be, General Wood stated that he would limit his part in it to attendance long enough to declare the Convention open, and that thereafter he would leave the delegates completely to their own devices. He thought that the Constitution would probably closely resemble that of the United States. Up to the present time no drafts have been made public, although it is understood that several have been prepared by delegates. General Wood knows of no antipathy to the United States which should make the Cubans desire to differentiate their organic law from ours, while he urgently combats the "unhappy misapprehension" that there is general distrust of the United States on the part of the Cubans, the fact being, he says, that the malcontents are a mere handful, whose talk is "the raving of idiots," while the vast majority of the Cuban people are friendly to the United States, and have "perfect confidence in the purpose of the United States to redeem every promise, and unqualified contentment with present progress." The extent of that progress General Wood indicates by declaring that Cuba to-day is as far advanced in rehabilitation, commercial,

financial, educational, and governmental, as the Southern States were ten years after the Civil War. A single fact which goes far to prove this statement is that now the schools hold one hundred and fifty thousand pupils, while under the Spanish régime they never held more than twenty-seven thousand. In sanitation a great deal has been done, but a thorough destruction of evil sanitary conditions in Havana is not possible until a new system of sewerage is designed and carried out—a step which can hardly be taken until the city acquires the power of making contracts under a municipal charter.

**The Spanish Cabinet**

Last week General Azcarraga succeeded in forming a new Conservative Cabinet. The present crisis is the outcome of the conflict between the civil and military elements in Spain, and the reappearance of militarism in Spanish politics has been all too prominent. Since their return from Cuba, Generals Weyler and Linares have been bent upon carrying out a scheme of military reorganization and development in spite of the economies in the budget which have been demanded from all classes of Spanish taxpayers. The course of these Generals shows an interference of the army in politics reminding one of the days of Queen Isabella. The retiring Prime Minister, Señor Silvela, has been long enough in power to have made his mark upon history, as political and commercial conditions since the close of the Spanish-American war have offered many opportunities to a statesman of a high type. However clever Señor Silvela has been in political bargains, his course has not been one to attract real reformers. The reforms which have been accomplished are due rather to the Opposition in the Cortes (the Spanish Parliament). The result has been a series of compromises and concessions which have, on the whole, benefited finance and education, but not religion. Regarding religion, the watchword of the Conservatives has been that the principle of authority must be better protected. Their course has thus been reactionary. They have curtailed the rights of association and of meetings, and they have increased the statutory penalties for attacks against existing insti-



tutions. They have even ventured to carry on a campaign against trial by jury, on the plea that juries too often acquit offenders against the dynasty and the civil and military authorities, but, above all, the offenders against the State religion.



**Death of Professor  
Max Müller**

Friedrich Max Müller, who died last week—not unexpectedly, as there have been for two weeks press statements that he was near his end—was not only recognized as perhaps the greatest Oxford scholar of his time, but was undoubtedly one of the greatest Orientalists and philologists that the world has ever known. By birth, as his name indicates, he was a German, and he added typical German thoroughness and minuteness to a broad literary method of study and a wide philosophy that are not common to specialists in his chosen subjects. He was the son of a German poet of some celebrity, Wilhelm Müller, and was born in Dessau seventy-seven years ago. His taste for Eastern study and for philology in general, and for the philology of the Eastern languages in particular, was developed even in his college days, and continued to increase through assiduous study and original investigation up to the very last years of his life. Apart from his thoroughness as a scholar, and aside from the extremely valuable contributions Professor Max Müller made to the total stock of the world's knowledge, it should be recorded that he was a man of winning personality, a friend of many of the greatest figures in recent English literature and history, while his tastes and appreciative powers were not at all confined to his own specialty. As instances of these truths we may refer to his volume of reminiscences published quite recently, a book abounding in personal anecdote and humorous relation of incidents, one which has deservedly attained extreme popularity; and we may refer also to his cultivated taste in musical matters. His achievements in philology are recorded in many volumes, not least of which was his early work in 1849 in publishing the first volume of the "Rig Veda," the sacred hymn of the Brahmins, followed exactly thirty years later by his translation of the "Upanishads." In Sanscrit Professor Max Müller probably

had no rival a quarter of a century ago, and that he may have rivals in knowledge to-day is largely due to his showing the way for promising original investigation, as when he discovered that the oldest Sanscrit manuscripts were to be found in Japan, and used the Japanese manuscripts for the reconstruction of many important Buddhist texts. In his long list of books perhaps the most popularly known are his "Chips from a German Workshop," his "Biographies of Words," his "Biographical Essays," and the essays contained in four volumes relating to religion, mythology, language-science, literature, and antiquities. He wrote almost innumerable articles covering a very wide range in religion, literature, science, and the arts. Of course he was a member of a great many learned societies. In Germany as well as in English-speaking countries his name was known and honored by all scholars.



**The Miners' Victory** The great anthracite coal strike has been declared ended by President Mitchell and the other officials of the United Mine-Workers. The victory for the workmen is substantial and fairly complete, although a few operators still, as we write, persist in not posting the notices offering the ten per cent. advance in wages and abolishing the sliding scale. The increase in wages is not an excessively large one when the former total annual earnings of the men are considered, but it is enough to materially improve their conditions of living. The semi-monthly payment asked for by the men has not been formally granted, but, as it is called for by the law of the State, it is hardly to be supposed that the operators will continue to violate the law after public attention has been called to the fact that they are doing so. As to the refusal of the companies to grant both the reduction in the price of powder and the ten per cent. increase in wages, Mr. Mitchell says that he is convinced that the wage-increase will really be a net ten per cent. gain over what the miner has been receiving, and to demand more is now unwise. A notable feature of the strike has been the abstention of the employers from attempting to import bodies of labor from other States—a course which

was the cause of most of the violence in the Ohio strikes; whether it has been impossible to obtain suitable labor in this way, or, as some think, the mine-owners have been dissuaded from such action by those who feared the political effect, or the employers have seen the wisdom and justice of coming to terms with their old employees, is an open question. That the settlement may be complete and permanent is earnestly to be hoped.



**The Bank Defalcation** It is easy to draw inferences and instructive morals from such a sensational crime as that of the Alvord defalcation, by which the First National Bank of this city was robbed of \$690,000; the question is, how long will these lessons be remembered after the sensation has become a thing of the past? The fundamental lesson, it seems to us, is that men in positions of high trust should be men of high character, and that this should be known, not negatively, but positively; it should not be enough that such a man should not be reputed to be a gambler and a "sport," it should be known affirmatively that he is a man interested in serious subjects, a good citizen, a man whom his neighbors respect. Not detectives' reports, but common-sense acquaintance with the ordinary standards by which we all judge our neighbors in private life, is what is needed. Elaborate systems of checking and counter-checking accounts are good because they reduce temptation, but in the long run trust must be founded on character. Higher standards of business honor and probity, refusal to admire a man who is sharp enough to do his cheating inside the danger-limit of the law, less readiness to accept a man as able and honorable because he is spending and making money—these are the things which will make such criminals as Alvord less common. It is hardly supposable, for instance, that there is truth in the persistent rumors that the bank officers are trying to make a compromise with Alvord—compounding of felony the law calls such a compromise—but the very fact that such a theory is widely entertained, and that it is generally alleged that such bargains have been made in the past, will go further to make crimes of

this sort common than half a dozen examples like that set by Alvord. "Steal enough and hold back some to bargain with" will be the moral drawn by those restrained from theft by fear rather than by principle. It is imperative upon the officers of the First National Bank to make it clear beyond doubt that they will offer no terms of compromise or leniency for the return of part of the stolen funds. On Monday of this week Alvord was arrested in Boston.



**Vanderbilt University  
Commemoration**

To Professor Mims's comprehensive sketch, last week, of the history and work of Vanderbilt University, and its National significance, particularly in its relation to the educational interests of the South, we now add a report of the commemoration of its twenty-fifth anniversary, October 20-22, at Nashville, Tenn. What is true in general of the higher institutions of learning which draw young men and women together from many States, that they constitute a potent unifying force in the Nation, is particularly recognized at Vanderbilt. This was emphasized in Bishop Hendrix's broad-minded anniversary sermon on "The Mission of a Christian University" by the prominence given to the expressed design of Mr. Vanderbilt that it might "contribute to strengthen the ties which should exist between all sections of our common country." Significant as were these words, uttered while the bitterness of civil discord was still fresh, the presence of the representatives of twenty-three colleges and universities, from Cambridge and Chicago to Louisiana and Texas, added to their force. The advance of science was fitly commemorated by an account of "The Progress and Achievements of Astronomy during the Quarter-Century" from Professor Barnard, of the Yerkes Observatory near Chicago, himself an alumnus and former instructor at Vanderbilt. Illustrating his address with lantern-slides made from star-photographs taken by himself, he described how the new astronomy, built upon the spectroscope and photography, had superserved upon the old astronomy armed only with the telescope. The strong and recurrent note of the three days' commemoration was one

to which too much prominence can hardly be given—the function of the university as a molding power in the life of the Nation. Senator Sullivan, of Mississippi, and President Hadley, of Yale, both dwelt upon this. The former, speaking on “The Work of Colleges and Universities for the Nation,” declared it the duty of the people “to endow and sustain them as the highest and most potent agencies for the promotion and preservation of healthy National life.” The latter, speaking before an audience of thirty-five hundred on “The Direction of American University Development,” emphasized, as he has elsewhere, the ethical renaissance which the university must promote. President Hadley considers the older ideals of the university inadequate to present needs. Increased intelligence must be supplemented by an increased sense of moral responsibility. The dangers of great organizations of capital and labor require a true public sentiment in dealing with them. To develop such a sentiment, now lacking, and to inculcate the truth that citizenship is a trusteeship of each individual for public interests, is essential to public safety. In no part of our National life do such opportunities for this exist as in our colleges and universities. It would be well if religious teachers were all as intent as President Hadley on ethicizing the popular ideas of citizenship. A new gift of the Vanderbilt family was presented to the University on this occasion—a noble edifice, Kissam Hall, from Mr. William K. Vanderbilt, in memory of his mother.



**Dr. H. S. Pritchett** The inauguration of Dr. Henry Smith Pritchett as President of the Massachusetts Institute of Technology last week not only attracted a throng which filled the new Symphony Hall of Boston, and made a kind of fitting inauguration of it as a hall for other than purely musical purposes, but brought together on the platform a body of distinguished guests from various parts of the country, the like of which in variety and significance of character is rarely to be seen on any occasion. It is no small praise to say that on so notable an occasion, in which the President-elect was brought as an orator in direct competition

with Senator Lodge, who made the address immediately preceding, Dr. Pritchett's address suffered nothing by comparison. It was a noteworthy contribution, though brief, to educational discussion. Coming directly to this academic position from public life in Washington, he emphasized the value and importance of the “scholar in politics,” and bore a testimony to the excellence of the intellectual and moral character of an overwhelming majority of the men in public life which ought to outweigh many times the scoffs and sneers of journals which are sometimes politically jaundiced, sometimes chronically Pharisæic, and sometimes only ill informed and careless of the obligations of truth. Dr. Pritchett is only in the forty-third year of his age, and brings a rare combination of scholarship, experience, and youthful energy and ambition to a position which will need the first two qualities and give full scope for the third.



**“Elementary Education for an Elementary People”** No more emphatic protest has been given against the idea embodied in the phrase “Elementary Education for an Elementary People” than that at the meeting of the American Missionary Association (Congregational) at Springfield, Mass. In acknowledging the care taken by the Mayor of New Orleans to protect property from the madness of the mob during the last riot there, the annual report added: “The prejudice of those who fear negro competition and the political demands of those who pander to caste have been strong enough to cause the city of New Orleans, by vote, to lower the standard of the public schools, and to reduce the course of study for the negro so that his instruction shall hereafter be little more than elementary.” Such a vote would indicate, not only “elementary education for an elementary people,” but also a desire that this people should always remain elementary. One of the speakers declared that the prospect for the negroes of the South is more critical than has been the case since the days of slavery, and described them as “deprived of political rights guaranteed them by the Constitution of the United States, and discriminated against in the matter and manner of

education, with the declared intention of the States thus to forbid them equal chances in life." That this is generally true we do not believe, but the time to resist this tendency is when and where it first appears. The American Missionary Association has seventy-seven schools, with over four hundred instructors and over thirteen thousand pupils, and its belief in industrial training is shown by the fact that in all of the Association's boarding-schools every student is required to work an hour a day in some form of industry. To the boys, agriculture in its varied forms is taught on the two thousand acres under cultivation, and technological instruction given in printing, cabinet and harness making, and upholstery. For girls there are special classes in domestic science and economics, butter-making, dressmaking, millinery, and nursing. From these training-schools the Association hears of no idle graduates, while the graduates from Fisk University and the other four higher institutions managed by the Association have become good breadwinners, thrifty property-holders, and conservative citizens. It may be that they are the exceptional men of their race, but it is also true that they have devoted themselves in marked degree to the forms of service adapted to the uplift of the masses. The American Missionary Association was the product of the American conscience dealing with slavery; it has provided manual schools in plenty, but it has always cherished the belief that the negro has a right to aspire to other than manual work. It would give to the black race a chance for the best there is in life.



#### A Roman Catholic College for Women

The opening of Trinity College, the new Roman Catholic college for women in Washington, will be an interesting event in contemporary educational history. The College is to be formally dedicated by Cardinal Gibbons on Election Day. It is being erected under the auspices of the Sisters of Notre Dame, who have secured the funds necessary for the completion of the first building of the proposed institution. This building will house about a hundred students, together with the sisters and teachers; it is proposed, in the completed

college structures, to provide for six hundred students. The funds for the institution have been raised almost entirely by women, many of whom have shown the greatest enthusiasm in the endeavor to provide a college for Roman Catholic girls which will take rank with Smith, Vassar, Wellesley, Bryn Mawr, Radcliffe, and the other colleges for women. It is proposed to erect seven buildings. There is an ample campus with a striking and picturesque view. It is announced that the courses of study planned for the new institution conform to the best standards of the American colleges for women; and that only candidates for the Freshman class and special students will be received during the present academic year. The College, when fully developed, will provide for the usual four years' course and for graduate and special students. Graduate students must have taken the first degree at Trinity or some other college of good standing; special students must pass the prescribed entrance examination. Undergraduates must conform to the usual conditions of admission, and must pursue courses leading either to the degree of Bachelor of Arts or Bachelor of Science. Examinations for admission to the College will be held in the different cities; there will be a tuition fee of \$100 a year, and an additional fee of \$300 for board and two furnished rooms. A number of endowment scholarships for worthy students have also been secured. The new college will be in a sense the complement of the Roman Catholic University in Washington; and, in addition to the National Cathedral school which has been opened this autumn under the direction of the Protestant Episcopal Bishop of Washington, will materially enlarge the educational advantages of the capital.



**Common Worship** The New York State Conference of Religion, which is to meet in this city November 20-22, will be notable at least for the demonstration which it will give that a common worship may be shared by religious men widely differing in theological doctrine and ritual forms. "The Possibilities of Common Worship" is one of the topics to be discussed at the Conference, but the discussion will be in part

removed from the region of theory to the line of practice. A sub-committee, consisting of Dr. Newton, of All Souls' (Episcopal) Church, Dr. Gottheil, of Temple Emanuel, and the Rev. Thomas R. Slicer, of All Souls' (Unitarian) Church, has prepared a manual of common worship, which is now in press. It contains selections from the Jewish, Christian, and ethnic Scriptures, prayers selected from Jewish offices, and from Christian liturgies ancient and modern, as well as from private sources, together with hymns from a wide range of authorship. Our account, September 29, of a "unique religious service" on board an Atlantic liner, in which Roman Catholic priests officiated for a company largely composed of Protestants, has drawn some incredulous comments from the religious press. A far greater diversity than that company presented exists among the constituents of this Conference, which includes members of some fifteen denominations, and the extreme divergences that divide Jews and Christians. That a committee representing the utmost outward differences in such a body has nevertheless been able to reach unanimity in a book of common worship removes all ground for further incredulity. The book is to be issued by the Messrs. Putnam, in season for use by the Conference. We hope to make definite announcement next week of the other arrangements, now nearly matured. This Conference professes to differ from such bodies as the Parliament of Religions by its direction to the practical side of things, where unity is found among those who differ in theory. Its forthcoming book of common worship is an earnest of such a profession. What measure of united worship can be secured in a congregation of such differing elements is at present a problem on which this meeting may throw some light.



**Covenanters and the  
Right to Vote**

"You should make a choice between King Jesus and the Constitution of the United States." These were the closing words of a sermon by the Rev. Dr. Foster, pastor of the Third Reformed Presbyterian Church, New York City, on Sunday of last week. Dr. Foster explained why Covenanters cannot support the United States Constitution, and, there-

fore, why they cannot vote next week. It is not through any lack of interest in the Government, nor is it because of what is or what is not in party platforms. The Covenanter rejects the fundamental principle upon which our Constitution rests, namely, that "we, the people," claim to be the source of authority. According to Dr. Foster, three positions as to authority may be maintained: (1) That it resides in and emanates from the ruler. (2) That it resides in and emanates from the people. (3) That it is of God. The first, he said, was the theory of government held by despots; the second, that upon which the United States Government had been established; the third, that which the Covenanters uphold and seek to have established. In the United States there are about ten thousand Covenanters, known also as Reformed Presbyterians. Speaking of government by the will of the people, Dr. Foster said: "It does not safeguard the liberties of all the people. Our own enlightened Government held four million blacks in bondage. Even now the Christian cannot take the Postmaster's oath, for it swears him to open his office on the Lord's Day. . . . All Christians who vote are now upholding mail service on the Sabbath, the liquor traffic, the Raines Law, and, in some places, licensed immorality. The Covenanter declines to become *particeps criminis* in these wrongs to God and man. He rejects the foundation principle that man's will is supreme, and insists that the law of God, as revealed in Christ, is the law to which nations should bow." In this country, he added, Congress should be the interpreter of God's law in the same sense that Congress interprets the Constitution. Nor would this result in a State Church. "What we desire," said Dr. Foster, "is the union of *religion* and the State." To the objection that Congress could not interpret the law of God so as to please members of all denominations, Dr. Foster admitted that it would come a little hard at first, but asserted that in the end it would work satisfactorily. We agree, as we have repeatedly said, with the position that conformity to divine law is the basis of a just government, but not with the Puritan deduction, maintained by Dr. Foster, that Congress should attempt to administer a theocracy.

### The Regeneration of France

The meeting last week in New York City of the Franco-American Evangelization Committee was held on an appropriate date. Two hundred and fifteen years ago, on October 22, the Edict of Toleration, better known as the Edict of Nantes, was revoked by Louis XIV. The scattering of the seed of liberty by this revocation was the theme of the address by the Rev. Dr. Purves, the new pastor of the Fifth Avenue Presbyterian Church, New York City. While this scattering enriched other lands, it permanently impoverished France. The speaker accounted for the less close sympathy between France and America in these days as compared with Revolutionary times because of the prominence of Huguenots in the making of this country, whereas during the past half-century we have had hardly any French immigration. Yet present conditions, political, but especially religious, in France are of great interest. "Regenerated by the Gospel, which alone can save the political institutions, the literature, art, and family life of France," said Dr. Purves, "that country is capable of a service in the kingdom of God, a service marked by an enthusiasm, brilliance, and devotion not to be surpassed by any other Christian nation." It is this belief that inspires the work of this Committee of Evangelization. It is interesting to note that Dr. Purves himself has a strain of Huguenot blood in his descent from Clément Marot, whose French version of the Psalms was one factor in bringing about the Reformation in France.



### M. d'Aubigné's Views

The Rev. Charles Merle d'Aubigné, a delegate to the meeting from the Huguenot churches of France, acknowledged the welcome which he has received in this country as largely due to his father, whose history of the Reformation has been for years a household book in this country. Referring to the Dreyfus affair, he declared that the crisis had brought to light the great influence of a Jesuitical system. He added that the inordinate consumption of absinthe is working havoc, for Frenchmen are no longer satisfied with the moderate use of light wines. Social immorality, too, is propagated by the spread of immoral and cheap *feuilletons*; of these harmful periodicals fifty are issued in Paris alone.

The consequence of all these things is the trebling of criminality as compared with half a century ago, especially among the youth. The Roman Catholic Church is dominant, with a hundred and forty thousand Sisters of Mercy, fifty thousand male members of religious orders, and sixty thousand regular clergy. One-tenth of the landed property of France is held by the religious orders, their holdings being valued at two billion dollars. France is not one of Lord Salisbury's "dying races," protested M. d'Aubigné. Her political condition is full of hope. President Loubet is popular and respected, and the Waldeck-Rousseau Ministry is a strong one. A thrifty peasantry forms a foundation of economical prosperity. A pervasive interest in religion is shown by the popularity of such publications as Brunetière's "Failure of Science," and by the writings of Yves Guyot, the editor of the "Siècle." The movement also in favor of greater liberty and a simpler and a more vital faith finds expression not only in such conferences as that at Bourges, but also every week in "Le Chrétien Français," with ex-Abbé Bourrier as its editor-in-chief. Frenchmen, however, are agitated with the desire to know some form of Christianity other than Roman Catholicism. The old alternative which they have been taught to regard as inevitable, "Catholicism or Atheism," is no longer accepted. This is the opportunity for the six hundred thousand Huguenots in a population of thirty-eight million.



### The Bourges Conference

A year ago the liberal wing of the Roman Catholic priesthood in France made an effort to hold a conference, proposing that it should take place at Paris in connection with the Exposition. This effort was nipped in the bud by the energetic action of Cardinal Richard. A later effort of the liberals was successful, however, and their Conference has just been held at Bourges. The Vatican and the head of the Church in France were circumvented by the clever call for the Conference under the ingenious guise of a "pilgrimage." At the opening session the Archbishop of Bourges described the pilgrimage as an act of love for the Fatherland, not merely the historical but the present Fatherland, with the institutions

which it has chosen and for which the Church itself prays when it chants "Lord save the Republic." There were more than five hundred French priests in attendance, and the general discussion was on the attitude of the Roman Catholic Church toward modern society. Perhaps the most remarkable Frenchman present was the Abbé Birot, who declared that "Though we love our country, we are out of touch with our time. Our temper has become soured through the changes of fortunes, and we have shown it too much." The most notable among the foreign delegates was Archbishop Ireland, who made a characteristically candid and vigorous speech. The "Gazette de France," criticising this address, went so far as to say that it was a proof of the desire of those present to throw off the episcopal yoke and to be dependent only upon their own inspiration. Not satisfied with this ill-natured fling, it added that "the character of the Congress was essentially anti-French," and that it had been "inspired by the Jews with the approval of the Government in order to unchristianize France"! The really characteristic thing about the Conference is that it definitely marks a turning-point in the attitude of the French priesthood, or rather in the liberal element of it, toward modern society. In the words of the Abbé Birot, "French Roman Catholics have practiced a policy of abstinence when not one of obstruction. Too many French priests have persisted in the notion that they were indispensable to society; the real result of their course has been to teach a large part of France to dispense with them."



**Citizen Sunday** The twelvemonth which has elapsed since we chronicled the observance of a "Citizen Sunday" in London has strengthened the conviction of those who believe in such an admirable institution, if we may judge from the concurrent action of hundreds of preachers in the metropolis on Sunday of this week. From the pulpits both of the Established and Nonconformist churches sermons were preached enforcing the obligations of true citizenship. An obvious topic touched upon in most discourses was the return that very day of the London Volunteers after their campaign in South Africa. Another obvious topic was the approach-

ing municipal election. Despite the fact that the vestries are now regrouped and transformed into twenty-eight Borough Councils, each with its own Mayor, the candidates are mostly politicians of the unprogressive sort. It seems probable, therefore, that street-cleaning, street-paving, and street-lighting will be conducted by practically the same men on practically the same old lines. They will be empowered to spend a sum of about fifteen million dollars a year in an area of a hundred and twenty-five square miles, while the London County Council disposes of fifty millions. Hence the new Councils may be something more than mere sub-municipal agencies.



#### Malaria and Mosquitoes

There is something ludicrous at first thought in the theory that the little pests which try our patience by their petty annoyances are also the inducing cause of widespread disease; but the theory is sustained by many scientists of repute, and evidence of its truth is accumulating. An interesting experiment was recently carried out by two English doctors sent out by a scientific society to the Italian Campagna, where malaria is rife. They lived in the most malarial spot of the district, slept always with windows open, had earth dug up about their premises, drank the bad water of the place, worked during the day like laborers, and were soaked with rain, taking only the one precaution not to be bitten, from sunset to sunrise, by the *anopheles* mosquito, the whole house being absolutely mosquito-proof. They took no medicine, not even quinine, and yet, although no other single person in the neighborhood escaped malaria, whatever medical precautions were taken, the two doctors were absolutely unharmed. How serious a matter the malarial infection in southern Italy has become may be judged from the facts that in five military garrisons half the effective force is disabled part of each year by malaria, and that the little detachment of Cosenza in Calabria had 1,485 cases of malaria in three years. On the railway running from Naples to Taranto and thence to Reggio the entire force of men has to be changed every six months because of malarial fever, while on part of the road regular rations of quinine and

extra pay to procure better food than the usual laborers' fare are given the men by the railway to help them fight the disease. One railway is said to pay out a million francs a year on account of malaria. Emigration from the infected regions is constantly increasing, and those who stay are dying with frightful rapidity.



## The Issue

This is the latest number of The Outlook which can reach our readers before the present political campaign ends. In our next issue, unless the contest should be very close and the result very doubtful, we shall be able to give to our readers our interpretation of the election. In reporting from week to week the history of the campaign now drawing to its close, we have taken occasion to discuss certain great political and economic principles which were involved in the campaign, especially the nature and foundation of government and the just limits of its authority, at the same time securing the strongest expression we could obtain of views opposed to our own. In now bringing these politico-economic discussions to a close, at least for the present, we here restate, without further discussing them, what appear to us to be the issues on which the voter must pronounce his verdict on the 6th of November.

I. The Republican party believes that the United States should accept the standard of values adopted by the other commercial nations of the world; that it cannot vary from this standard without creating two circulating media of unequal value, and producing consequent disorder and distress; and that whatever additional legislation, if any, may be needed to make the gold standard secure and permanent for America ought to be enacted. The Democratic party believes that the mints of the United States ought to be immediately opened to the free coinage of silver, so that any man bringing silver to the mint shall be able to take away silver dollars each of which shall equal in weight sixteen gold dollars, and shall be legal tender for all debts, public and private, in this country. Mr. Bryan is pledged, if elected, to do whatever he can constitutionally do to bring about this result;

though the best financial and legal authorities are not fully agreed as to what his constitutional powers are. He who wishes to retain the present world standard of values, that is, gold, as the standard in America, should, so far as this issue is concerned, vote for Mr. McKinley; he who wishes to substitute therefor the double standard, "without waiting for the aid or consent of any other nation," action which it appears to us would inevitably produce one currency for the payment of foreign and another for the payment of domestic debts, should, so far as this issue is concerned, vote for Mr. Bryan.

II. The Republican party believes that the co-operation and combination of capital is not only legitimate but advantageous; that it is necessary in order to meet with foreign competition and is desirable in order to take full advantage of modern invention, physical and sociological; and that the remedy for whatever injustice is threatened by such combinations when they become monopolistic is government supervision and control. The Democratic party, while in terms declaring that "corporations should be protected in all their rights," manifests a general distrust and disfavor toward all large capitalistic combinations; it does this partly by its platform, but still more by the speeches of its chief representative. In general, it may be said that he who believes that it is desirable to hinder or prevent large combinations of capital and encourage if not compel a return toward individualism in industry, should, so far as this issue is concerned, vote for Mr. Bryan; while he who believes that combination is a product of civilization, and is to be encouraged and regulated, not hindered and thwarted, should, so far as this issue is concerned, vote for Mr. McKinley.

III. During the last four years the country has entered upon a new departure in its foreign policy. It is a mistake to deny that this has been a real departure from the traditions of the past, or to ignore or belittle its significance. It has expelled Spain from the last remnant of her possessions in the West, and has driven her from an archipelago occupied by her for three centuries in the East. It has entered into the inorganic parliament of the world, has joined other world powers



in providing an international tribunal for the settlement of national disputes, and in the recent difficulties in China has led by its diplomacy toward the result finally adopted, and the other nations have followed its lead. In this new departure it has become involved in perplexing problems, which remain to be solved by the administration now to be elected. Those who believe that, on the whole, despite possible or even serious errors, the Administration has met these problems with commingled courage and caution, and has dealt with them in a manner to protect the National honor and conserve the public welfare both of our own citizens and of other peoples brought for the time under our authority, should, so far as this issue is concerned, vote for Mr. McKinley; those who think that the National honor will be better safeguarded, and that the welfare of other peoples now under our authority will be better protected and promoted if intrusted to the care of Mr. Bryan and his advisers, should, so far as this issue is concerned, vote for Mr. Bryan. In particular, those who believe that events have made us responsible for the protection of persons and property in the Philippines, and that we cannot escape that responsibility until a system of self-government is established in those islands founded on justice and administered through law, should vote for Mr. McKinley; while those who think that our duty was fulfilled when we expelled the oppressor, and that our duty for the future is confined to protecting the people from other foreign oppressors, should, on this issue, vote for Mr. Bryan.

IV. Behind all such specialized questions are certain fundamental and counteracting, though not absolutely contradictory, principles, certain vital and temperamental tendencies moving in opposite directions, and by their conflict making up the sum total of human progress. They have been seen in all stages not only of American history but of all history. One emphasizes law, the other liberty; one tends toward organization, the other toward individualism; the danger in one is despotism, the danger in the other is anarchy; one suggests to the timorous pessimist "the man on horseback," the other revolution and the Red Terror. An able writer in the November "Atlan-

tic" traces these two tendencies in American history from the formation of the Union to the present day: one represented by Thomas Jefferson, Stephen A. Douglas, and William J. Bryan; the other by Alexander Hamilton, Abraham Lincoln, and William McKinley. We quote:

The Republican party, in its composition quite as clearly as in its policies, is the true successor of the Federalist and Whig parties. It bears to-day the stamp of Hamilton's purpose, of Marshall's constructive bent, of Clay's fertility in makeshifts, even more legibly than of Lincoln's profound insight into the popular mind, or of Stevens's Cromwellian thoroughness. The reason is that the men who followed Hamilton and Clay, and who listened most readily to Marshall's teaching, would to-day be in its ranks.

Per contra:

So far as Bryanism is a definite programme, it is contrary to many Democratic precedents, it antagonizes many interests which have looked to the Democratic party for defense. But so far as it is a popular movement, so far as it is a matter of impulse, so far as it reflects character, it does not essentially differ from any confessedly Democratic uprising of the past. To cry out against inequalities, whether of wealth or power, and to try, by some such device as an income tax or cheap money, to shift the burden on to the shoulders of the rich; to look with suspicion upon that department of government, the judiciary, which is least responsive to popular moods; to entertain wild ideas about public finance, which of all governmental work is the hardest to make plain to the popular comprehension—these are all genuinely Democratic impulses.

Such an antithesis does scant justice to both tendencies, since the contrasts of real life are never so clear cut as those of philosophical statement; but in general it may be said that he who thinks that the chief perils to the Republic to-day come from the uncontrolled impulses of the ignorant and the unthrifty will look with disfavor if not with apprehension on the victory of a Bryan Democracy, while he who thinks that the greater peril is from concentration of power in the hands of a few will regard imperialism as a real danger and will fear ultimate if not immediate peril from the victory of a McKinley Republicanism. The Outlook does not believe that the triumph of either party in the present election will imperil the Republic, although it believes that the immediate well-being of the people, both at home and in the dependencies recently brought under our authority, will be best promoted by a strong government; that,

in a word, the need of the hour is law rather than independence.

V. Finally, the personal equation cannot be ignored. The administration of the affairs of a great Republic like ours requires business abilities of a high order. The President must either possess these abilities or be able to summon their possessors from the party which has supported him at the polls. The Nation must have at its head leaders who will act with honesty at all times, and will be able to act with vigor in special crises at home or abroad, like that which confronted the Democratic party when the Venezuelan issue arose, and the Republican party when the destruction of the Maine and the reconcentrado policy in Cuba brought the Cuban question to the front. We have asked a warm advocate of Mr. McKinley's election to select from the Republican party eight men who might serve as his advisers, and a strong advocate of Mr. Bryan's election to make a similar selection of possible advisers for Mr. Bryan from the Democratic party. We here print in parallel columns their response to our request :

#### POSSIBLE CABINETS

<i>Republican:</i>	<i>Democratic:</i>
Mr. Hay (Ohio).	Mr. Olney (Mass.).
Mr. Root (N. Y.).	Mr. Coler (N. Y.).
Mr. Gage (Ill.).	Mr. Shepard (N. Y.).
Mr. Low (N. Y.).	Senator Bacon (Ga.).
Mr. Long (Mass.).	Mr. Towne (Minn.).
Gov. Wolcott (Mass.).	Governor Lind (Minn.).
Senator Davis (Minn.).	Senator Teller (Colo.).
Senator Allison (Iowa).	Mr. Williams (Mass.).

Not the least important question which the voter has to decide is to which of the two parties represented respectively by these two groups he thinks it safer to intrust the guidance of the Republic for the next four years. He might get some light on this question by asking himself whether he would prefer to intrust his own estate, if he had one, to a Board composed of Mr. McKinley and his counselors or to a Board composed of Mr. Bryan and those whom he would be likely to select from the leaders of his party.

In this statement we have disregarded the Prohibition and Socialist parties, a vote for either of which can only indirectly affect the election; and we have disregarded minor issues, none of which appear to us to be of serious significance by the side of those here presented. And this definition of the issues involved, with-

out further discussion of them, we leave with our readers, in the hope that it may at least help to clarify the questions at issue, and so aid them in reaching an intelligent decision.

©

## Up from Slavery

The problem of humanity is the problem of the individual man multiplied. He who has solved the labor problem in one mine or one factory has illustrated the principles which are to be applied in solving it for the world. How can the African race be so developed as to win the respect of the Anglo-Saxon race, and win the place to which it aspires in the community? He who shows by his life how one member of that race can accomplish this result has thrown more light on the larger and more complicated problem than is thrown by many speeches and much theorizing. And this Mr. Booker T. Washington has done. In this issue of *The Outlook* he begins the story of his life, in which he will tell how he has done it. In his path "up from slavery" he has indicated a path for all his race to tread.

No man in the country, North or South, white or black, has shown a more statesmanlike spirit in dealing with the race problem than has Mr. Booker T. Washington. He has won a respectful hearing from both sections and both races, and, despite some criticisms, a general following by the most careful and unprejudiced students of the problem. He has earned this position of acknowledged leadership by a rare combination of qualities intellectual and moral; by his clear apprehension of great principles, his accurate knowledge of conditions, his ability to apply principles to existing conditions, his unselfish ambition to secure results for others, his indifference to fame or place for himself, his noble ideals respecting the end sought, his practical good sense respecting the immediate means to be used. But perhaps more remarkable than any of these qualities has been his singular ability to see through others' eyes, to comprehend the prejudices of others without making them his own, his freedom from race, sectional, party, and religious prejudice—an ability which has enabled him to

see all the elements of the problem as they variously present themselves to the African, to the late Southern slaveholder, and to the Northern philanthropist. Of this quality the opening chapters in his Autobiography in this week's issue of *The Outlook* afford a striking illustration.

In this Autobiography Mr. Washington will trace the process by which he has come "up from slavery;" he will narrate the obstacles he has had to meet, the prejudices he has had to overcome, the problems he has had to solve; he will elucidate the principles which are applicable to the great and perplexing problem which slavery and emancipation have combined to thrust upon the Nation, by presenting them in concrete forms; he will illustrate the problem of the race by the problem of one member of the race, and, by showing how he has himself come up from slavery into a position in which he is held in honor by men of all creeds, parties, sections, and races, he will show how the race must begin, carry on, and perfect its development in order to secure a like result, and therefore how the friends of the race can best co-operate to hasten this consummation. He who reads the first chapter in this series will need no witness from us that it is graphic and entertaining as well as valuable. The story of such a life is more romantic than romance. It is indeed philosophy teaching by example.



## The Rights of Missionaries

In a notable article in the "Churchman" two months ago on "The Danger of Modern Missions," Dr. Nash, of the Episcopal Theological School at Cambridge, vigorously condemned all appeals by missionaries in China to their respective Governments for protection, claiming that the purity of the missionary movement was impaired by such appeals; that the singleness and purity of the missionary motive was "something far more precious than the lives of ten thousand Christians," and that "our missionaries go forth, not as Americans, but as Christians. Their only flag is the Cross. To demand of the State that it shall protect them by force of arms is to degrade

and abase the missionary motive and to rob missionary efforts of their chief glory."

A strong rejoinder to Professor Nash's article is that by the Rev. J. A. Ingle, an Episcopal missionary at Hankau, China, published in the latest issue of "The Spirit of Missions." Mr. Ingle declares that the motive of missionaries is to bring men to Christ. "Even in the case of certain missionaries from European countries who are most active in forwarding the interests of their respective Governments, there can be no question but that their motive is to save men."

The question raised by Dr. Nash concerns, not the motive of the missionaries, but their method when in peril. Mr. Ingle regards Dr. Nash's view as tantamount to saying that it would be better that all the foreign missionaries and native Christians in China should be massacred (and they number not far from a million), and all the equipment of mission work destroyed (and its value is measured by millions), rather than that they should be protected by the forces of Christian countries. This seems to be the meaning of Professor Nash's words: "It should be easy for American Christians to clear their minds of the fatal confusion between the spiritual principle and the secular arm. It should be easy for us to see that we can better afford to lose many millions of missionary property and many thousands of missionary lives than to take a single step which shall lead the people of China to mix up the idea of force with Christianity, to confound Cæsar with Christ."

We can see no possible reply to Mr. Ingle's response. As he says, what is wrong in one country cannot be right in another. If it is wrong for the Christians in China to attempt self-defense or seek defense from their Governments when attacked, why is it not equally wrong in the United States? "If the Massachusetts authorities were to let it be publicly known that rowdies were free to loot and burn the Episcopal Theological School at Cambridge and to murder its inmates, and that no punishment would be inflicted, would Professor Nash quietly await and joyfully accept the spoiling of his goods and the torture of those dear to him, or would he meet force with force? Would sympathetic friends write to the papers that it should be 'easy for us to see that

we can better afford to lose many millions' of seminary property and 'many thousands' of lives than 'to take a single step which shall lead the people' of the United States 'to mix up the idea of force with Christianity'?" Christians in China or Christians in the United States trust the Government to protect them from mob violence, and, if the Government forces are not at hand, Christians defend themselves as best they can. "Why should the Christian in China be told that, because he is a Christian, he has forfeited all his rights as a man?" Why should he be told that to seek the only human aid available is to "degrade and abase the missionary motive"?

Dr. Nash claims that for Christians to urge upon the State the despatch of ships and men to defend our missionaries is like the mediæval use of the secular arm in furtherance of spiritual principles. Mr. Ingle points out the palpable error in this attempted parallel. This mediæval use of the secular arm was not limited to securing for Christians equal rights with others to live and teach, which is all that is asked by Christians in China. Chinese Boxers, with the apparent sanction of men high in government, have undertaken to slaughter all the foreigners within Chinese territory, together with thousands of the best of China's own people. The intervention of the Christian world has been in the interests of humanity—"just as you would call in a policeman if you saw your neighbor trying to murder his family." Nor is this the only defect in the parallel. Professor Nash says that "from the days of Nero down many a persecution befell our religion at the hands of the heathen, and no Christian dreamed of drawing the sword;" that, "happily, there were no Christian powers to deflower and degrade the purity of Christianity, no Christian flag to wrap around and conceal the Cross." Mr. Ingle reminds Dr. Nash that in those days it would have been folly to attempt to draw the sword, and then pertinently asks: "Was this an ideal condition of things? Can there be no true Christianity that is not in hourly peril of its life?" Not until the present generation, Mr. Ingle reminds us, has the overwhelming preponderance of power in the hands of the Christian nations, combined with the wonderful facilities for travel and

intercourse, made it possible for them to exercise an effective influence for peace and good government on distant heathen peoples. Power to check crime and relieve suffering is as truly a gift of God as power to preach the Gospel.

Professor Nash's conclusions appear to us to be those of the anarchistic philosophy the premises of which we assume he would deny. We can understand the position of the philosopher who holds that all use of physical force over free moral agents is wrong and always wrong. The end of this philosophy is anarchism—that is, the abolition of all government and the substitution thereof of moral influence. But if force is ever to be used, if we may have police to protect us from robbers, and militia to protect us from mobs, we may have armies to protect us from violence on a still larger and more appalling scale. Nor is there in this or in any other matter one law for the preacher and another for the people. Whatever it is right for any man to do it is right for a Christian to do; whatever it is right for a layman to do it is right for a preacher or a priest to do. Whatever protection the United States Government affords to the trader it should afford to the teacher, the physician, and the preacher. To ask the United States to discriminate against certain of its citizens because they are engaged in unselfish and noble pursuits is to ask for a discrimination against which the conscience of humanity would protest were it attempted.

## The Salisbury Administration

Lord Salisbury's Cabinet is to continue in power with a majority behind it of almost unmanageable proportions. It is a tradition that one hundred is the safety limit of a majority; beyond that point the dangers from division into groups and from personal jealousies seem to increase in geometrical ratio. A reconstruction of the Cabinet is highly probable, although it is not believed that Lord Salisbury will go as far in this direction as some of his supporters desire. He is attached to the old friends whom he has gathered about him, and he has an old man's reluctance to supplant them by younger

men with whom his associations are less intimate. The history of his administration during the past five years has shown a mixed policy; it has been partly Tory and partly Radical, for both elements are represented in his support. He has to deal, on the one hand, with the old Tory element in the Conservative party, and, on the other hand, with Mr. Chamberlain and the Liberal-Unionists. During his administration there have been several foreign wars: on the Indian frontier, in Ashanti, in the Soudan, in South Africa, while the Chinese difficulty must be regarded as having the magnitude of a war. In all these minor wars the Ministry has had the support of the country, although it encountered an ineffective but intense opposition at the beginning of the war in South Africa. If the Liberals had had the leadership and the cohesive power to agree upon a liberal policy toward South Africa, they would have at least gained the attention of the country; but they have practically offered no alternative, and the Government has had its own way.

The Tory measures which have been passed under the leadership of Lord Salisbury's administration have been largely in the interests of the Church of England and of the landowners, while the progressive measures have been in the interests of the working classes, to whom both Mr. Balfour and Mr. Chamberlain made very generous promises during the general election of 1895. Under the leadership of the Ministry, agricultural land has been relieved of half its contribution to local taxation, and no longer makes its former contribution to the cause of administering the education and the poor laws. This large percentage of taxation has been shifted upon the shoulders of the country as a whole; and it is this measure which the Radicals have had in mind when they have charged the Cabinet with giving doles to the landlord out of the Imperial Treasury. Other measures which bear the hall-mark of old-time Toryism have been the Act which relieves those clergy who derive their income from tithe-rent charges of half the local taxation with which they were formerly charged. The Radicals admitted that the incomes of the rural clergy have been largely reduced by the economic changes of the

last fifty years, but declare that these losses should not be made good out of the Treasury, but by the Church of England. A measure of similar character was an Act passed in 1897 in the interests of the national Church schools, by which large annual grants were made to these schools under conditions which admitted of no popular control over the expenditure of the money so bestowed. Under the workings of this law these schools, although largely supported by funds raised by national taxation, remain under the exclusive management of the clergy of the Church of England, and no teachers who do not belong to the Church of England can find employment in them. This is a marked departure from the principle that public control should go with the expenditure of public money.

The Ministry must be credited, on the other hand, with several measures distinctly progressive in character, which were passed in partial fulfillment of its pledges to the workingmen. Among these measures is the Workmen's Compensation Act, which was passed three years ago. Mr. Chamberlain was its author. It provides compensation for nearly all cases of injury, without considering the question as to contributory negligence on the part of the man who is injured. By the provisions of another Act, the working age of children in factories was advanced from eleven to twelve years; under the operation of another Act, school boards were authorized to provide for the care and education of defective and epileptic children. The organization of a department of education which has charge, not only of elementary education, but to some extent of secondary education, belongs in the list of progressive measures, as does also the Act which provides for allowances to be paid to disabled and superannuated teachers in the public elementary schools.

In Ireland the movement toward local self-government was greatly accelerated by the establishment of county and district councils, elected on a suffrage as wide as that on which these same bodies are elected in England. These new county councils, democratic in their origin, have displaced the old system of county government by grand juries, which was carried on largely in the interests of the landlords; and, together with other meas-

ures for which Lord Salisbury's administration is to be credited, have gone far to establish equality of political conditions in Ireland and England. The promises made to workmen by Mr. Balfour and Mr. Chamberlain have not been entirely kept; but that the Cabinet has gone a long way toward keeping them is proved by the fact that in the great industrial centers the Conservatives have made their greatest gains.

## Modern Paganism

It is quite possible to be a pagan in modern times and in Christian communities; it is possible, in other words, to be in a Christian civilization but not of it, to use the immense benefits which organized Christianity has conferred upon society and never darken a church door, to share the incalculable privilege of the Christian Sunday and give the whole day to amusement. A pagan is not a bad man; on the contrary, he may be a very good man; he may be eminently trustworthy, honest, honorable, and kind. He lives, however, as if Christ had not lived, and he dies as if Christ had not died; in his best estate he ignores religion and lives a drear life entirely bounded by immediate interests and pleasures. The spiritual life does not exist for him; he has no time and makes no room for it; he is often a fine physical type, with wholesome appetites, great energy, and love of out-of-door activity. He gives the whole of Sunday to golf or tennis or the wheel; he takes long walks which make church attendance impossible; on the material side his whole life is vigorous, manly, healthful.

There are hosts of such men, and their number is increasing. One finds among them many of the most influential men in the community, leaders in the professions and in finance. They work hard five or six days in the week, and play hard one or two days. They are stronger men than their fathers, because they have learned how to play; they are carrying heavier burdens and are under greater pressure than their fathers; they need more out-of-doors life; they must have more activity, oxygen, freedom, and variety. The trouble does not lie in what they are doing, but in what they are leaving undone. It is right and wise that they should build up

the physical life, but it is wrong and foolish that they should dwarf the spiritual life.

The reaction against the monotony and absorption in work which were former characteristics of American life is going too far; it is developing muscle at the cost of spirit. The whole religious aspect of the world has passed out of the thought of these modern pagans, who live as the best Romans lived, but fall immeasurably below the level of Christian privileges and responsibilities. The golf course is a place of refuge from care, worry, work, and disease; it is one of the wholesome retreats of the modern man from indoor habits and often from indoor dissipations; but when the golf course substituted for the church, it becomes, almost by a psychological law, a place of peril to the higher interests of man's spirit. One may live a wholly honorable life as a pagan, for the majority of modern pagans were bred under Christian influences and have received moral impulses which will, in most cases, carry them safely to the end; but there are springs of ethical vitality in paganism, deep sources of spiritual inspiration, the breath of that idealism which alone lifts the life of the body on to a high plane and makes man something more than a splendid animal. The modern pagan holds out to the child every comfort and security for him a free, vigorous, wholesome life for the body; but it gives him no power to resist temptation, no answer to the questions which life and his soul will present to him, no refuge in the day of sorrow and disappointment. The Christian-born pagan runs the race safely because of the restraining power of early teaching, asceticism, and habit; but the children who are born and reared in paganism are likely to make the race in spiritual weakness and ignorance. Pagan parents start their children with a handicap which disables many of them at the very beginning. The boy whose Sundays are spent on the golf course is sent out into the world without those interior safeguards in which alone moral safety is to be found. It is a good and necessary thing to develop the body, but woe to the man who builds up his body at the expense of his soul! There are springs of pleasure in paganism, but none of joy; sources of vigor, but none of power; fountains of recreation, but none of inspiration.

# AMERICAN EDUCATORS IN CHINA

*By George B. Smyth*

*President of the Anglo-Chinese College, Province of Fukien, China*



GEORGE B. SMYTH  
President of the Anglo-Chinese College.

**I**N the attempt to put down the recent outbreak of disorder in China, and in the efforts now being made to restore peace to that distracted Empire, every American has reason for pardonable pride in the position taken by his country. Her counsel was for prompt action in the face of armed opposition; her word now is for healing, for measures of restoration, with no desire for vengeance or seizure of territory. When this terrible crisis is over, and the Chinese people have time to look back on the events of those dreadful days, they will see new reason for the confidence with which they were learning to look toward this country. That they were coming to look to her as to no other in the West there is abundant evidence, and none greater than the regularity with which the Chinese authorities placed the direction of their efforts to introduce the new education almost entirely in the hands of Americans. This chapter in the history of China should be of interest to us, showing as it does how steadily the intellectual leadership of the new movement in the Empire was being accorded to our countrymen. A brief account of their work, therefore, cannot but be interesting to Americans who believe in the worth of their civilization, and hail

with joy every legitimate effort to spread it abroad.

It was after its defeat by the allied British and French armies in 1860 that the Government of China awoke for the first time to the necessity of acquiring some knowledge of the West and its civilization. By the treaty which followed that humiliating experience, provision was made for the establishment of diplomatic intercourse with Western States, and for the residence of Foreign Ministers at the capital. In the British treaty it was specifically provided that English despatches to the Chinese Government should, for a period of three years, be accompanied by a Chinese translation, and that within that time the Government would be expected to provide a corps of competent interpreters for itself. To meet this obligation, a class for teaching English was opened in 1862, and classes in French and Russian were begun in the following year. With its prejudice against foreigners, the Government endeavored to find among its own people competent teachers of these languages, but at that time there were no such men in China, and it was compelled at last to invite those whom it disliked so much.

The first instructor in the English department was an English missionary who afterwards became Bishop of Hongkong, and he was succeeded by another Englishman, Mr. John Fryer, who translated a great number of scientific books for the Government, and is now Professor of Chinese in the University of California. On the latter's resignation in 1869 the post was, on the recommendation of Mr.

Burlingame, the American Minister, and Mr. Wade, the British Chargé d'Affaires, offered to the Rev. Dr. W. A. P. Martin who went to China as a missionary of the American Presbyterian Church in 1850. He accepted the position, and held it for over twenty-five years, resigning it at length only on account of ill health. The school, which was for some years only a training-school for interpreters, was called by the truly Chinese name of Tung-wen-Kuan, or "Hall of Combined Learning."

In 1865, feeling that the time had come when China needed other kinds of foreign learning besides languages, the Government raised the school to the rank of a college by adding a scientific department and admitting a class of students of higher attainments in Chinese scholarship than those who had previously been received, and Dr. Martin was continued in the presidency. Of course this step met with serious opposition from the bigoted adherents of the old system. They were especially incensed at the suggestion that the cadets of the famous Hanlin Academy, the very highest embodiment of Chinese learning, should attend the new college. They regarded it as an indignity to the scholarship of the Empire. They even enlisted the forces of superstition in their bitter opposition. A severe drought which occurred at the time was attributed by one of the censors, in a memorial to the throne, to the new college, an abomination which he declared should be removed before the heavens would send down rain. But Prince Kung and the Progressives carried the day.

The College is well organized, and has, according to the latest catalogue, nine foreign and four Chinese professors. Four languages are taught—English, French, German, and Russian. There are also departments of mathematics, physical science, and medicine. The number of students is limited to a hundred and twenty, and they are all paid by the

Government, just as are the cadets at West Point and Annapolis, though not so liberally. All are professedly in training for the diplomatic and consular service. It is true that this purpose has been somewhat lost sight of in recent years; indeed Dr. Martin once told me that not more than one in ten of the graduates receive official employment. But this is the way in China, where relationship to a Minister going abroad is a much stronger claim to a diplomatic appointment than graduation from any college. In that country of prejudices die hard; the claims of blood still surpass all others. But the effort was a commendable one, and, though the Tung-wen-Kuan has not sent many Mini-

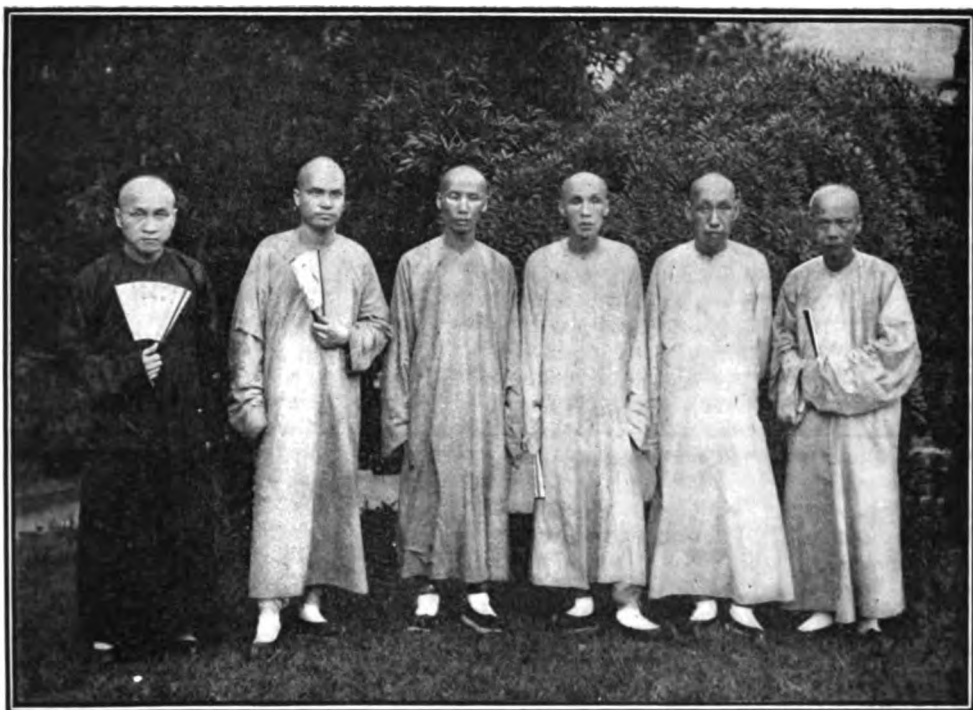


REV. YOUNG J. ALLEN, D.D.

sters or Consuls to the West, it has, under its accomplished President, done work worth all its cost. Among others, one of its graduates had a brilliant career in Europe as Chargé d'Affaires at the Chinese Legation in Paris, and two became tutors in English to the Emperor Kuangshih. "The indirect influence of the College," says Dr. Martin in his most interesting volume, "The Cycle of Cathay," "on the leading officials of the Empire, and through them on the institution

of the country, has been not inconsiderable. Its principal achievement in the last-named direction is the introduction (though limited) of science into the civil service examinations. This measure, decreed in 1887, had been under deliberation for twenty years; governors and viceroys had recommended it, but it was not adopted until the Government obtained through our College some conception of the nature and scope of modern science." A great deal of attention has been given to translation, and the list of subjects on which valuable books have been rendered into Chinese is astonishing. It embraces international law, political economy, chemistry, natural philosophy, physical geography, history, French and English codes of law, anatomy, physiology, materia medica, and diplomatic and consular guides. The





CHINESE PROFESSORS AT THE ANGLO-CHINESE COLLEGE

most famous translations have been made by Dr. Martin himself. His rendering of Wheaton's "International Law" marked an epoch in the history of China.

But it was not by books alone that this distinguished man taught. Through his position he was in constant contact with the highest officials in the Empire, and through them, and particularly through the younger men, he has exercised a great and ever-widening influence. The recent upheaval against foreigners does not show that that influence was useless. This outbreak, terrible though it is, is almost entirely confined to the North, is due to especially aggravating causes, and was fostered by a set of intensely reactionary officials whom that evil genius of China, the Empress Dowager, had raised to power. There is, in spite of all this, a large and growing body of reformers in the country, and through some of them the work of Dr. Martin lives and is effective. With the exception of Sir Robert Hart, the Inspector-General of Customs, no other foreigner has been so highly regarded by the Chinese. His great learning has won him respect throughout the whole Empire. Well do I remember a Chinese gentleman

saying, when I was in Peking some years ago, "Ding-Kuan-Si," the name by which Dr. Martin is known throughout the East, "is equal to our Hanlins." This is the highest compliment possible to pay any one in China. In the distant South he is equally well known and honored. There his name is never mentioned but with respect. One of his books, a treatise on the evidences of Christianity, has had an immense circulation both in China and Japan, and has been reprinted many times. Dr. Martin has been equally distinguished for that rare quality, tact, and his great influence has been invariably exerted for the promotion of good will between China and the West, and the advancement of every enterprise conducive to the welfare of the Chinese people. Americans may think of the career of such a man with pride. I have been in many parts of China, but in no place in which, through the respect felt for Dr. Martin, being his countryman was not a recommendation. For over a quarter of a century he has represented in the old capital, before the proudest and most exclusive government in the world, whatever is best and noblest in American civilization.

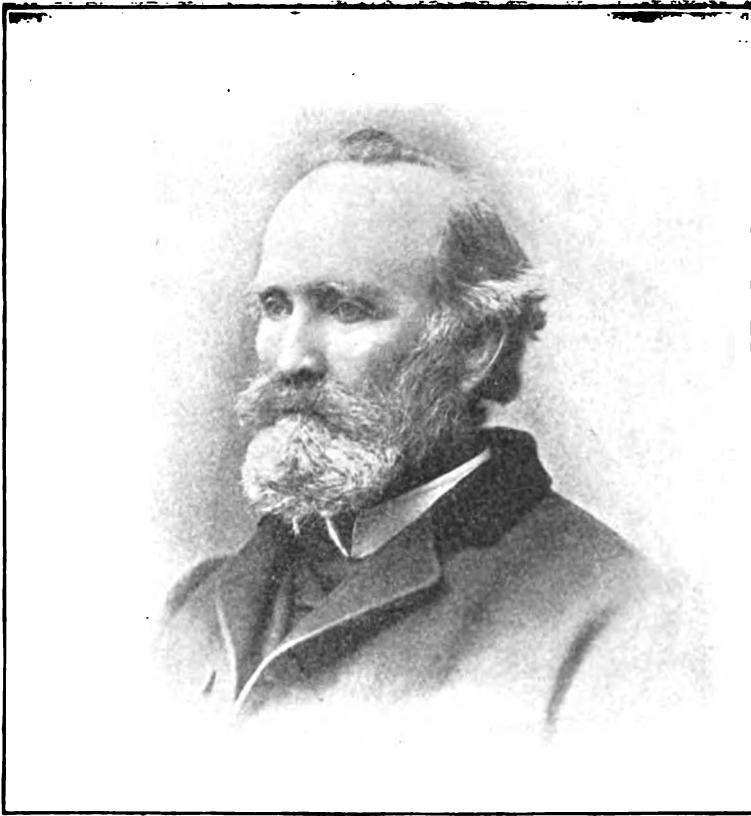
I have said that a few years ago he was compelled to resign the presidency of the Tung-wen-Kuan because of ill health, and return to America. But the old passion possessed him, and he went back to China, where, at his own expense, he joined the well-known American missionary, Gilbert Reid, in efforts to promote the reform movement at the Capitol, and to found the International Institute in which that gentleman was so deeply interested. But the Emperor wanted him, and when, in 1898, he issued the famous decree on the new education, and ordered the establishment of the Imperial University at Peking, the presidency of it was offered to our distinguished countryman. Dr. Martin accepted the post, and when, soon afterwards, the Empress Dowager dethroned the young Emperor and began the revocation of his reform decrees, she allowed the one which founded the new University to stand. What its future will be cannot now be predicted, but America will always think with pride of the fact that when the Emperor of China began the great historic movement whose object was to give his country her rightful place among the

nations, and decreed the founding of a complete national system of education on Western lines, the man called to the very highest post was one of her own citizens.

The next American called to a prominent position in the new educational movement in China was Mr. C. D. Tenney. President of the Imperial Tientsin University. About fifteen years ago this gentleman went as a missionary of the American Board of Commissioners for Foreign Missions to the Province of Shansi. He afterwards left the mission and went to Tientsin, where he opened a private school for teaching English to young Chinese of position. He was soon employed as a private tutor for Li-Hung Chang's sons, and when, some time later the great Viceroy founded the Tientsin University, he offered Mr. Tenney the presidency. The special work of this institution is engineering, the training of young men to work and superintend the various railways, mining and other engineering enterprises of the Government. There is, or was before the recent uprising, an able corps of American professors from Cornell and other colleges.



GRADUATES OF THE ANGLO-CHINESE COLLEGE

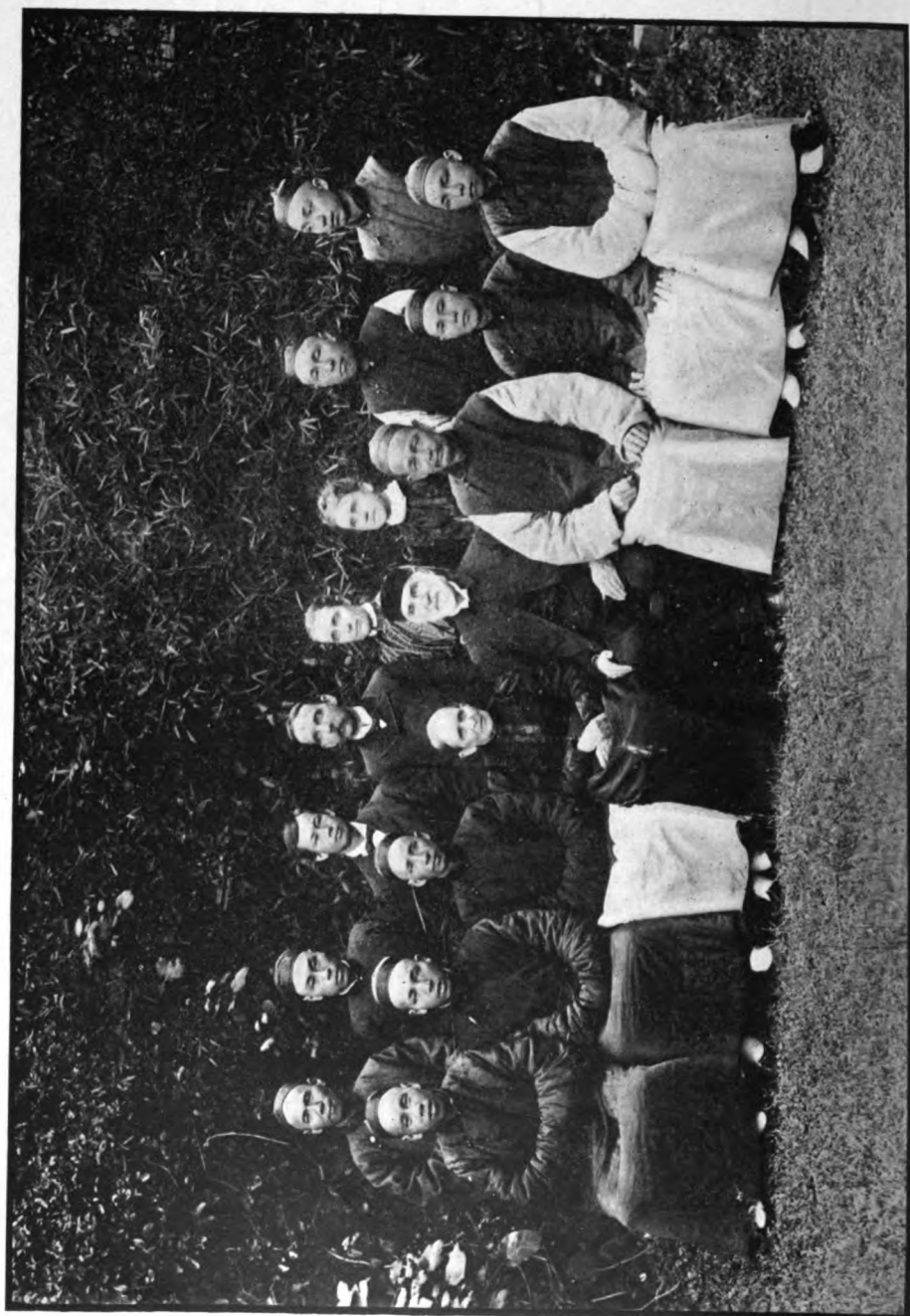


DR. W. A. P. MARTIN  
President of the Imperial University of China.

Mr. Tenney is a great educator, and enjoyed the unbounded confidence of the highest officials in the province of Chili, where Tientsin is situated. He is a man of great independence of character, and, knowing how painful had been the experience of some of the foreigners who had accepted positions under Chinese officials, he stipulated in accepting the presidency that he should be the head of the University in fact as well as in name, and that no discrimination of any kind should ever be attempted against Christian students because of their faith. The strength of his position with the new Viceroy, Li-Hung-Chang's successor was severely tested a few years ago, and he came off victor. The head Professor of Chinese, who was bitterly anti-Christian, made some slighting remarks about the Christian students, and discriminated against them in the examinations. Mr. Tenney, on these facts being established, dismissed him. The Professor was furious, and

appealed to the Viceroy, with the assistance of his friends and some anti-foreign officials. But such was the Viceroy's confidence in Mr. Tenney's administration that he sustained him in every particular. Since that day no man has been bold enough to attempt persecution of Christians in the Imperial University of Tientsin.

The President of the Kiangnan College, founded three years ago at Shanghai by Liu-Kung-Yi, Viceroy of the Kiangsu Province, and the well known Sheng-Taotai, Director-General of Government railways and telegraphs, is an American, the Rev. John C. Ferguson, who was for some years President of the Methodist University at Nanking. Mr. Ferguson is a graduate of Boston University, and went to China fourteen years ago as a missionary of the Methodist Episcopal Church. He soon became a proficient speaker of Chinese, and by his judgment and tact won for his work as an educator the favor-



able notice of the officials at Nanking. When, three years ago, therefore, the Viceroy and Sheng-Taotai decided to found a college at Shanghai, they offered him the presidency. He refused it, and the post was offered in succession to the well-known American missionary, Dr. Young J. Allen, and to Mr. John Fryer, an Englishman, neither of whom would accept it. On this they turned again to Mr. Ferguson, and, with the consent of the authorities of his Church, he agreed to accept the position. Very liberal provision has been made for the support and growth of this College. When I met Mr. Ferguson at Shanghai two years ago, he was building a dormitory, at a cost of 71,000 taels, or about \$57,000 gold, and several houses for foreign professors. The specialty of the College is to be the department of History and Political Science, the Professor of which, Mr. Clement Sites, is the son of a missionary, and a graduate of the Post-Graduate School of Columbia University in New York.

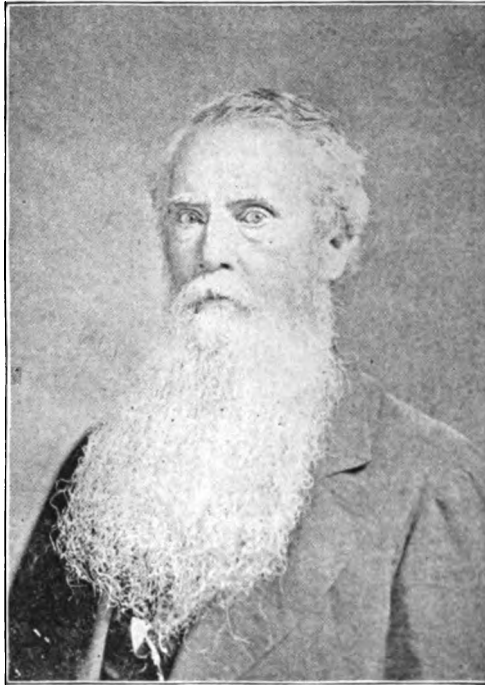
Mr. Ferguson's influence with the Viceroy, one of the most progressive men and the truest friend of foreigners in China, was strikingly shown two years ago when the Consuls-General of the Powers were trying to obtain an extension of the Anglo-American settlement at Shanghai. For months these gentlemen had been engaged in fruitless negotiations with the Viceroy at Nanking, and, through the Ministers, with the Tsungli-Yamên at Peking. At length they asked Mr. Ferguson to act as intermediary for them with the Viceroy. He did so, and an agreement was soon reached. One of the leading English papers at Shanghai declared editorially that the community owed the long-desired

extension of its settlement more to Mr. Ferguson than to any other man.

The three institutions described above are the leading Government schools of foreign learning in China. There are a few church schools of high grade, whose principals are Americans, which are equally deserving of notice. Indeed, their success is more significant than that of those under Government auspices, for they have no rewards in the shape of official positions to offer any of their students on graduation. Their chief attraction must be the excellence of their work.

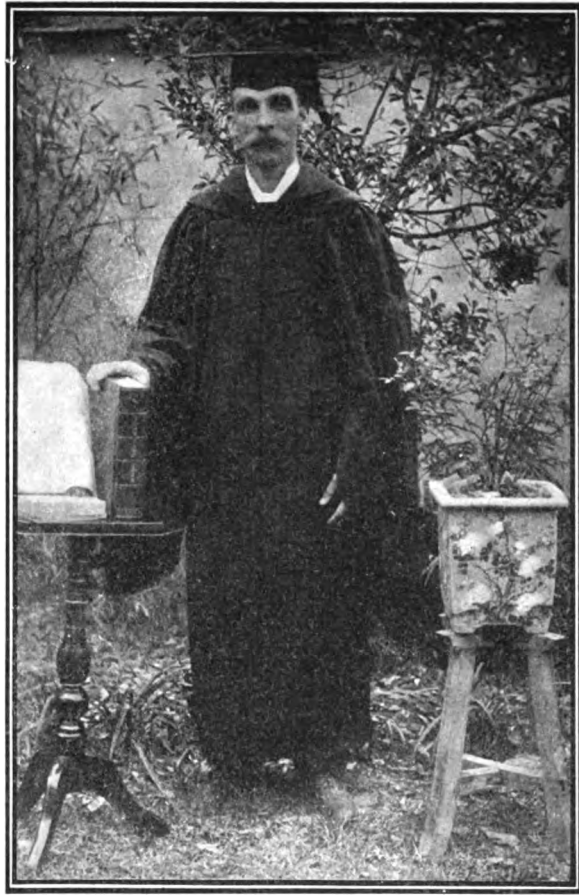
These schools are the Peking University, the Nanking University, the Anglo-Chinese and St. John's Colleges at Shanghai, the "Christian College" at Canton, and our own American Board and Anglo-Chinese Colleges here. In addition to these, in which English is taught, there is the Presbyterian College at Tengchau, in Shantung, where all the work is done in Chinese.

The Peking University belongs to the American Methodists, and had, before the recent outbreak, about two hundred and fifty



REV. A. P. HAPPER

students. It had one of the finest college buildings in China, and was well equipped in the liberal arts and medical departments. Like the Government schools, it supports its students, though not on so liberal a scale, the money coming from the home Church. Its President, Dr. H. H. Lowry, has been in China for over thirty years, and is well and favorably known in the North. The Nanking University, also Methodist, is rather a high school than what its name indicates, and boards its students free. It has a large field for work, and has been favorably noticed by Lui-Kung-Yi, the



REV. LYMAN P. PEET  
President of the American Board College.

Viceroy of the Kiangsu Province. The Anglo-Chinese College at Shanghai owes its existence to Dr. Young J. Allen, of the Southern Methodist Church, who twenty years ago saw the need of such a school at the great commercial emporium of China. A good deal of money was given to him by Chinese, and the enterprise was begun under the most favorable auspices. Owing, however, in part to the difficulty of keeping sufficiently long for thorough study students many of whom pay their way, in a city where even a little English brings a rich reward, it has had a checkered career, but it still has about three hundred students. A much more important school, St. John's College, belongs to the American Episcopalians, and has about two hundred students. It has beautiful grounds and fine buildings about five miles from the business center of the city,

and its President, the Rev. F. Hawk Pott, of New York, is well and favorably known to both Chinese and foreigners. He is an able man, a good Chinese scholar and largely endowed with the good sense and tact without which other gifts are of but little value in China. As at the other schools mentioned, many of the students at St. John's are supported by the home Church. The "Christian College" at Canton was founded a few years ago by the Rev. Dr. A. P. Happe, of the American Presbyterian Mission, the dean of the missionary body in China. I visited it soon after its opening, and found over a hundred students in attendance. The administration was planning on a large scale for its future. It has a great field of operations, and may be trusted to effect desirable results in that most turbulent of Chinese cities, Canton. The American

Board college here is the outgrowth of a school, and has made a favorable impression on the Chinese. One of its professors is a Cantonese who graduated a few years ago in the science course at Harvard. Its President, the Rev. Lyman P. Peet, is a son of one of the early American missionaries to Siam.

Our own Anglo-Chinese College (of which the writer has been President since 1883) belongs to the Methodist Episcopal Church, and is the largest college in the Empire. It is the only one which gives nothing to the support of its students. It is conducted in this respect precisely as a college in America; every student pays for what he gets. The first subscription toward its founding, in 1881, was one of ten thousand dollars from a Chinese merchant. It opened with only seventy students, and has now over three hundred, even though for the last five years it has been impossible, because of insufficient room, to receive more than sixty per cent. of the applicants. It has a faculty of seventeen professors and tutors. Its students come from widely separated places, some even from Singapore, two thousand miles away, and they represent nearly every class eligible for admission to the Government civil service examinations. The College has ample grounds and three large buildings, and is now erecting another. The grounds and all but one of the buildings it owes to Chinese gifts. Though not in any sense an official school, it is visited by the officials, who by speech and gifts have testified to their interest in its work.

In all these colleges the curriculum is very much the same. In addition to the regular Chinese studies, the aim is to give a good knowledge of English, and in some of them this language is used in the upper classes as the medium of instruction in all the Western branches.

As to the influence of these institutions under distinct but not oppressive Christian auspices, it is not necessary to enlarge. They are the most effective and attractive sources of instruction in the higher things of our civilization at work in China, and, under the new conditions which it is hoped may result from the settlement of the present troubles, their range and effectiveness will be immensely enlarged. It is to such colleges that the foreign friends of China may look with

most hope as the haven of higher thinking and living in the future.

It is now time to bring this article to a close, but before doing so I desire to call attention to the following:

First, the large share taken by Americans in educational reform in China. They have taken far and away the leading part, whether under the auspices of Christian Churches or under the direction of the Imperial Government. The value of such an American representation to all the interests of this country can scarcely be estimated.

Second, the regularity with which the authorities have invited missionaries to their aid in this work. Mr. Henry Norman, an English traveler who took a flying leap over China a few years ago, who did not know a word of the language, and who met a few officials only in the most formal manner, declares in the book which records the sights and guesses of his journey that "the Chinese themselves bracket opium and missionaries together as the twin curses of the country." To what extent they make this classification let the above be the gauge. Missionaries, because of the very nature of their work, have given rise to antagonisms, but many of the leading men of China to-day have more confidence in them than in any other class of foreigners. Whatever their mistakes, it is well known to many that their only object is the welfare of the people. I have personally known many highly educated and very intelligent Chinese, some of them officials of the highest rank, and, while they spoke frankly of their dislike of the religious propaganda, they showed thorough appreciation of the work of missionaries as educators and philanthropists. It behooves Americans, then, to be fair to their countrymen abroad. Honorable criticism is good—the more there is of it the better; but in face of such facts as I have given sweeping accusations are undeserving of consideration. Fairer and truer is the judgment of a recent correspondent of the London "Times," who, writing from Tientsin in North China, declared, as quoted by Archdeacon Moule in his delightful book "New China and Old:" "The good effected by missionaries is by no means to be measured by a list of conversions. They are the true pioneers of civilization."





## BOOKER T. WASHINGTON

Drawn from life for The Outlook by Alfred Houghton Clark.



# UP FROM SLAVERY'

## An Autobiography

BY BOOKER T. WASHINGTON

### Chapter I.—A Slave Among Slaves

I WAS born a slave on a plantation in Franklin County, Virginia. I am not quite sure of the exact place or exact date of my birth, but at any rate I suspect I must have been born somewhere and at some time. As nearly as I have been able to learn, I was born near a cross-roads post-office called Hale's Ford, and the year was 1858 or 1859. I do not know the month or the day. The earliest impressions I can now recall are of the plantation and the slave quarters—the latter being the part of the plantation where the slaves had their cabins.

My life had its beginning in the midst of the most miserable, desolate, and discouraging surroundings. This was so, however, not because my owners were especially cruel, for they were not, as compared with many others. I was born in a typical log cabin, about fourteen by sixteen feet square. In this cabin I lived with my mother and a brother and sister till after the Civil War, when we were all declared free.

Of my ancestry I know almost nothing. In the slave quarters, and even later, I heard whispered conversations among the colored people of the tortures which the slaves, including, no doubt, my ancestors on my mother's side, suffered in the middle passage of the slave ship while being conveyed from Africa to America. I have been unsuccessful in securing any information that would throw any accurate light upon the history of my family beyond my mother. She, I remember, had a half-brother and a half-sister. In the days of slavery not very much attention was given to family history and family records—that is, black family records. My mother, I suppose, attracted the attention of a purchaser who was afterward

my owner and hers. Her addition to the slave family attracted about as much attention as the purchase of a new horse or cow. Of my father I know even less than of my mother. I do not even know his name. I have heard reports to the effect that he was a white man who lived on one of the near-by plantations. Whoever he was, I never heard of his taking the least interest in me or providing in any way for my rearing. But I do not find especial fault with him. He was simply another unfortunate victim of the institution which the Nation unhappily had engrafted upon it at that time.

The cabin was not only our living-place, but was also used as the kitchen for the plantation. My mother was the plantation cook. The cabin was without glass windows; it had only openings in the side which let in the light, and also the cold, chilly air of winter. There was a door to the cabin—that is, something that was called a door—but the uncertain hinges by which it was hung, and the large cracks in it, to say nothing of the fact that it was too small, made the room a very uncomfortable one. In addition to these openings there was, in the lower right-hand corner of the room, the "cat-hole," a contrivance which almost every mansion or cabin in Virginia possessed during the ante-bellum period. The "cat-hole" was a square opening, about seven by eight inches, provided for the purpose of letting the cat pass in and out of the house at will during the night. In the case of our particular cabin I could never understand the necessity for this convenience, since there were at least a half-dozen other places in the cabin that would have accommodated the cats. There was no wooden floor in our cabin, the naked earth being used as a floor. In the center of the earthen floor there was a large, deep opening covered with boards, which was

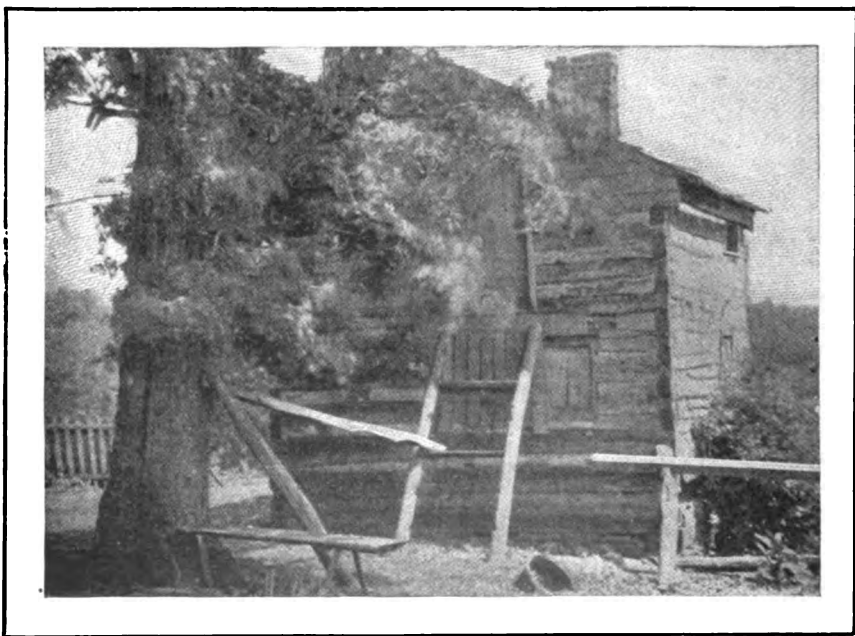
\* Copyright, 1900, by Booker T. Washington.

used as a place in which to store sweet potatoes during the winter. An impression of this potato-hole is very distinctly engraved upon my memory, because I recall that during the process of putting the potatoes in or taking them out I would often come into possession of one or two, which I roasted and thoroughly enjoyed. There was no cooking-stove on our plantation, and all the cooking for the whites and slaves my mother had to do over an open fireplace, mostly in pots and "skillets." While the poorly built cabin caused us to suffer with cold in the winter, the heat from the open fireplace in summer was equally trying.

The early years of my life, which were spent in the little cabin, were not very different from those of thousands of other slaves. My mother, of course, had little time in which to give attention to the training of her children during the day. She snatched a few moments for our care in the early morning before her work began, and at night after the day's work was done. One of my earliest recollections is that of my mother cooking a chicken late at night, and awakening her children for the purpose of feeding them. How or where she got it I do not know. I presume, however, it was procured from our owner's farm. Some people may call this

theft. If such a thing were to happen now, I should condemn it as theft myself. But taking place at the time it did, and for the reason that it did, no one could ever make me believe that my mother was guilty of thieving. She was simply a victim of the system of slavery. I cannot remember having slept in a bed until after our family was declared free by the Emancipation Proclamation. Three children—John, my older brother, Amanda, my sister, and myself—had a pallet on the dirt floor, or, to be more correct, we slept in and on a bundle of filthy rags laid upon the dirt floor.

I was asked not long ago to tell something about the sports and pastimes that I engaged in during my youth. Until the question was asked it had never occurred to me that there was no period of my life that was devoted to play. From the time that I can remember anything, almost every day of my life has been occupied in some kind of labor; though I think I would now be a more useful man if I had had time for sports. During the period that I spent in slavery I was not large enough to be of much service, still I was occupied most of the time in cleaning the yards, carrying water to the men in the fields, or going to the mill, to which I was used to take the corn, once a week, to be



THE CABIN IN VIRGINIA IN WHICH MR. WASHINGTON, UNTIL RECENTLY, THOUGHT HE WAS BORN



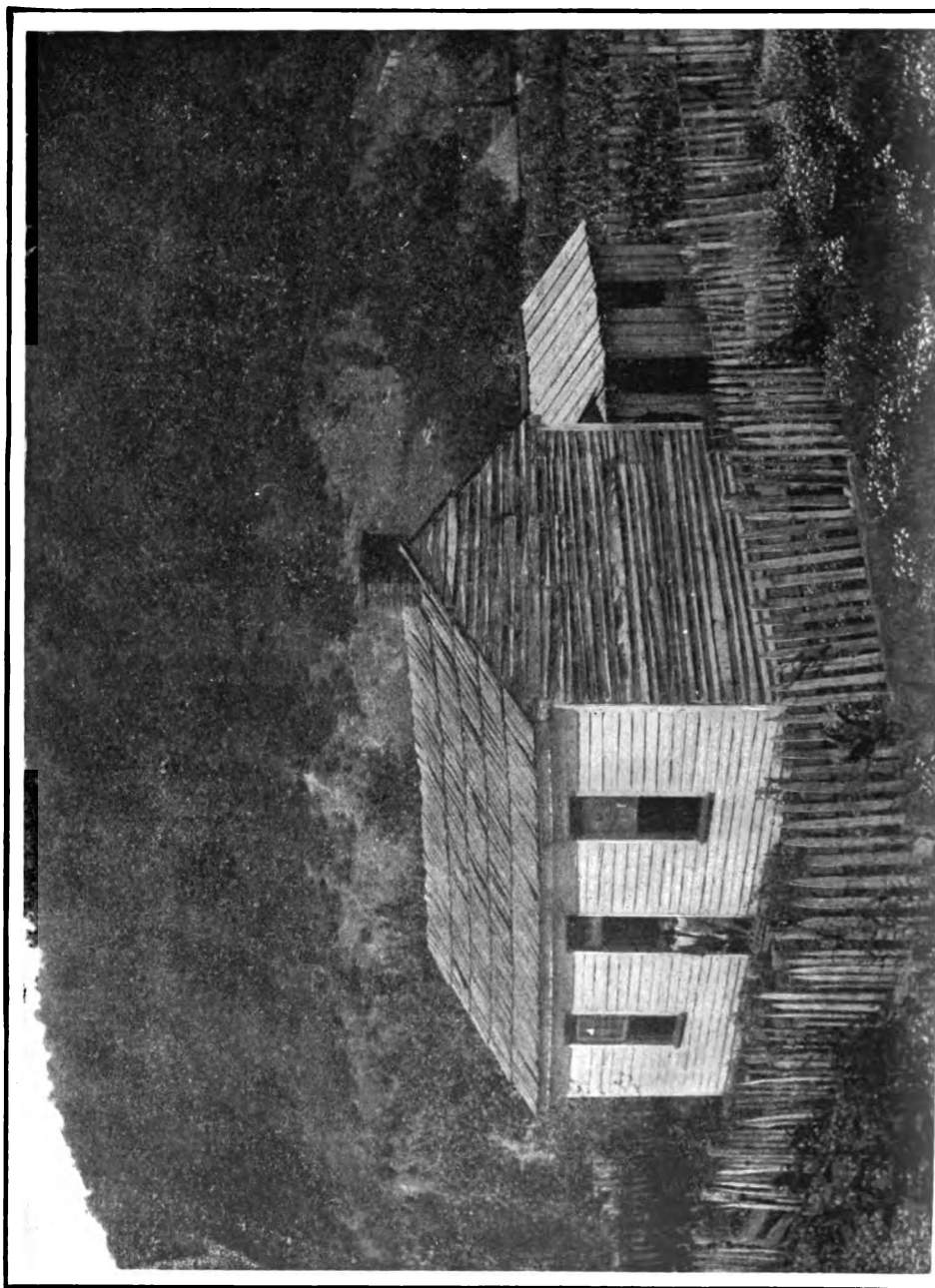
THE LOG CABIN IN WHICH MR. WASHINGTON NOW THINKS HE WAS BORN

ground. The mill was about three miles from the plantation. This work I always dreaded. The heavy bag of corn would be thrown across the back of the horse, and the corn divided about evenly on each side; but in some way, almost without exception, on these trips, the corn would so shift as to become unbalanced and would fall off the horse, and often I would fall with it. As I was not strong enough to reload the corn upon the horse, I would have to wait, sometimes for many hours, till a chance passer-by came along who would help me out of my trouble. The hours while waiting for some one were usually spent in crying. The time consumed in this way made me late in reaching the mill, and by the time I got my corn ground and reached home it would be far into the night. The road was a lonely one, and often led through dense forests. I was always frightened. The woods were said to be full of soldiers who had deserted from the army, and I had been told that the first thing a deserter did to a negro boy when he found him alone was to cut off his ears. Besides, when I was late in getting home I knew I would always get a severe scolding or a flogging.

I had no schooling whatever while I

was a slave, though I remember on several occasions I went as far as the school-house door with one of my young mistresses to carry her books. The picture of several dozen boys and girls in a school-room engaged in study made a deep impression upon me, and I had the feeling that to get into a school-house and study in this way would be about the same as getting into paradise.

So far as I can now recall, the first knowledge that I got of the fact that we were slaves and that freedom of the slaves was being discussed was early one morning before day, when I was awakened by my mother kneeling over her children and fervently praying that Lincoln and his armies might be successful, and that one day she and her children might be free. In this connection I have never been able to understand how the slaves throughout the South, completely ignorant as were the masses so far as books or newspapers were concerned, were able to keep themselves so accurately and completely informed about the great National questions that were agitating the country. From the time that Garrison, Lovejoy, and others began to agitate for freedom, the slaves throughout the South kept in close touch



with the progress of the movement. Though I was a mere child during the preparation for the Civil War and during the war itself, I now recall the many late-at-night whispered discussions that I heard my mother and the other slaves on the plantation indulge in. These discussions showed that they understood the situation, and that they kept themselves informed of events by what was termed the "grape-vine" telegraph.

During the campaign when Lincoln was first a candidate for the Presidency, the slaves on our far-off plantation, miles from any railroad or large city or daily newspaper, knew what the issues involved were. When war was begun between the North and the South, every slave on our plantation felt and knew that, though other issues were discussed, the primal one was that of slavery. Even the most ignorant members of my race on the remote plantations felt in their hearts, with a certainty that admitted of no doubt, that the freedom of the slaves would be the one great result of the war, if the Northern armies conquered. Every success of the Federal armies and every defeat of the Confederate forces was watched with the keenest and most intense interest. Often the slaves got knowledge of the results of great battles before the white people received it. This news was usually gotten from the colored man who was sent to the post-office for the mail. In our case the post-office was about three miles from the plantation, and the mail came once or twice a week. The man who was sent to the office would linger about the office long enough to get the drift of the conversation from the group of white people who naturally congregated there after receiving their mail to discuss the latest news. The mail-carrier on his way back to our master's house would as naturally retail the news that he had secured among the slaves, and in this way they often heard of important events before the white people at the "big house," as the master's house was called.

I cannot remember a single instance during my childhood or early boyhood when our entire family sat down to the table together, and God's blessing was asked, and the family ate a meal in a civilized manner. On the plantation in Virginia, and even later, meals were gotten

by the children very much as dumb animals get theirs. It was a piece of bread here and a scrap of meat there. It was a cup of milk at one time and some potatoes at another. Sometimes a portion of our family would eat out of the skillet or pot, while some one else would eat from a tin plate held on the knees, and often using nothing but the hands with which to hold the food. When I had grown to sufficient size, I was required to go to the "big house" at meal-times to fan the flies from the table by means of a large set of paper fans operated by a pulley. Naturally much of the conversation of the white people turned upon the subject of freedom and the war, and I absorbed a good deal of it. I remember that at one time I saw two of my young mistresses and some lady visitors eating ginger-cakes in the yard. At that time those cakes seemed to me to be absolutely the most tempting and desirable things that I had ever seen, and I then and there resolved that, if I ever got free, the height of my ambition would be reached if I could get to the point where I could secure and eat ginger-cakes in the way that I saw those ladies doing.

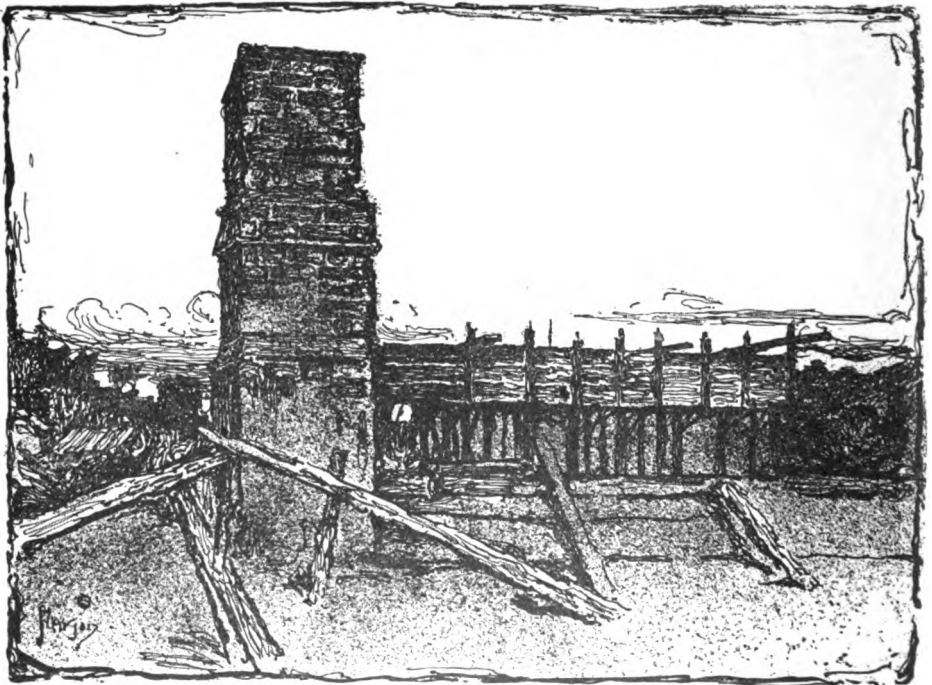
Of course as the war was prolonged the white people, in many cases, often found it difficult to secure food for themselves. I think the slaves felt the deprivation less than the whites, because the usual diet for the slaves was corn bread and pork, and these could be raised on the plantation; but coffee, tea, sugar, and other articles which the whites had been accustomed to use could not be raised on the plantation, and the conditions brought about by the war frequently made it impossible to secure these things. The whites were often in great straits. Parched corn was used for coffee, and a kind of black molasses was used instead of sugar. Many times nothing was used to sweeten the so-called tea and coffee.

The first pair of shoes that I recall wearing were wooden ones. They had rough leather on the top, but the bottoms, which were about an inch thick, were of wood. When I walked they made a fearful noise, and besides this they were very inconvenient, since there was no yielding to the natural pressure of the foot. In wearing them one presented an exceedingly awkward appearance. The most

trying ordeal that I was forced to endure as a slave boy, however, was the wearing of a flax shirt. In the portion of Virginia where I lived it was common to use flax as part of the clothing for the slaves. That part of the flax from which our clothing was made was largely the refuse, which of course was the cheapest and roughest part. I can scarcely imagine any torture, except, perhaps, the pulling of a tooth, that is equal to that caused by putting on a new flax shirt for the first time. It is almost equal to the feeling that one would experience if he had a dozen or more chestnut burrs, or a hundred small pin-points, in contact with his flesh. Even to this day I can recall accurately the tortures that I underwent when putting on one of these garments. The fact that my flesh was soft and tender added to the pain. But I had no choice. I had to wear the flax shirt or none, and had it been left to me to choose, I should have chosen to wear no covering. In connection with the flax shirt, my brother John, who is several years older than I am, performed one of the most generous acts that

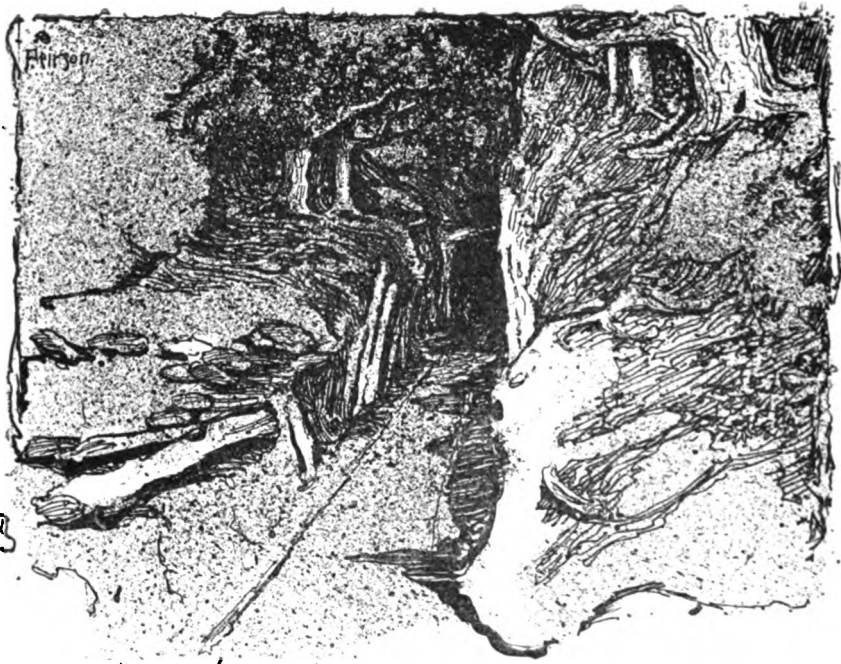
I ever heard of one slave relative doing for another. On several occasions when I was being forced to wear a new flax shirt, he generously agreed to put it on in my stead and wear it for several days, till it was "broken in." Until I had grown to be quite a youth this single garment was all that I wore.

One may get the idea, from what I have said, that there was bitter feeling towards the white people on the part of my race, because of the fact that most of the white population was away fighting in a war which would result in keeping the negro in slavery if the South was successful. In the case of the slaves on our place this was not true, and it was not true of any large proportion of the slave population in the South where the negro was treated with anything like decency. During the Civil War one of my young masters was killed, and two were severely wounded. I recall the feeling of sorrow which existed among the slaves when they heard of the death of "Mars' Billy." It was no sham sorrow, but real. Some of the slaves had nursed "Mars' Billy;" others had played



RUINS OF THE SALT FURNACE IN KANAWHA VALLEY WHERE BOOKER WASHINGTON WORKED AS A BOY

Drawn by G. Alden Peirson.



ENTRANCE TO COAL-MINE IN WHICH BOOKER WASHINGTON WORKED AS A BOY

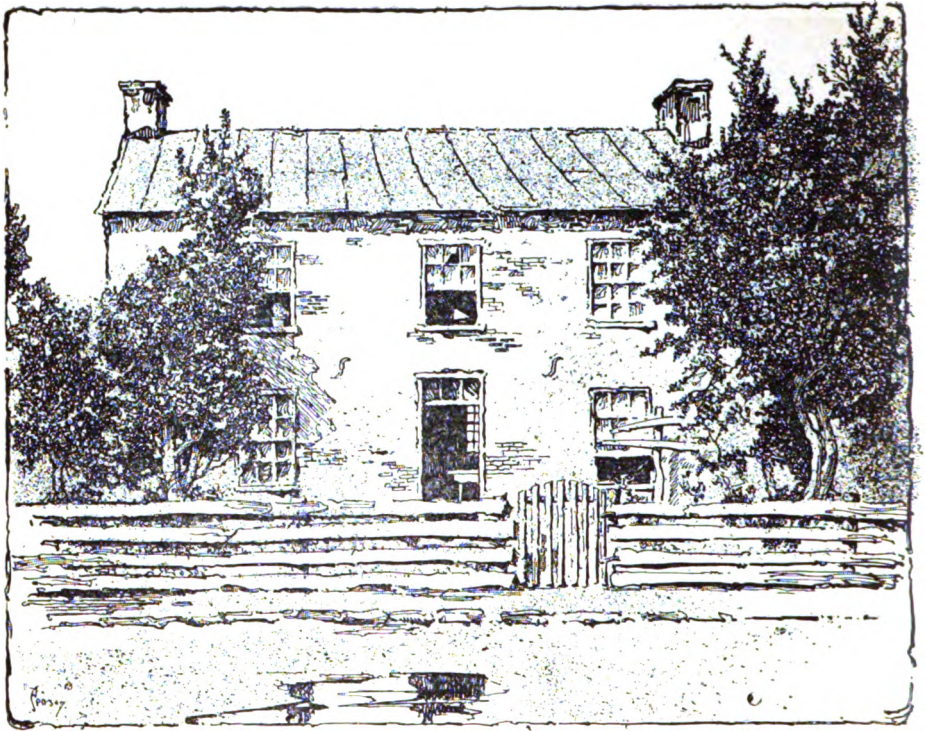
Drawn by G. Alden Peirson.

with him when he was a child. "Mars' Billy" had begged for mercy in the case of others when the overseer or master was thrashing them. The sorrow in the slave quarter was only second to that in the "big house." When the two young masters were brought home wounded, the sympathy of the slaves was shown in many ways. They were just as anxious to assist in the nursing as the family relatives of the wounded. Some of the slaves would even beg for the privilege of sitting up at night to nurse their wounded masters. This tenderness and sympathy on the part of those held in bondage was a result of their kindly and generous nature. In order to defend and protect the women and children who were left on the plantations when the white males went to war, the slaves would have laid down their lives. The slave who was selected to sleep in the "big house" during the absence of the males was considered to have the place of honor. Any one attempting to harm "young Mistress" or "old Mistress" during the night would have had to cross the dead body of the slave to do so. I do not know how many have noticed it, but I think that it will be

found to be true that there are few instances, either in slavery or freedom, in which a member of my race has been known to betray a specific trust.

As a rule, not only did the members of my race entertain no feelings of bitterness against the whites before and during the war, but there are many instances of negroes tenderly caring for their former masters and mistresses who for some reason have become poor and dependent since the war. I know of instances where the former masters of slaves have for years been supplied with money by their former slaves to keep them from suffering. I have known of still other cases in which the former slaves have assisted in the education of the descendants of their former owners. I know of a case on a large plantation in the South in which a young white man, the son of the former owner of the estate, has become so reduced in purse and self-control by reason of drink that he is a pitiable creature, and yet, notwithstanding the poverty of the colored people themselves on this plantation, they have for years supplied this young white man with the necessities of life. One sends him a little coffee or





HOUSE IN MALDEN IN WHICH MR. WASHINGTON, AFTER LEAVING HAMPTON, TAUGHT HIS FIRST SCHOOL

Drawn by G. Alden Peirson.

sugar, another a little meat, and so on. Nothing that the colored people possess is too good for the son of "old Mars' Tom," who will perhaps never be permitted to suffer while any remain on the place who knew directly or indirectly of "old Mars' Tom."

I have said that there are few instances of a member of my race betraying a specific trust. One of the best illustrations of this which I know of is in the case of an ex-slave from Virginia whom I met not long ago in a little town in the State of Ohio. I found that this man had made a contract with his master, two or three years previous to the Emancipation Proclamation, to the effect that the slave was to be permitted to buy himself, by paying so much per year for his body, and while he was paying for himself he was to be permitted to labor where and for whom he pleased. Finding that he could secure better wages in Ohio, he went there. When freedom came, he was still in debt to his master some three hundred dollars. Notwithstanding that the Emancipation

Proclamation freed him from any obligation to his master, this black man walked the greater portion of the distance back to where his old master lived in Virginia and placed the last dollar, with interest in his hands. In talking to me about this the man told me that he knew that he did not have to pay the debt, but that he had given his word to his master, and his word he had never broken. He felt that he could not enjoy his freedom till he had fulfilled his promise.

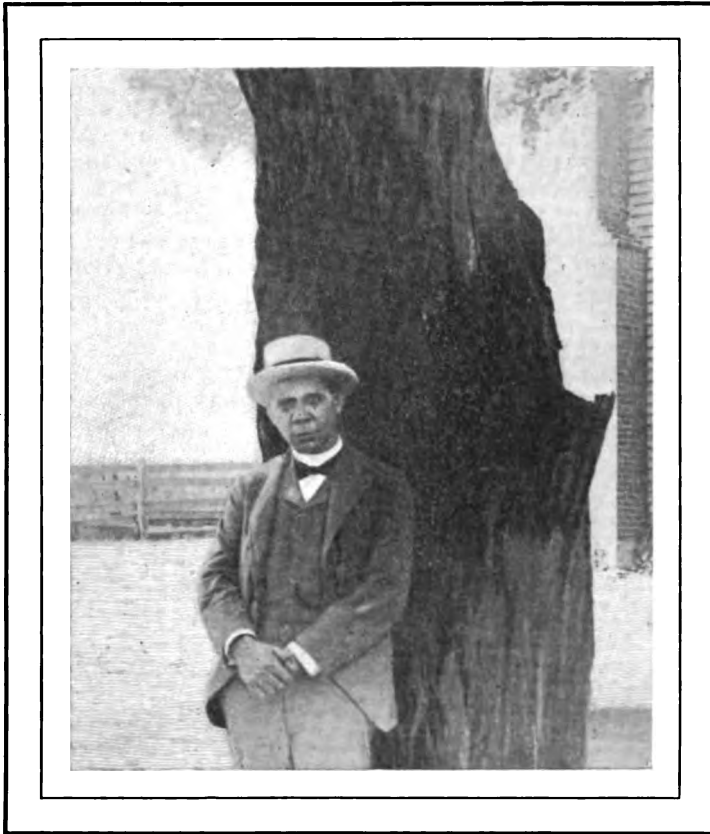
From some things that I have said one may get the idea that some of the slaves did not want freedom. This is not true. I have never seen one who did not want to be free, or one who would return to slavery.

I pity from the bottom of my heart any nation or body of people that is so unfortunate as to get entangled in the net of slavery. I have long since ceased to cherish any spirit of bitterness against the Southern white people on account of the enslavement of my race. No one section of our country was wholly respon-



sible for its introduction, and, besides, it was recognized and protected for years by the General Government. Having once got its tentacles fastened on to the economic and social life of the Republic, it was no easy matter for the country to relieve itself of the institution. Then, when we rid ourselves of prejudice, or racial feeling, and look facts in the face, we must acknowledge that, notwithstand-

as missionaries to enlighten those who remained in the fatherland. This I say, not to justify slavery—on the other hand, I condemn it as an institution, as we all know that in America it was established for selfish and financial reasons, and not from a missionary motive—but to call attention to a fact, and to show how Providence so often uses men and institutions to accomplish a purpose. When persons



MR. WASHINGTON AT THE RUFFNER HOME, MALDEN, IN 1899

ing the cruelty and moral wrong of slavery, the ten million negroes inhabiting this country, who themselves or whose ancestors went through the school of American slavery, are in a stronger and more hopeful condition, materially, intellectually, morally, and religiously, than is true of an equal number of black people in any other portion of the globe. This is so to such an extent that negroes in this country, who themselves or whose forefathers went through the school of slavery, are constantly returning to Africa

ask me in these days how, in the midst of what sometimes seem hopelessly discouraging conditions, I can have such faith in the future of my race in this country, I remind them of the wilderness through which, and out of which, a good Providence has already led us.

Ever since I have been old enough to think for myself, I have entertained the idea that, notwithstanding the cruel wrongs inflicted upon us, the black man got nearly as much out of slavery as the white man did. The hurtful influences of the insti-

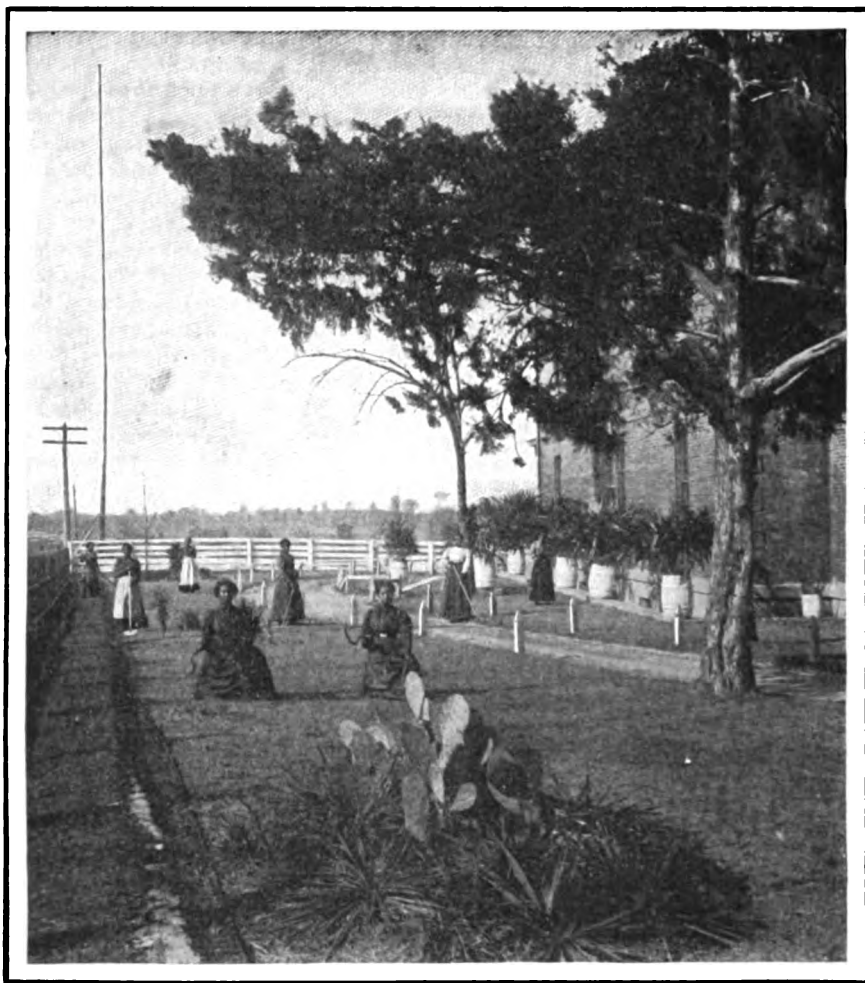
tution were not by any means confined to the negro. This was fully illustrated by the life upon our own plantation. The whole machinery of slavery was so constructed as to cause labor, as a rule, to be looked upon as a badge of degradation, of inferiority. Hence labor was something that both races on the slave plantation sought to escape. The slave system on our place, in a large measure, took the spirit of self-reliance and self-help out of the white people. My old master had many boys and girls, but not one, so far as I know, ever mastered a single trade or special line of productive industry. The girls were not taught to cook, sew, or to take care of the house. All of this was left to the slaves. The slaves, of course, had little personal interest in the life of the plantation, and their ignorance prevented them from learning how to do things in the most improved and thorough manner. As a result of the system, fences were out of repair, gates were hanging half off the hinges, doors creaked, window-panes were out, plastering had fallen but was not replaced, weeds grew in the yard. As a rule, there was food for whites and blacks, but inside the house, and on the dining-room table, there was wanting that delicacy and refinement of touch and finish which can make a home the most convenient, comfortable, and attractive place in the world. Withal

there was a waste of food and other materials which was sad. When freedom came the slaves were almost as well fitted to begin life anew as the master, except in the matter of book-learning and ownership of property. The slave-owner and his sons had mastered no special industry. They unconsciously had imbibed the feeling that manual labor was not the proper thing for them. On the other hand, the slaves, in many cases, had mastered some handicraft, and none were ashamed, and few unwilling, to labor.

Finally the war closed, and the day of freedom came. It was a momentous and eventful day to all upon our plantation. We had been expecting it. Freedom was in the air, and had been for months. Deserting soldiers returning to their homes were to be seen every day. Others who had been discharged, or whose regiments had been paroled, were constantly passing near our place. The "grape-vine telegraph" was kept busy night and day. The news and mutterings of great events were swiftly carried from one plantation to another. In the fear of "Yankee" invasions, the silverware and other valuables were taken from the "big house," buried in the woods, and guarded by trusted slaves. Woe be to any one who would have attempted to disturb the buried treasure. The slaves would give the Yankee soldiers food, drink, clothing—anything but that



MR. WASHINGTON AND THE TEACHERS OF TUSKEGEE



THE YARD AT TUSKEGEE. A CLASS IN HORTICULTURE

which had been specifically intrusted to their care and honor. As the great day drew nearer, there was more singing in the slave quarters than usual. It was bolder, had more ring, and lasted later into the night. Most of the verses of the plantation songs had some reference to freedom. True, they had sung those same verses before, but they had been careful to explain that the "freedom" in these songs referred to the next world, and had no connection with life in this world. Now they gradually threw off the mask, and were not afraid to let it be known that the "freedom" in their songs meant freedom of the body in this world. The night before the eventful day, word was sent to the slave quarters to the effect that

something unusual was going to take place at the "big house" the next morning. There was little, if any, sleep that night. All was excitement and expectancy. Early the next morning word was sent to all the slaves, old and young, to gather at the house. In company with my mother, brother, and sister, and a large number of other slaves, I went to the master's house. All of our master's family were either standing or seated on the veranda of the house, where they could see what was to take place and hear what was said. There was a feeling of deep interest, or perhaps sadness, on their faces, but not bitterness. As I now recall the impression they made upon me, they did not at the moment seem to be sad because

of the loss of property, but rather because of parting with those whom they had reared and who were in many ways very close to them. The most distinct thing that I now recall in connection with the scene was that some man who seemed to be a stranger, a United States officer, I presume, made a little speech and then read a rather long paper—the Emancipation Proclamation, I think. After the reading we were told that we were all free, and could go when and where we pleased. My mother, who was standing by my side, leaned over and kissed her children, while tears of joy ran down her cheeks. She explained to us what it all meant, that this was the day for which she had been so long praying, but fearing that she would never live to see.

For some minutes there was great rejoicing, and thanksgiving, and wild scenes of ecstasy. But there was no feeling of bitterness. In fact, there was pity among the slaves for our former owners. The wild rejoicing on the part of the emancipated colored people lasted but for a brief period, for I noticed that by the time they returned to their cabins there was a change in their feelings. The great responsibility of being free, of having charge of themselves, of having to think and plan for themselves and their children, seemed to take possession of them. It was very much like suddenly turning a youth of ten or twelve years out into the world to provide

for himself. In a few hours the great questions with which the Anglo-Saxon race had been grappling for centuries had been thrown upon these people to be solved. These were the questions of home, a living, the rearing of children, education, citizenship, and the establishment and support of churches. Was any wonder that within a few hours the wild rejoicing ceased and a feeling of deep gloom seemed to pervade the slave quarters? To some it seemed that, now that they were in actual possession of freedom, a more serious thing than they had expected to find it. Some of the slaves were seventy or eighty years old; their best days were gone. They had no strength with which to earn a living in a strange place and among strange people, even if they had been sure where to find a new place of abode. To this class the problem seemed especially hard. Besides, deep down in their hearts there was a strange and peculiar attachment to "old Marster" and "old Missus," and to their children, which they found it hard to think of breaking off. With these they had spent in some cases nearly a half-century and it was no light thing to think of parting. Gradually, one by one, stealthily at first, the older slaves began to wander from the slave quarters back to the "big house" to have a whispered conversation with their former owners as to the future.

## Booker T. Washington

By Paul Laurence Dunbar

[From the "New England Magazine"]

The word is writ that he who runs may read.  
 What is the passing breath of earthly fame?  
 But to snatch glory from the hands of blame,—  
 That is to be, to live, to strive indeed.  
 A poor Virginia cabin gave the seed,  
 And from its dark and lowly door there came  
 A peer of princes in the world's acclaim,  
 A master spirit for the nation's need.  
 Strong, silent, purposeful beyond his kind,  
 The mark of rugged force on brow and lip,  
 Straight on he goes, nor turns to look behind  
 Where hot the hounds come baying at his hip;  
 With one idea foremost in his mind,  
 Like the keen prow of some on-forging ship.



EMPEROR FRANZ JOSEPH

## THE EMPEROR OF AUSTRIA



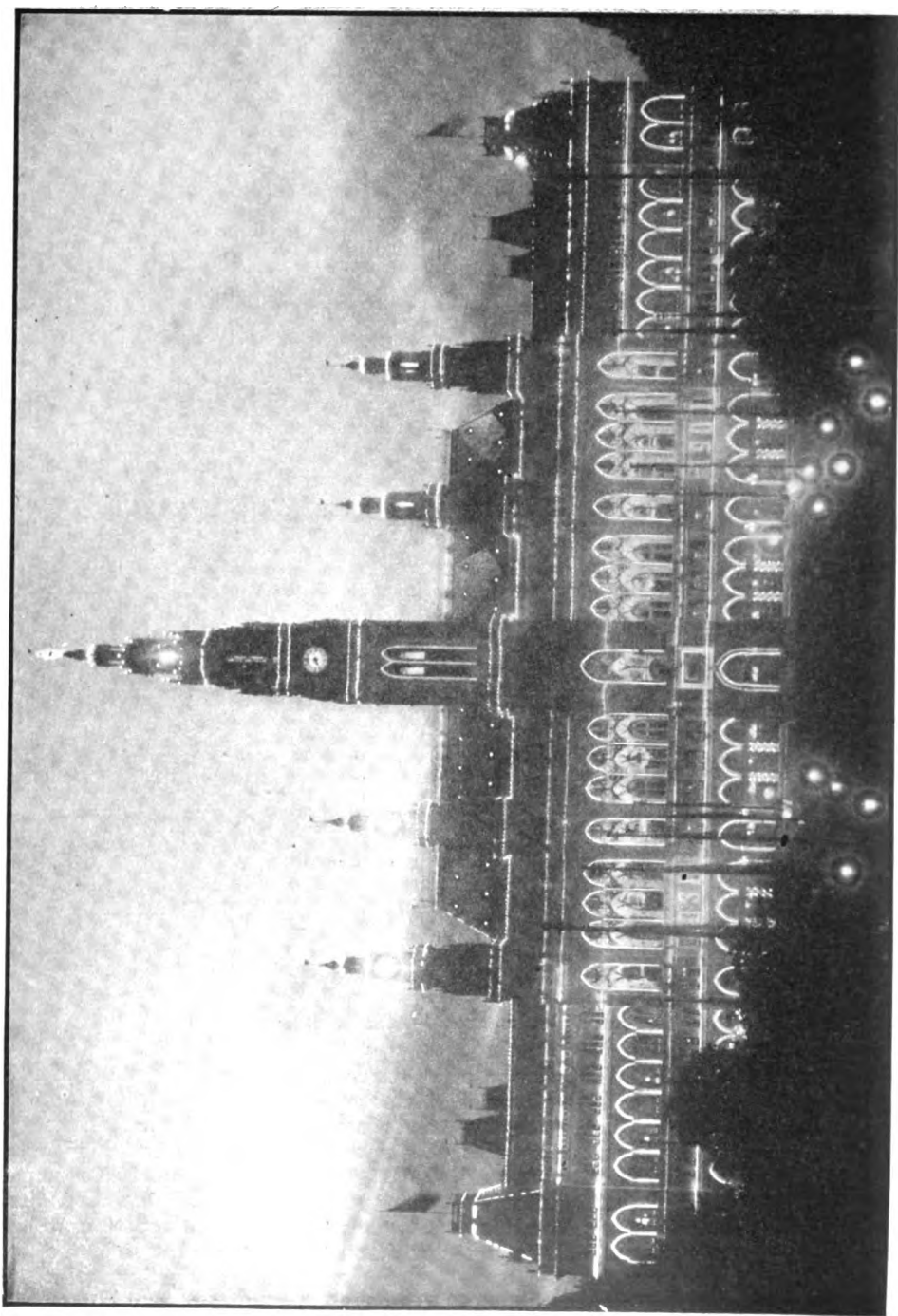
By *E. Irenæus*  
*Prime-Stevenson*



"O good old man! how well thy  
name becomes thee!" — *Shakespeare.*

**I**F you will take a bit of broadcloth, a bit of wood, a bit of marble, a strip of leather, a piece of iron, several fragments of paper and of bark, and samples of other substances in various sizes, and then try to glue them all fast together into one fabric for practical use, you have before you an excellent comparison with the present condition of the great Austro-Hungarian political system. Homogeneity, like-mindedness, the natural wish to cohere one part to another, a common national aim, there is none, or next to none. But

never could there come to the land such blessing as a merely natural sentiment and process. No matter what dissensions, owing to differences in blood, affiliations, language, intelligence, ambitions, impulsive speech, we can imagine the United States as possessing in the past, or present, or future, no matter what similar differences we can fancy as fighting against the unity and the future of any other great realm of our epoch, nothing equals the almost complete dissonance, the fierce under-dissension, the effort at breaking



THE CITY HALL OF VIENNA

away from one common national government, which Austria-Hungary is experiencing. It must experience it till something occurs for the situation so much worse or so much better that we now cannot wisely be prophetic. It has been so ever since, by a most extraordinary succession of events, the great kingdoms of Hungary, Bohemia, and Galicia, and the long row of once more or less independent if smaller kingdoms, archduchies, principalities, marquisates and lordships, and so on, all slipped into the ownership of a little archduchy, Austria, which henceforth was to dominate almost all of their far more royal and imposing existences. The way in which Austria has become the "head of the family"—a sadly quarreling and ill-tempered family—reminds one of nothing so much as the way in which a "pocket" on a billiard-table catches ball after ball rolling into it, and quietly keeps them, of whatever color or value they might be. In they drop; and, helpless, there they stay, willing or unwilling. Every variety of racial temperament and soil and industry, eight absolutely different languages, with nearly fifty dialects, year by year are to be met in the Austro-Hungarian realm. Its Emperor—to begin with, the name "Empire" is a misnomer when in particular connection with the mere Archduchy of Austria—its Emperor is King of nine kingdoms, including the recognized and most vital one, Hungary.

Now, we are not living in a particularly sentimental age. In politics there is not overmuch place for sentiment as a main factor. But it is not too much to say that the cohesion garment of cloth, stone, leather, iron, and so on, above figured, the holding together of this restless and embittered collection of sovereignties, is due in a most extraordinary degree to one old factor—love. It is the love for the Emperor, the passionate affection of millions of warring hearts for a good old man. This condition of the popular mind in Austria-Hungary is not appreciated as fully outside of the Empire as it might be; any more than do foreigners in general realize how the different States under the gentle scepter of Franz Joseph are jealous of each other, hate each other, hate Austria as a political usurper, long to be free of each other, come what will. Austria-Hungary to-day hangs together by the

deserved affection, not by mere respect, for one man. He is a lonely, sorrowful man, a ruler, not so much a strong one as an earnest one, whose whole life and soul are given to the business of trying to govern the ungovernable. I do not mean to say that emphatic elements of practical prudence, of sheer powerlessness to make the first spring, and so on, do not enter into the situation of the quarreling Austro-Hungarian peoples. But it is certain that, at any individual risks, the Empire would long ago have gone to pieces in blood and territorial loss had not Francis Joseph come to be regarded as a prince to be spared all possible new trials, as a true father of the people, a man already so afflicted in his personal life, and a ruler of such unwearied effort for the common weal, that he *must* be saved anxiety and grief, at any political sacrifice.

The political story of Franz Joseph is an exceptional one, and only an altogether exceptional man, physically and mentally and morally, ever could have lived to be seventy years of age after such a regnancy. Canute and the sea-waves furnishes the nearest apologue for such a case as was his from the start. One predecessor had abdicated the throne; another one had resigned his rights and was invalid. After a most careful "home" education, Francis Joseph came to his throne suddenly, a boy of eighteen years. He mounted it in the middle of revolution at home and of wars abroad. He was utterly hateful, as a hereditary successor, to most of the very people who love him best to-day! His nearest relatives were dead or of no aid as counselors. His youthful days and nights were, as Emperor, not of pleasure and repose, but of anxiety and regret. Vienna itself was a revolution-spot; Hungary, which to-day is the greatest jewel of the Imperial succession, and devoted to its crowned "King Ferencz Joseph" (you must not talk of any "Emperor of Austria" when across the Leith), would have none of him. Such was the first political outlook of the young Emperor. And, for a long time, bad counsels and unwise action by the ministry about the boy, and fierce civil wars, made bad matters worse. But, somehow, things hung together. And, just in proportion to Franz Joseph's development in years and quiet force of character, the nations under



THE COURT CARRIAGES

Leaving St. Stephen's Cathedral after the special service in honor of the day.

him ceased so furiously to rage together. Much had been lost—including Lombardy and Venice—but much was steadily being preserved. Hungary soon was saved to Austria's name. He threw himself into the business of governing as a business. His brilliant education and intelligence, a personality so simple and winning that it has often been said that "no man or woman can ever fail to love Franz Joseph if the Emperor looks once into his eyes," the natural probity and dignity of his character—these traits came more and more to the front. The sky has never cleared. It is full of thunder and lightning. But no storm is likely to break over the white head of the now venerable prince, who little by little has won the boundless confidence of a nation that doubts almost everything else. What will become of Austria-Hungary after the death of Franz Joseph we cannot easily foresee. The present fusion, almost out of hand, may become confusion. Hungary, the predominating kingdom, now only nominally dependent on Austria, may have the most important hand to play; and it may win the whole game. But there will be no war so long as the faithful, hard-working,

and nowadays old Emperor, leading a life of incessant state-toil in the Burg at Vienna or down in the villa at Ischl—"the father of Austria," and day after night thinks of "only one thing, before God—how I can aid you, my people, and hold you indeed *viribus unitis*."

But, whatever the inner character or outer personality, whatever the honours and struggles in his vicissitudes and no efforts and successes as a prince, he won Franz Joseph his people's regard. It is the extraordinary group of private misfortunes that has drawn his subjects to him. Therein especially comes the human element and personal leverage. The mysterious suicide, or murder, of his only son (the very sort of prince, in his traits and in early popular acceptance, truth "born," to succeed such a father was a tragedy such as is rarely met in history. We must go back to the White Ship for a like example. Aside from such a matter as Rudolph's death, the interminable difficulties and disappointments of the Hapsburg family connection have been countless, all the while the Emperor was growing old. The assassination of his wife—a wife whom he always loved and



esteemed, in spite of the eccentricities of her life after sorrow for Rudolph had shattered it forever—was a climax that only a strong nature could support. Now, lately, the marriage of the heir to the throne under morganatic conditions has been a cruel disappointment, and an additional touch of incertitude to the throne. Many royal husbands and fathers, wives and mothers, furnish examples of men and women meeting the griefs that are human to all, irrespective of rank. But the sorrows of Franz Joseph as a son, husband, father, uncle, and much else, give him a most melancholy place in the group of sad-hearted royalty.

He has concentrated himself on his life-work as his great distraction. "I live in my people" is his motto, as much as the one he specially chose for his reign—"Viribus Unitis"—a phrase spoken by him, let us say, not so much in irony as in hope. Hours long, day by day, he is at his desk. Nothing is neglected. Now and then even the humblest peasant can get a personal interview; an appeal, it may be, if justice has miscarried. The life of the good old man is as blameless as it is full of industry. His tastes are simple, and in food, clothing, amusements, all such matters, he is the pattern almost to an extreme, especially in extravagant and ever-running-into-debt Austrian society. He is profoundly religious. In fact, the Emperor's strong religious feeling is undoubtedly an unlucky factor in the

Clerical party—an ingredient of no beneficent kind. A thousand stories are current of his quiet, sincere charity and goodness to everybody, even to the undeserving.

"A good old man" indeed! It is love which furthers love, even if it does not beget it. The love of this prince for his subjects, united with his unwearied sense of duty to their welfare, maintains the Austro-Hungarian Empire, more than anything else, in a fair show of integrity. "All my people know," runs the Emperor's letter to Dr. Koerber, after the birthday processions and illuminations and rejoicings, "that I have dedicated my whole life to them. . . . God the Almighty bless and preserve the bond which encircles my people and me!" It is no empty and policy-framed communication and prayer. There is just now an unusually bright row of strong sovereigns, who are admirable men and women, across the civilized world. Anarchy is an insult to the sentiment linking many a throne and race. Franz Joseph of Austria is a truly noble and elevating example among all his best contemporaries. Certainly it is to be hoped that even if he may not live to see his discontented subjects at one with one another—that is not likely, alas!—the bullet of an assassin will not be aimed at a heart that, as he once wrote to one of his Ministers, "would long ago have broken did I not believe in the love of God and of the people for whom he has bid me work as long as I can."

## New Dead

By Charles G. D. Roberts

Where are the kind eyes gone

That watched me so?

Was it but now they wept,

Or long ago?

Why did they run with tears

And yearn to me?

What was it in my face

They feared to see?

Ah, World, when did I pass

Beyond your smile?—

Forget you, for a long

Or little while?

Descending from the sun.

Into this night—

Impenetrable dark

That chokes my sight—

Ah, now I know why stirs

No more my breath!

My mouth is stopt with dust.

My dream with death.

Where is this seed of self?

I clutch to hold?

Will it dissolve with me

Into the mold?

It slips. . . . Ah, let me sleep,

Worn, worn, outworn—

So to be strong, when I

Arise, new-born.



THE RETURN OF THE DUKE OF THE ABRUZZI  
From "L'Illustrazione Italiana."

# NEARER THE NORTH POLE

BY *SOFIA BOMPIANI*



THE DUKE OF THE ABRUZZI

**T**HE Duke of the Abruzzi, returning unexpectedly after only eleven months' absence in the northern seas, surprised even the most hopeful believers in his polar expedition. His strong ship, the *Stella Polare*, was provisioned for three, and could even have remained away five, years. None imagined that he could so soon have accomplished the purposes of the expedition, and still less that he could have surpassed the polar record of the great Norwegian mariner Nansen. The Duke has been received in Italy with enthusiastic joy. Italians felt a natural pride that one of their race and one of their kingly house should have succeeded in such a difficult and perilous undertaking.

This young man, born at Madrid when his father, Amadeus of Savoy, was King of Spain, studied at the naval college in Leghorn. He was the first to reach the summit of Mount St. Elias on the Pacific,

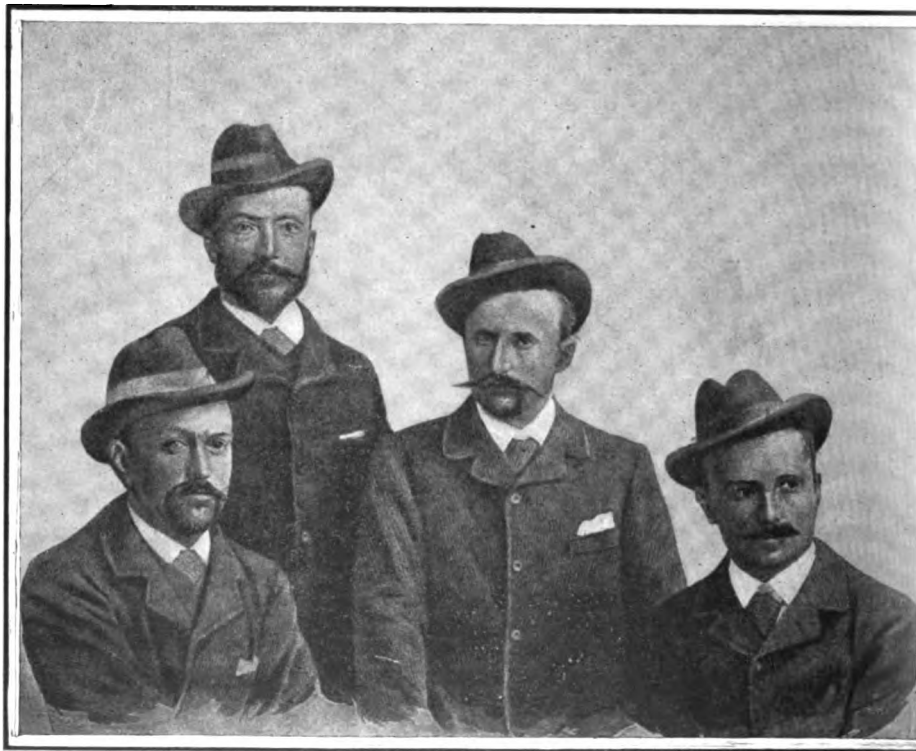
and now, by this polar voyage, he has achieved a world-wide reputation. Employing his own private fortune to prepare this expensive expedition, and abandoning all the small pleasures of his age and rank, Louis of Savoy has set an example to the wealthy young men of Italy.

When, at noon of June 12, 1899, the *Stella Polare* set sail from Christiania, no one expected it to return this year, and Nansen believed that it would be absent at least two years. It was thought that the whaling-boats of Norway, which go far north, might perhaps bring some news of it; but on September 6, 1900, it touched the northern port of Norway, and soon told its own tale of disaster happily overcome, of hardy journeys over ice and snow on sleds drawn by dogs, of hardships from cold and hunger and the loss of several members of the ship's crew. Unlike Nansen, who expected to be carried to the Pole by the great current running from the

islands of Siberia to Greenland, the Duke of the Abruzzi planned to leave his ship in some quiet and safe harbor, and then with sleds send on to the north a series of exploring parties. The sled journey of Nansen with one companion, by which he reached latitude  $86^{\circ} 14'$ , was an incident, while it was the chief idea of his young friend and admirer. The ship, at a fixed point, was to be the storehouse of provisions and the starting-point for sled journeys. These journeys were to be at first slow and short, gradually extending in time and length, finding the way and establishing depots of provisions. This was the same plan as that of Greely, who by sleds reached latitude  $83^{\circ} 42'$  in 1882. The difficulties overcome by Louis of Savoy and Captain Cagni are best understood by Nansen, who gave them both the most enthusiastic welcome on their arrival at Christiania. They reached latitude  $86^{\circ} 33'$  in one-third of the time employed by Greely and one-half of that taken by Nansen. The sled journey made by Captain Cagni, which reached the nearest to

the Pole, was not to have been the sent out if the entire programme had been executed.

The Stella Polare would have passed its second winter in the Bay of Teplitz. It was not an accident rendered it necessary to return. The ice broke around the ship and threw it with force upon the near land, breaking a hole in the side a foot and a half long. For twenty-four hours water entered and the case seemed desperate, until a new movement of the ice lifted the ship up on a strong glacier. The carpenters then worked for their lives, using the woodwork of the interior of the ship. This was in September. Habitation on the land was made from the ship's sails and some of the woodwork, and a stove in the center reduced the temperature to seven degrees below zero centigrade. But, without, it was fifty to sixty degrees below, and during the exercise with the sleds this extreme cold froze the fingers of the Duke and one of Captain Cagni, while all the men suffered more or less. One hundred and twenty dogs



Savoia

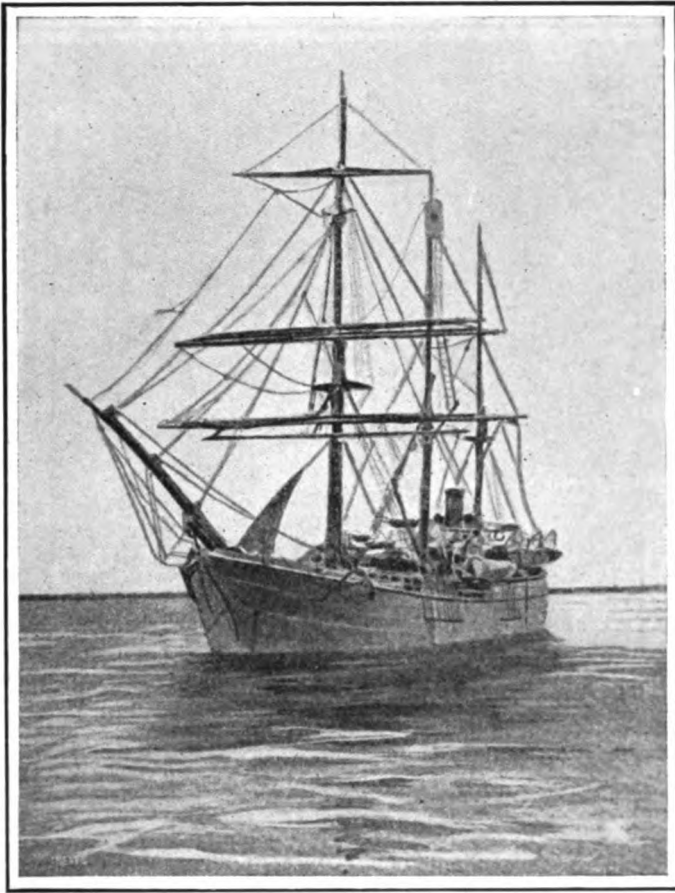
Petitgax

Fenoillet

Ollier

THE GUIDES OF ABRUZZI'S EXPEDITION

From "L'Illustrazione Italiana."



THE STELLA POLARE  
From "L'Illustrazione Italiana."

up in a large kennel of wood had often to be dragged out from the snow, which quickly covered them again. The amputation of part of two fingers and consequent illness prevented the Duke from going with Captain Cagni on the sled journey, which in one hundred and five days traversed five degrees of latitude, and proved that by this system, under more favorable circumstances, the Pole may some time be reached.

Captain Humbert Cagni, of the Italian navy, is the son of a retired general of the army. The scientific studies, the plan, the expense, and the execution of this expedition were by the Duke of the Abruzzi, whose name it will bear. But the actual journey from the ship was made by Captain Cagni, who shares all the honors paid to the Duke and is constantly with him. He set out with twelve men and one hun-

dred and eight dogs, but the ice was so heaped up that they had to cut it with axes, and the provisions diminished faster than expected. He sent back Lieutenant Querini, with two other men, and this detachment was never heard of again. The family of this brave young officer living at Venice are mourning his death, which now seems certain. Cagni, finding the provisions were still lessening, sent back another party, and kept on himself with his attendant and two Alpine guides. These guides would not turn back, and were determined to reach latitude  $87^{\circ}$ . So on they went; the ice became smoother and the air milder, so that the sleds went rapidly, and they traveled sometimes twenty-four hours without stopping. No food remained except the flesh of the dogs, a horrible repast, and these were now few, so that return was necessary.



ABRUZZI AT CHRISTIANIA. NANSEN LEADING A CHEER FOR THE EXPLORER  
From "L'Illustrazione Italiana,"

The place they reached is neither land nor sea, only a lonesome desert of ice and mist, where no life, animal or vegetable, is visible. Captain Cagni now says that he will never return there, and he remembers with horror his journey back to the ships. He lost all hope of reaching the Duke; only seven of the one hundred and eight dogs were left; the ice on which they found themselves was floating, and often they were swimming in the water. But at last he found his way to the camp, and was received by the Duke and his companions with a perfect ecstasy of joy. The disabled condition of their vessel made return necessary, and prevented them from passing another winter in the Arctic regions, and from attempting other sled journeys.

After sixteen days of anxious voyaging through fields of floating ice, they reached Cape Flora, where letters deposited by the seal-fishers awaited them. One of these letters was from King Humbert, and only six days later they heard the sad news of his assassination. At Christiania began that triumphal progress which culminated in Italy. Generous Nansen led the Norwegian nine hurrahs, and King Oscar decorated the explorers with the highest honors in his gift; the Presidents of various Geographical Societies met there, and an applauding crowd followed them to the Victoria Hotel as victors.

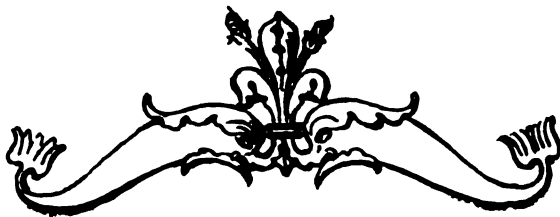
The "Order of the Seraphim," given to the Duke by King Oscar, is Swedish. This selection caused such jealousy among the Norwegians that on his return to Christiania he will be decorated also with an Order of Norway. Captain Cagni received the Order of Saint Olaf of Norway. The Duke and Cagni, inseparable, pursued their journey to Italy, where a fervent welcome home awaited them. The brothers of the Duke of the Abruzzi, the Duke of Aosta and the Count of Turin, met

him on the way—a joyful meeting after such an absence. The population of Turin, not accustomed to easy enthusiasm, gave way to it on this occasion. No expression of love and enthusiasm was wanting. Even the humblest citizens talked of the legend of the Pole with fervent fancy, and admired the simplicity and modesty of the Duke and Cagni, who came back from such a heroic struggle with the elements.

The city of Turin, before the departure of the Duke, offered him a medal, which he will now accept, although he at that time refused it. He also then refused promotion in the navy until his return, if he returned. At Rome, where the same welcome was given to the explorers, Luigi di Savoia went to the Pantheon, and, with tears, left a beautiful metal wreath on the tomb of King Humbert, who had been for him a second father, and who had assisted his expedition. At Naples King Victor Emanuel III., waiting at the station, threw his arms passionately around him, and then drove him, with Cagni, to the palace at Capodi Monte. He will now visit Queen Margaret at Venice, and then return to Christiania for affairs connected with his ship and the companions of his voyage.

He is to prepare the results of the expedition for publication, but this will require some time. These results are principally the determination of the northern boundary of Francis Joseph's Land, and the discovery that Peterman's Land does not exist. The Duke will publish a new map of the region traversed, adding magnetic, meteorological, and astronomical observations.

In November the Duke of the Abruzzi and Captain Cagni will be invited by the Geographical Society of Rome to a reception given in their honor on the historic Capitoline Hill. The King and Queen and the members of the Society will be present.





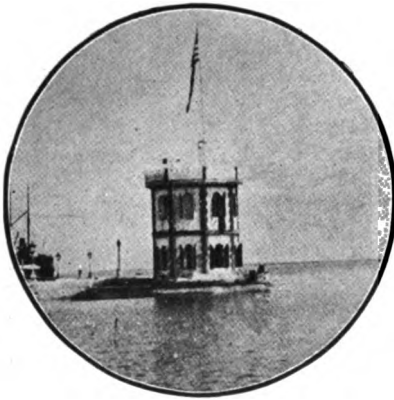


THE MORO VINTA UNDER FULL SAIL

## The Sulu Archipelago<sup>1</sup>

By Phelps Whitmarsh

Special Commissioner for The Outlook in the Philippines



THE BLOCKHOUSE AT JOLO HARBOR

AT the plunge of the little steamer's anchor and in the still, heavenly coolness of the early tropical morning, we rose from the steamer chairs upon which we had slept, and stood in our pajamas looking at a rare picture of island loveliness. Isles of the torrid zone were not strange to me; from St. Helena to Ceylon from the Eastern to the Western Indies, I had been tempted, both as boy and man, to follow in the footsteps of our beloved Robinson; but seldom has the prospect seemed more enticing, never has my eye been more charmed with the beauties of an ocean oasis, than that morning when, with tints of rose and pearl and fawn and sulphur, the sun rose behind the hills of Jolo. In the clean, clear light of a new day, which brought out each outline and detail with a distinctness almost microscopic, the island rose in slopes and steeps of varied and delightful greenness toward two forest-crowned peaks; it fell in valleys, harboring denser, darker foliage, and its uneven horizon was fringed with palms and greater trees sharply etched against the luminous east. Tumantangis, the Hill of Tears, was overhung by a fluffy, saffron-colored cloud, and about its neck, like a woolen muffler, lay a narrow band of white mist. Backed by this stage-like setting, at the very footlights, as it were, stood the romantic little citadel which Arolas raised against the warring Moros. Its white walls, pierced and turreted as in the days of mediæval Spain, ran out into the placid waters of the open harbor, and in the center a heavy iron gate opened upon a white stone pier, cross-shaped at the end, and having on one arm a small castellated blockhouse. Of the buildings but a few could be seen, for the town within the walls lay fathoms deep in the shade of palms, ilan-ilan, and other leafy trees, the scale of greens being relieved here and there by bursts of scarlet from lofty poincianas in full bloom. To

<sup>1</sup> Copyright, 1900, the Outlook Company, New York.



the right of the town, sheltered by a grove of cocoas, hid the Christian hamlet of Tulai, where faint spirals of smoke announced the day's beginning; on the left straggled Bus-Bus, a Moro village, gray, bare, and built on crooked piles out over the water. Further to the left stood the Sultan's palace, a barrack-like place built for him by the Spanish so that he might live near them, but which he, with characteristic perversity, declined to occupy. As the light increased, a scented breeze came wafting down from the hills, and as if by magic the sleepy harbor awakened. From beneath the nipa thatches of the *vintas* bright turbaned heads appeared and voices were heard. Rapidly thatches were rolled up, wooden anchors hoisted, sails of rainbow colors spread to the wind, and ere the sun topped the ridge, half a hundred of these picturesque Moro crafts, with tassels flying and lee *batangas* buried, were speeding to the fishing-grounds. The whole scene, especially the town, suggested a brilliant stage-setting done in miniature. By seven o'clock the doctor came aboard and we were allowed to land.

If Jolo looks tiny when viewed from the

harbor, it seems even more so when one enters its sea portal. At every street junction the four encompassing walls shut out the landscape; and I believe that from the center one might throw a baseball into any corner of the town. It is laid out, nevertheless, with all the liberality of a great city; and has been so prodigal of space for wide streets, plazas, gardens, and fountains that but little room is left for inhabitants. Though part of the garrison were quartered in the church, and the houses were so full that there was not even an extra bed to be had, the population numbered only about thirteen hundred. Of these more than a thousand were United States troops, and the remainder Chinese (who handle the entire business of the Sulu group), and a few Christian Filipinos and East Indians. No Moros, except the few who form the small police force, live within the walls. Save for the shut-in feeling, which in time must grow very irksome, Jolo, though a toy town, is also a model one. The streets, smooth as boulevards, have cemented gutters on each side and encircling the base of every tree; the Government buildings are of



MY ENTERTAINER'S HOUSE NEAR JOLO



A MARKET SCENE



STREET IN JOLO

stone, and unusually fine for the Philippines; the place is livened everywhere by attractive little public gardens, and is so shaded that one may walk almost anywhere without a hat.

But the principal feeling one has in en-

tering Jolo is that one has left the Philippines and entered a new country—a country purely Malay. And, indeed, it is for while the bulk of the inhabitants of Luzon and the Visayas have had Spanish institutions and a Spanish govern-



SEA GYPSIES' HOUSES AT LAPAK



MORO FISHING BOATS

and have been aping Spanish manners and customs for a century or two, and while by these means and the mixture of Spanish and Asiatic blood they have been tintured with civilization and thus lost most of their original characteristics, the Sulu islands, having been but recently occupied and never dominated, are still in every sense Suluan. Spanish influence has robbed the Christian Filipino of the Oriental charm which stamps, each in a different way, the Japanese, the Chinese, the Siamese, and even the British Indian; but in Sulu one meets it again, more crude, more barbaric than ever; and for this reason more than any other, Sulu is the most interesting part of the Philippines.

My first close view of the Joloanos was in the native market at Bus-Bus, which is held every morning in the dirty street running along the shore parallel with the water village. Here one can see the Sulu islander in all his gorgeousness of raiment and all his dirtiness, and here one can buy any of the island products, from a silver-handled kris to a shark's fin, from a peal to those greatest of delicacies, half-hatched eggs. Great quantities of brilliantly colored fish were for sale, and an unusually large variety of fruits; of the latter I noted mangosteens, nancas, lang-sats, two kinds of mangoes, bananas, lancones, cocoas, and, for the first time in the Philippines, that ill-smelling, medley-flavored, and most fascinating of tropical fruits, the durian. Alfred Russel Wallace calls the durian the "king of fruits," and I think all those who, like him, have acquired the taste, will second the appellation; but for the average man, whose sense of smell prevents him from making a further acquaintance, the durian is a lost delight. I fear a description of the flavor is impossible, but if you can imagine a mixture of onions, apricots, nuts, custard, strawberries, honey, and gooseberry fool, you may form a faint idea of it. Other edibles spread upon the ground were camotes,

tapioca root, fowls, turtles, and shell-fish, intermingled with which were hairy Borneo apes, crimson parrots from the Celebes, gaudy turban squares, jabuls, sarongs, palm-leaf hats and mats, spears, shells, brass betel-boxes, and other curios. But the people themselves were of chief interest. An incongruous crowd it was; a curious display of silks and rags, jeweled hands and bare feet, barbaric magnificence and personal filth; the women in baggy trousers and tight jackets so ingrained with dirt that the original hue was indistin-



A MORO BOY

guishable; the men strutting and posing in garments which for variety of crude color would have put the historical coat of Joseph to shame. One fellow I saw—he was indolently watching his wife selling buyo—was decked out in a pair of skin-tight trousers embroidered with silk in stripes of orange, red, and green, and buttoned from ankle to calf with small pearl discs. His waist was encircled many times by a flaring sash, also of many colors, which held in position, ready for instant use, a small kris dagger (puñal), and a splendid ivory-handled barong in a carved narra scabbard. A tight Eton jacket of apple green, with sleeves reaching to the knuckles, partially covered his upper half; and a howling yellow and red turban crowned the costume. Scarlet jackets, however, seemed to be more generally favored, and the red Turkish fez, a sure sign of the Mussulman, often took the place of the turban, so that red, either solid or in a mixture, was the dominant color of the crowd. One of the most noticeable and disgusting things in a Moro congregation is their betel-chewing. Not content with the usual buyo, bonga, and lime mixture, the Moro adds mastic and tobacco, thus making five ingredients for one chew. Both men and women file their teeth concave in front and sharpen them at the edges, and the tobacco seems to be used mainly to rub into the teeth and keep them ebony

black. As a result of this mixture, and the fact that both sexes chew continually, copious spitting is always in evidence, and the women particularly show a red high-water mark round their mouth, which does not add to their beauty. A Moro lady's smile, indeed, is one of the most unlovely things on earth. The well-worn expression "he smiled darkly" surely must have originated with a people who blackened their teeth. At the further end of the street Moros from the interior were coming in with farm products packed on ponies and carabaos; the men in pyramid nipa hats adorned with colored tassels, their wives riding astride amidst the merchandise. Everywhere were brown masses of naked children up to ten or eleven years of age, and everywhere men armed with the most splendid but awful weapons that the world produces.

The favorite Joloan weapons are the kris, the barong, and the campilan. The kris is sometimes straight, sometimes serpentine, and again wavy, from hilt to point, but in all cases it is a double-edged sword with a hilt of carved wood, silver, or ivory. The barong, though similarly hilted, is a short, heavy blade almost oval in shape,

edged only on one side, and termin-  
a sharp point. The blade of the  
pilan, on the other hand, is unusual  
and broadens toward the end; its  
is invariably of wood, grotesquely  
and ornamented with dyed horsehair  
small bells. All these and other  
pine knives are guarded by wooden  
bards, occasionally inlaid with  
woods or banded with silver; and  
kept faultlessly bright and keen.  
blades, too, are often inlaid with sil-  
gold. The Moro is exceedingly proud  
arms; his kris, or whatever his f  
weapon may be, is ever at his side, w  
he be fishing, working afield, or i  
in the "bosom of his family;"  
night it lies unsheathed at his hand  
swift, well-directed blow from eith  
or barong will halve a man or se  
head a-rolling.

In appearance, indeed, the Moro  
fierce, warlike fellow, and if one w  
believe all that is said about him  
cially by the Spaniards, who, in J  
least, were confessedly terrorized b  
one would never venture within re  
his strong right arm. But I cannot  
feeling that the Spanish estimate of



A GROUP OF MOROS, JOLO



MY MORO BOAT-KEEPER

character was wrongly figured. The Spaniards began by giving the Moro credit for being a born warrior and a brave man; and, having been victims of treachery on not a few occasions, they straightway encompassed themselves by walls and forts, disarmed every market-man who entered the gates, limited the number who might enter, and in a hundred ways showed their savage enemies that they feared them. Evidences such as these make the greatest coward brave. This resulted in Spain being perpetually at war with the Moros. When American forces came to relieve the Spanish garrison at Jolo, they found the little town nightly mounting a guard of one hundred men, the disarming station outside the gate wired like a cage, and the general conditions of a besieged town. Our officers were regaled with blood-curdling stories of Moro treachery, and warned not to leave the walls without a strong force. In spite of these stories and warnings, however, our officers did leave the walls; they passed out into the country, climbed the

hills, and visited the datus, not only unattended but unarmed; and, while the Spaniards gasped, the Americans taught the bloodthirsty savage to shake hands. At first the savage was naturally suspicious; he said, "What kind of people are these Americans, who come among us without soldiers or guns? They must carry some deadlier weapons hidden under their clothes." In one case, that of Lieutenant Kobbe, when he went into Datu Jauanine's village, the chief asked the officer if he objected to being searched. The Lieutenant laughingly replied that he had not the slightest objection; and after the suspicious crowd had satisfied themselves that he had no concealed arms, they showed the greatest friendliness. This show of confidence, and above all fearlessness, on the part of the American officers impressed the Moros far more than any display of arms would have done; they saw that they no longer had a timid enemy to deal with, but a race evidently their superiors and yet friendly; and they changed ground at once. Since that

time, contrary to the opinion of all those who claimed to know the Moros, the friendly relations between them and the Americans have grown steadily stronger, and, at the time I visited Jolo, after nearly a year's travel in the Philippines, the Sulu group was the first part I had found which was wholly at peace with the United States, and the only island in the archipelago through which a white man might travel alone in safety.

The Moro, to my mind, is at once an overrated and a much-maligned person; overrated as to his fighting qualities and bravery, maligned in the matter of character. Notwithstanding much opinion to the contrary, I have yet to find it substantiated that the Moro ever seeks an open hand-to-hand conflict, or that he fights in anything but a treacherous and, from our standpoint, a cowardly manner. In the petty wars which are constantly being waged between rival datus, the combatants seldom come together, but generally intrench themselves at a very safe distance apart, and while the main body keeps up an intermittent fire, small parties endeavor to capture their enemies' wives, slaves, and cattle. But though the Moro avoids meeting his foe face to face, he never misses an opportunity to spear him from the long grass, to cut him down from behind, or to slay him while asleep. The significant fact that Moro weapons are made without hand-guards is sufficient evidence that they are not intended for dueling or fencing, but rather for assassination. One of the little Moro wars was in progress on the south side of the island of Jolo during my stay there. It continued some six weeks, and was finally ended by American interference, with a total loss of two men. Cruel, cunning, treacherous, and cowardly as the Moro undoubtedly is, he is not, however, without some good points. Comparing the Mohammedan Moro with the Christian Tagalog or Visayan, I am constrained to believe that the Mohammedan, though less intelligent and, as we view it, wholly uncivilized, has more honesty, more constancy, and a higher sense of honor than the Christian; he makes a worse enemy but a stancher friend, and is, on the whole, decidedly more of a man. Personally, I would put myself in the hands of a Moro friend with far greater confidence than I could ever do with any

Christian Filipino I have yet known. For these reasons I do not feel, as many do, that the Moro is either a formidable enemy or a menace to Philippine peace. If the same tact be used with this race in the future that Generals Bates and Kobb have exercised and the latter is still exercising, the Moro will soon become intensely American, and in time be as good a subject as one can expect a dyed-in-the-wool Malay-Mohammedan ex-pirate to become. In thus helping to destroy traditions so picturesque and so tempting to enlarge upon, I feel that I owe my fellow-writer an apology; but the Moro needs a good word said in his behalf.

There is a word, too, to be said concerning that greatest of Moro bugaboos, the *juramentado*. The idea has gone abroad and is, I think, generally believed, that the *juramentados* are Moslem fanatics who deliberately prepare themselves for death for the sole purpose of slaying Christians and that their appearance is almost an every-day affair. Most writers of the Philippines, whether through error or not, cannot say, certainly give this impression if they do not actually say so. Foreman in one place describes them as a "class" and in another place as a "sect;" Worcester says, "From time to time it happens that one of them [the Moros] wearies of this life, and, desiring to take the shortest road to glory, he bathes in a sacred spring, shaves off his eyebrows, dresses in white, and presents himself before a *pandita* to take solemn oath (*juramentar*) to die killing Christians;" and Mr. Lala, a Philippine gentleman, devotes several pages of lurid word-painting to the "fanatic." Now, running *amok* is one of the Malay peculiarities; it is known throughout Malaysia, and the Moro is no exception. He has a habit of running *amok* when he wishes to commit suicide, and then he dies not only killing Christians, but every living thing that comes in his path, no matter of what race, creed, or sex. It is true, however, that the Moro, after he has made up his mind to *amok*, goes before a *pandita* or priest and swears to give his life to the destroying of Christians, but he does not keep his oath; it is taken with the purpose of his being guaranteed future life in the heaven of Mohammed. A recent investigation made by Major J. N. Morrison, Judge Advocate for the Department of



**MORO WOMAN AND CHILD**



**BUS-BUS MARKET, JOLO**



**THE MORO SPEAR-DANCE**

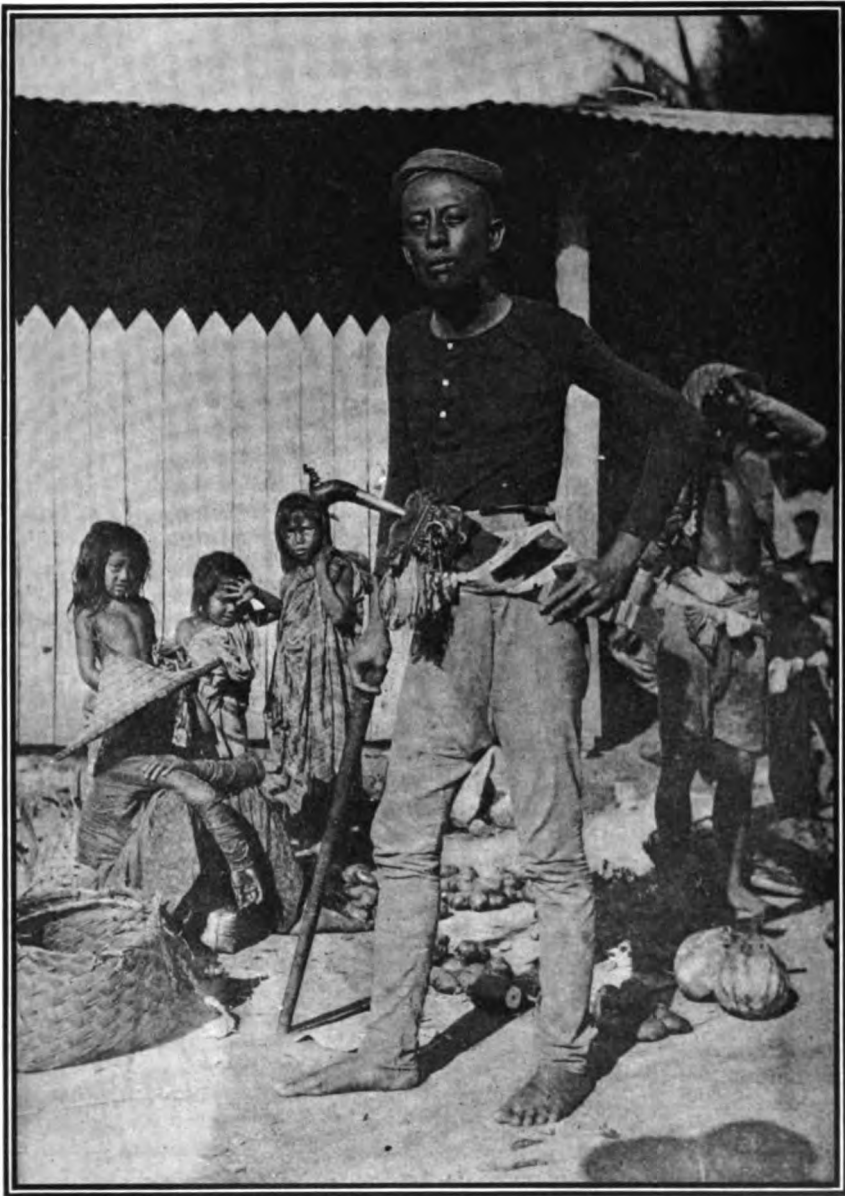
Mindanao and Jolo, of the juramentado question in Mindanao, reveals the rather astonishing fact that during the past twenty-five years only six cases of juramentados have been known; and in five of these cases it was proved that personal vengeance was the motive for running *amok*. Jolo, moreover, which has been called the home of the juramentados, has not developed a single case since the American occupation. These facts alone are sufficient, I think, to show that this Malay custom has been greatly exaggerated, that it is by no means a common occurrence, and that it is not due to religious fanaticism.

The Moro, among other things, looks upon slavery as a necessary institution, and he considers polygamy no sin. The slavery of the Sulu Archipelago is the same as that found in some parts of Luzon and in Mindanao. It is not at all a shocking system; there are no whips, no taskmasters or bloodhounds, not a suggestion of "Uncle Tom's Cabin;" the basis seems to be more that of a retainer than a bond-slave. In Sulu a man may be enslaved for indebtedness which he cannot pay, by capture in war or piracy, or he may be born a slave. Although slaves are looked upon as part of a man's riches, since the Dutch, under pressure, put a stop to the traffic in their possessions, they are no longer considered as merchandise, and in these days, I am assured, a slave is almost never bought or sold. The Moro slave lives in the same house, eats at the same sitting, and is clothed in the same way as his master. The great difference between the old American slavery and that of Sulu is that here it is no degradation—the slave seems to be socially the equal of his master—and he is treated in such a manner that it is impossible to distinguish him from his master. He appears to work only when it pleases him, and though he has the right to purchase his freedom, he seldom does so. When taken prisoner by a rich datu, whose store of provisions is ample, he has not infrequently been known to refuse his liberty; and he often deserts one master for another. While a guest of the hospitable brothers Schück—who, by the way, are the only white settlers of the whole Sulu group—I found an interesting state of affairs bearing some-

what on this question. The father of the present Schück family at his death left some thirty or forty Moro slaves. After the American occupation these slaves were given their liberty. Not one of the left; they are still working on the estate though now for wages, and a flourishing Liberian-coffee plantation is the result. But this is merely a side-light. What I wish to make plain is that slavery in Sulu is not the dreadful thing that some people believe; for the most part, it is more than a datu or wealthy man being responsible for a number of the lower class—the rich taking care of the poor. This being the case, there is no need of any one going into hysterics over the matter, or any need of the United States abolishing slavery at the moment. It would undoubtedly be a grave mistake to attack the system by law at this time when everything is being done to build up a firm basis of confidence and friendship with the Moros. The evil may be discouraged in many ways without actual legislation; and, with islands so small in area as the Sulus, such discouragement together with the influences of trade and the contact with peoples of a higher degree of civilization, all of which are now being felt in the little archipelago for the first time, will gradually and without friction put it down for all time.

As regards polygamy in Sulu, although the Moros are permitted by their religion to take as many as four wives, they do not commonly take more than one, principally for the reason that very few of them can afford it. As a rule, polygamy is confined to the Sultan, the datu, and other head men. As an exception, however, I may say that I made the acquaintance of a Moro farmer who had three wives and fifty-three children; and a very nice little village they made. While not exactly a part of the Mohammedan religion, the Koran distinctly allows a plurality of wives, and any direct interference with the institution would doubtless be taken as an attack upon the faith, and probably lead to a holy war. Both the British and the Dutch, in their government of two or three millions of Mohammedan subjects, have wisely ignored polygamy; and the United States in its handling of the Moros cannot, I think, do better than follow the successful colonizers' example.





SIASSI POLICEMAN ARMED WITH BARONG

In coming from Luzon, where the undercurrent of popular feeling had been so uneasy and so decidedly contra-American, the contentedness of the Moros, their lack of outcry for or expectation of independence, was to me especially noticeable. The Moros do not in the least know what civil government means, and they are too little developed to have it applied. Military power will be needed to control

this race for a generation to come at least ; and, with the possible exception of appointing a few civil servants, which can be done by the military authorities, civil government would be not only a mistake but an absurdity. The same thing applies equally to the whole department of Mindanao and Jolo, in which perhaps nine-tenths of the entire population are Moros and pagans.

# The Sway-Backed House

By Charles W. Chesnutt

Author of "The Wife of His Youth," "The Conjure Woman," etc.

**W**HETHER or not Uncle Solomon Grundy, like his famous namesake of the nursery rhyme, was born on Monday, I have no means of knowing; nor am I informed as to the days of the week on which the other principal events of his life took place. I do know, however, that he was a tall, shapely, and very dark man, with a straight nose, thin lips, and blue eyes. From his color and the quality of his hair one would have been inclined to regard him as a full-blooded negro; but his features, his blue eyes—a remarkable anomaly—and the fact that he was free-born, made it seem probable that he might have a distant strain of white blood, which, by reversion, had come to the surface through the overlying dark strata. He had been known to say that he was the descendant of an African king—these sable royalties may yet become as numerous, for purposes of pedigree, among dark Americans of the future as the ancient kings of Ireland. Whether for this or some other reason, he manifested a very distinct scorn for ordinary blacks. Perhaps this sentiment had something to do with his marriage, when about thirty years old, to a light-brown woman with a daughter much fairer of complexion than herself.

This little yellow girl became the apple of the old man's eyes. His wife bore him no children, and Solomon, who was of a very affectionate disposition, lavished upon Julia all the love which he might have distributed among a large family. He lived, with his wife and the child, in a small North Carolina town, where, being a free man and a skilled bricklayer and plasterer, he enjoyed a good income, for a man of simple tastes and humble station, and was able to provide comfortably for his wife and adopted daughter. The girl grew to womanhood and married a free colored man of the town, whereupon she left her mother's house and went to live with her husband.

Julia's marriage was as prolific as most unions of the poor, whose families are likely to increase in inverse ratio to their

ability to support them. Some years later she died, leaving, among half a dozen children, a little daughter who resembled Julia very much. Solomon's wife, the grandmother, took the child to bring up. The father soon married again, and the girl was not missed from the crowded household, where her absence was a relief rather than a loss.

The little Isabella took the place, in the mind of Solomon and his wife, of the lost daughter Julia. She was dressed better than most colored children of the town, was sent to school regularly—she grew up just after the war—and showed herself appreciative and grateful for her opportunities. When she neared womanhood her grandmother died, and Isabella, who continued to live with the old man, became known as sole heiress of the sway backed house, which, with the land about it, constituted the bulk of Uncle Solomon's estate. This was no mere surmise, but had for its foundation the old man's personal statement.

"Yas, suh," he would say, "Isabella is de only one I keer fer, an' she's gwine ter be my heir. Ef she'll stay here an' keep house fer me while she's single, er live here wid her husban' when she marries, she shall have all I got."

"You haven't any relatives of your own, Uncle Solomon, have you?" asked a neighbor, one day.

"No," he answered, somewhat shortly. "I had a sister once, but she married a low-down, good-fer-nothin' black nigger, an' I ain't seen her ner heard from her fer twenty years. She may be dead fer all I know er keer."

The old man's house stood on a corner, on the bank of a creek. It was a frame house, large for the neighborhood, and two stories in height. Owing to some miscalculation of strains or misplaced economy of material, the middle of the roof had sagged considerably below the ends, thus giving the house a decidedly sway-backed appearance. When Uncle Solomon bought the house and lot, he plastered all the rooms and had the roof

reshingled, but the principal defect could not, in his opinion, be remedied without an entire reconstruction of the house, which he did not feel able to afford. Viewed from the end, the bend in the roof was not noticeable; and one gets accustomed to anything, so that the irregularity of outline did not detract a great deal, in the public eye, from the value or desirability of Isabella's inheritance. The house was much larger than the shabby one-story tenements in the neighborhood, and there was nothing at all the matter with the acre of land to which it appertained.

A pretty yellow girl could not grow up in Patesville without several suitors, and Isabella was no exception to the rule. The aspirants to her favor, however, had to pass the inspection, not only of Isabella's somewhat critical taste, but of the old man's more robust prejudices. Some were too old for Isabella, and some too young. Some were too dark to make a good match, and some too trifling to suit the old man. For a while the balance hung trembling between Professor Revels, of the grammar school, and Tom Turner, the blacksmith, who lived just a short distance from Uncle Solomon's. Isabella had, at first, a sneaking fondness for the blacksmith, a sturdy, brown young man, whose bare arms, shining in the light of his forge, revealed the knotted muscles of a Hercules. He was a good-natured fellow, too, and very fond of Isabella, though somewhat slow of speech and diffident in manner. Professor Revels, however, proved a powerful rival to Turner. He was not only by nature a shade lighter than the blacksmith, but, by the free use of soap and water, and certain cosmetics recommended for the purpose, looked at least a shade lighter than he really was; while the blacksmith, by reason of his trade, seemed darker than he ought. These integumentary details seemed really of more importance to the old man than to Isabella, who was more strongly impressed by the difference in the clothes of her two admirers. The Professor—he did not use the title himself, but his friends thrust it upon him—wore, every day in the week, clean, well-fitting garments, high collars and bright neckties, which contrasted strikingly with the sooty garb and open shirt-front of the young black-

smith, who, donning his good clothes more seldom, did not, for want of practice, wear them with the ease and grace of the Professor. To the advantages already stated, Revels added what seemed to the old man the most powerful argument in his favor—a very remarkable thrift. He owned already two small houses, and, having commended himself to the town authorities by abstention from politics and deference to the white people, seemed likely to hold his position indefinitely. Uncle Solomon admired the teacher's exceptional prosperity. The Professor shared the general knowledge of Isabella's expectations, and was willing to add the sway-backed house to his growing possessions. It was worth, with the land attached, at least eight hundred dollars, and possibly nine. Revels, it must be said in all fairness, was by no means indifferent to Isabella's personal attractions, though it is likely that he would have looked further before committing himself had it not been for the expected inheritance. The result of this balancing of personal and social advantages was the engagement of Isabella and Professor Revels, early in the spring of 187-. The marriage was set for a date late in June, at the end of the school year, and the couple were to take a trip to Washington on a half-rate summer excursion ticket for their wedding journey. The Professor's brother, who held a clerkship in one of the Government departments, would entertain them gratis, thus reducing materially the expenses of the visit.

Toward the latter part of May Uncle Solomon was taken ill with a severe attack of acute rheumatism, a disease to which he had long been subject in a milder form. Isabella attended him faithfully, and was very much shocked and pained when the doctor told her one day that he feared the rheumatism might reach the old man's heart, in which event the illness would in all probability have a fatal termination; for Isabella was really fond of her grandpapa, as she affectionately called him, and would have been quite content to wait indefinitely for her inheritance.

She was somewhat surprised one day when a very dark young man, of good manners and neatly though poorly dressed, called at the house and announced himself as the old man's nephew. The visitor

stayed to dinner, and conversed more or less with his uncle while Isabella prepared the meal. Uncle Solomon did not seem at all elated by the appearance of this hitherto unknown and unsuspected relative, though he listened patiently enough to the young man's account of his widowed mother's family, which was large, and her circumstances, which were poor, and asked the visitor to call again in case he should be passing through the town. The young man, according to his own story, was on his way to an institution of higher learning in another town, where he hoped to work his way through. He very gratefully accepted a present of five dollars which his uncle extracted, with painful effort, from a wooden chest under the head of his bed. The old man subsequently made but slight reference to his relations, merely remarking to Isabella that if the boy was a fair specimen of the family, they must be very black; that, for his part, he believed in lightening up the breed, and that his sister had made a serious mistake.

Isabella was not especially interested in the visitor, and under the pressure of household cares soon forgot his very existence; for her grandpap grew steadily worse from day to day. In the early part of June the enemy attacked the citadel of his life; his heart succumbed to the disease, and he went the way of all the earth, including even landed proprietors. The doctor must have warned him, however, or he had felt some presentiment of his impending fate; for, a week or two before his demise, he sent for Mr. Henry Williams, the colored lawyer of the town, and made a will in due form, it being necessary to devise his property if he wished Isabella to have it—for, it will be remembered, she was not a blood relation, and her adoption had never taken a legal form. The will was left in the lawyer's hands for safe-keeping, under a strict injunction of secrecy as to its contents.

Upon Isabella, as the person standing nearest to the deceased, devolved the responsibility for the funeral arrangements. Owing, however, to her youth and inexperience, to say nothing of her very sincere grief, she relied more or less for assistance upon her affianced husband. The Professor counseled a modest funeral; he was opposed, he said, to ostentation in funerals, which was a race weakness

that ought to be combated. He felt quite sure that Mr. Grundy himself, a man of simple tastes, would have preferred a neat pine coffin to the more elaborate and expensive velvet-lined casket with silver-plated handles and a glass top, of which Isabella had at first thought. She would have liked to have the sermon preached at the colored Methodist church, of which Uncle Solomon had been an occasional attendant, though not a regular member; but the Professor suggested that, as the colored cemetery was only a short distance from the house, it would be much more convenient to have the sermon preached at the residence, from which the pall-bearers, if carefully selected for their strength, could carry the body directly to the grave, thus saving the expense of a hearse and carriages, and setting an example of simplicity and good taste in a quarter where it was very much needed. Isabella could not dispute the wisdom of a teacher whom she had obeyed as pupil a year before, and whom she was soon to obey as a wife; she yielded her own wishes, and carried out the Professor's ideas, even at the cost of some adverse criticism from others.

The funeral was, nevertheless, largely attended. The lawyer, who was among those present, had caused it to be known among the near neighbors and intimate friends of the deceased that he would produce and read the will at the house immediately after the interment. At the conclusion of the obsequies, Isabella and her relatives, the Professor, and several near neighbors, including the young blacksmith, gathered in the sitting-room and waited, with becoming gravity, until Mr. Williams produced and read, with professional unction, the last will and testament of Solomon Grundy. The estate, as itemized in the will, consisted of the swayed-backed house and the land surrounding it, one hundred and ten dollars in money, and a claim of three hundred and seventy-five dollars against the defunct Freedman's Savings Bank. This last item, as the lawyer explained, was practically valueless. The receivers of the bank had paid one dividend, and there was small prospect of another. By the terms of the will the property, after the payment of debts, funeral expenses, and cost of administration, was to be sold at private sale, upon

the best terms obtainable, and the proceeds to go, share and share alike, to Isabella Reynolds and the ten children of the decedent's sister, Elizabeth Goins, of Tarboro', North Carolina.

"This afternoon," said the lawyer, as he folded the paper, "I shall have the will admitted to probate, and the estate will be settled as soon as the court shall direct."

Professor Revels, who had listened closely to the reading of the will, could hardly conceal his chagrin at the disposition of the property. Nevertheless, with an effort at self-control strengthened by his school-room experience, he mastered his feelings sufficiently to take a formal farewell of Isabella, being among the first to leave. The others did not remain long; the will gave them something to talk about, and it seemed hardly becoming to discuss the dead man in the room where his confined remains had stood an hour before.

Tom Turner was the last to leave.

"I'm sorry, Isabella," he said, holding her hand meanwhile, "that you should lose your grandpap. He was a good man, and we shall all miss him. I know a fellow who would have been glad to do all he did for you, and more, if you had given him the chance. But he doesn't bear malice. It isn't always best for us to have what we want. If I can be of any use to you, call on me—you haven't far to come."

Isabella involuntarily contrasted this magnanimous sympathy with the abrupt departure of her affianced lover, to the disadvantage of the absent one. She was, nevertheless, a sensible girl, and able to appreciate the disappointment which so thrifty a young man as the Professor must have felt upon hearing the will. He would doubtless be around next day, however, for, while the expected inheritance was not to be despised, he had loved her, she felt, for herself as well, and would return to console her in her loneliness and take counsel with her about the future.

Several of the neighbors called next day to see how Isabella took the will, and to condole with her over the loss of the inheritance.

"It's a shame," said one ardent sympathizer, "a burnin' shame. Dat ole man's promisin' all dese years ter leabe you dat house an' lot. I sh'd think he'd

be 'feared ter go befo' de judgment th'one wid sech a lie on his lips."

"Please don't talk that way about grandpap," replied Isabella. "He was good to me for many years. He fed and clothed and reared my mother, and did the same for me, and neither of us had any claim upon him. If on his death-bed his conscience smote him because of his poor sister and her children, whom he had neglected so many years, and he felt that he ought to leave something to his own flesh and blood, I surely have no good right to complain. They need it quite as much as I, and more, for I am going to marry a school-teacher and a man of property, who is able to give me all I need. I owe the old man nothing but respect and affection, and while I appreciate your good intentions, I'd rather not hear anything said against him. If I am satisfied, no one else need be troubled."

Isabella was somewhat disappointed when the day passed without a visit from her lover. She received a note from him next day, in which he explained that the work of preparation for the school examination would occupy him for a few days, so that he would not intrude upon her grief immediately, but would leave her alone with her sorrow for a little while.

The little while lasted for a week, and stretched out into two. Meantime the court appointed Mr. Williams, the lawyer, as administrator of the Grundy estate. There being no reason for delay, the property was promptly sold. When the funeral expenses and costs of administration had been paid, there remained for distribution among the eleven legatees the sum of six hundred and sixty dollars and some odd cents, or about sixty dollars each.

Isabella received this money on Monday morning. She had been notified by the lawyer, several days before, that the purchaser of the property wished to take possession on Wednesday. The two weeks that had passed since the funeral had given Isabella ample time for reflection about her lover. When the third day after the funeral had passed without his reappearance, she had casually walked by the school-house, but had seen nothing of Professor Revels. Once again, a few days later, while coming out from the lawyer's office, where she had called upon business

of the estate, she had seen Revels passing upon the opposite side of the street. She felt piqued that he should go by without seeing her—he had hitherto been able to make out her figure at the distance of half a mile. She did not shed any tears, however, but went thoughtfully on her way.

On the Sunday before the Monday on which she received her shrunken legacy, Isabella went to church. She had not put on regular mourning for the old man, but was soberly clad, and wore a black necktie, and a black ribbon upon her sailor hat. She saw Professor Revels sitting upon the men's side of the church, and perceived that he gave a glance, now and then, in her direction—not exactly an ardent glance, but one in which conflicting emotions presented their respective claims in an orderly manner. At the close of the service Isabella left the church slowly. She confidently expected that Professor Revels would walk home with her. She was, indeed, sorely in need of counsel and comfort. In two days she must leave her home. There was nowhere for her to go, except to the small house occupied by her father and his family, in which there was positively no room for her. Her marriage with the Professor was set for the following week. She might, under more auspicious conditions, have postponed it out of respect to the old man's memory; but under the circumstances, there being no tie of blood between them, the question of her own future became of paramount importance. Until her relations with the Professor should be definitely settled—and it must be admitted that Isabella had felt some misgivings since the funeral—her future movements must, of course, remain undecided. She had been offered, for instance, a country school to teach, and was at a loss what response to make. She had thought a great deal of Professor Revels; respect for his position had been as much an element of her regard as any warmer feeling. She felt that he had treated her rather coldly of late; but if he should come forward after church and walk home with her, she was willing to overlook his neglect and resume their former relations.

The congregation left the church, at the close of the service, by two different doors, most of the men passing out through one and the women through the other, though

there was some mingling of the sexes in the vestibule. Isabella went out by the women's door. Her path homeward required her to turn to the right and pass the other door at an angle. She saw the Professor standing by the men's door, and gave him a full and frank look of invitation, which she might very properly do, he being her affianced husband. He started, came a few steps toward her, hesitated, lifted his hat, and turned back, as though he had left something in the church for which he must return. Isabella had observed his movements and felt distinctly disappointed; she nevertheless preserved her outward calm and proceeded on her way with even a little more than her usual dignity, the accession being due to the fact that she had observed several curious persons watching Revels and herself.

When she had descended the hill near the church and reached the bridge across the creek, she saw Tom Turner leaning against the railing, and was conscious of a decided feeling of pleasure at sight of her sturdy young neighbor, who looked quite well in a new suit of clothes. She appreciated, too, the delicacy which had made him wait at the bridge rather than, by joining her at the church, interfere with other plans which she might have had. He walked home with her, and invited her to dinner at his mother's. She accepted the invitation, after some little demur; she had always liked Tom's mother, who was an even-tempered woman, and a peaceable neighbor.

On the following Monday afternoon about five o'clock, shortly after school hours, Isabella, who was getting ready to leave the sway-backed house, heard a familiar step on the piazza. She opened the door, and admitted Professor Revels. He put out his hand and took her own, which she gave him mechanically. If he contemplated any warmer greeting, she did not encourage it by her manner.

"Good-evening, Isabella," he said, laying his hat upon the table and taking a seat without further invitation. "I hope you are feeling well."

"Yes, sir," answered Isabella—he had been her teacher a year before, and Isabella always addressed him in terms of respect—"as well as could be expected."

"As well, no doubt," he rejoined with

a sigh, "as could be expected after so painful an experience. I had always regarded Mr. Grundy as a gentleman—a man of no education, it is true, through no fault of his own—but a man of correct habits and sound principles. I could never have imagined him guilty of such gross injustice and such unfeeling cruelty as to bring you up as his heir and then leave his property to distant relatives who had no claim upon him whatever."

"Please do not speak harshly of him," said Isabella. "His property was his own—he worked hard for it—he could do with it as he liked. He had already done much for me."

"It is very kind of you to talk that way, Isabella; it speaks well for your heart, but not well for your sense of justice. There were others besides you to be considered."

"Yes, it is true, there were others," rejoined Isabella, thinking of the ten fatherless nephews and nieces.

"It was because I could not control my feelings toward Mr. Grundy," continued Revels, conscious that some explanation would be gracefully appropriate, even if not really called for, "that I have not been around since the funeral. We have both been disappointed, Isabella."

"I will admit that I have," murmured Isabella.

"Yes, and so have I. Many a man in my place would feel entirely justified in breaking off our engagement. When I offered you my hand, you were the prospective heiress of this handsome house, and of this spacious lot, upon which four or five other houses might easily be built. Thoughtless people have smiled at the sway-backed roof, but my brother, the carpenter, assured me that it could easily be straightened. But you have been well raised, Isabella, and I think, after all, in spite of your loss, that you please me better and would make a more suitable school-teacher's wife than any other young woman in town."

"You are paying me a high compliment," said Isabella.

"It may seem so," he went on, "but I am sincere. I have figured that, by

careful economy, you will be able to save for me, during the next ten years, as much as the inheritance of which you have been robbed would have amounted to."

"Thank you, sir," rejoined Isabella, humbly. "I have never been considered extravagant. Grandpap was saving, and taught me the value of money."

Revels looked moodily satisfied. "Do you know yet what your share of the estate will amount to?" he asked.

"Sixty dollars, eight and one-eleventh cents. I had to throw off the fraction to make change."

"Sixty dollars and eight cents," he repeated, meditatively. "I had supposed it would be a little more—but no matter. With so recent a death in the family you would not want a wedding—we can be married quietly, and save the expense. Laid out prudently, the sixty dollars will furnish our house. I presume that under the circumstances you would be willing to forego the trip to Washington—we can go down to Wilmington for a day or two on the boat."

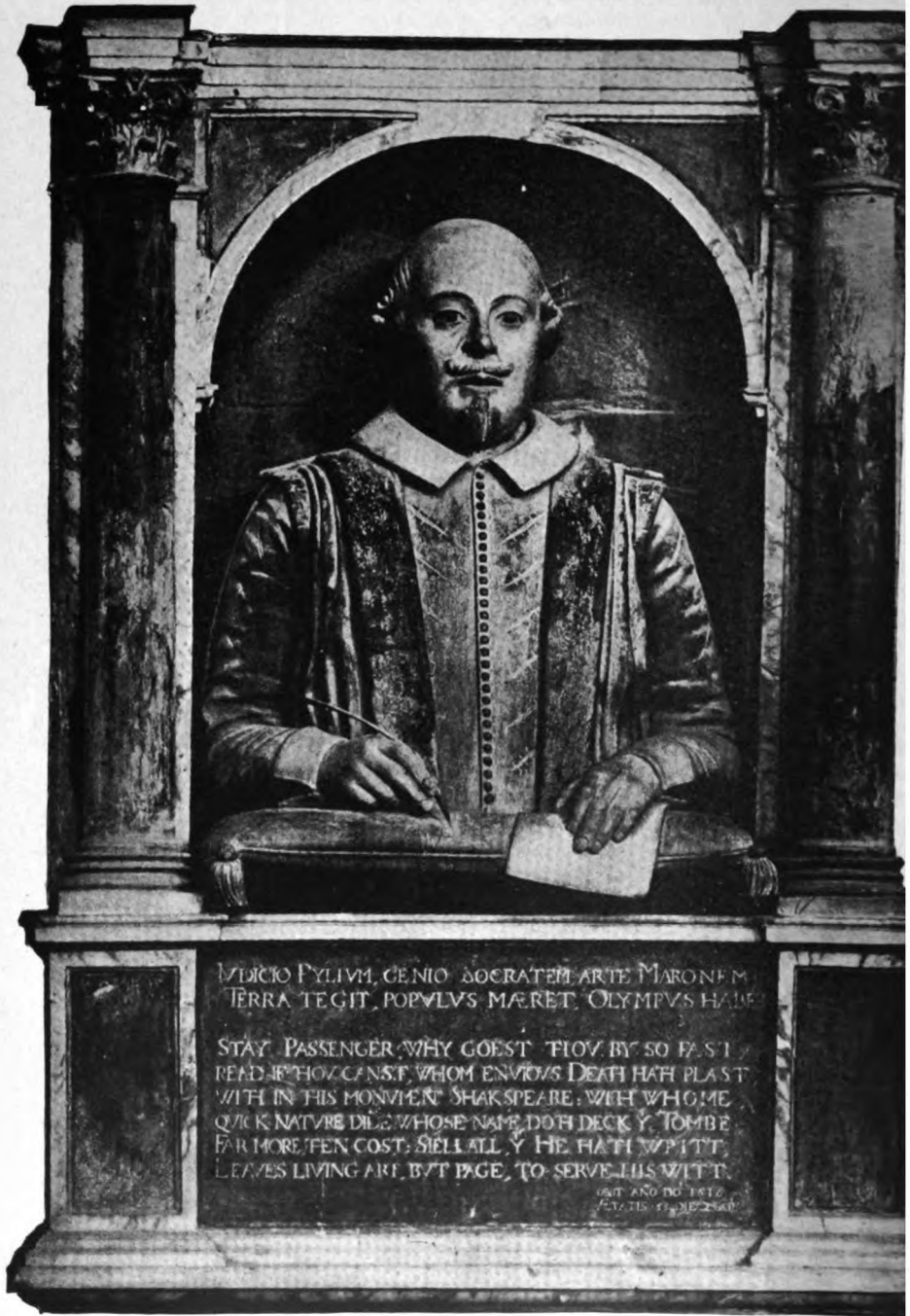
"Yes," she replied; "I have given up the Washington trip for the present."

"Very well, then, Isabella; I am convinced that, on the whole, it will be for the best. We will be married next Monday night at eight, according to our original plan. Will you be here, or at your father's?"

"I shall be at my husband's, Professor Revels," replied Isabella, rising, with a cold glitter in her eyes and a triumphant ring in her voice which made Revels shiver with vague alarm.

"Your—your husband's?" he stammered, rising involuntarily the while.

"At my husband's," repeated Isabella distinctly, lingering upon the words—"at my husband's, Mr. Thomas Turner's, around the corner. You are too slow about making up your mind, Professor Revels. I was married to Mr. Turner after church last night. There he is coming up the walk now. He will need all my attention, and I wish you a very good evening."



BUST OF SHAKESPEARE IN HOLY TRINITY CHURCH, STRATFORD





# WILLIAM SHAKESPEARE

By  
HAMILTON WRIGHT MABIE

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## Part XIII.—The Later Tragedies

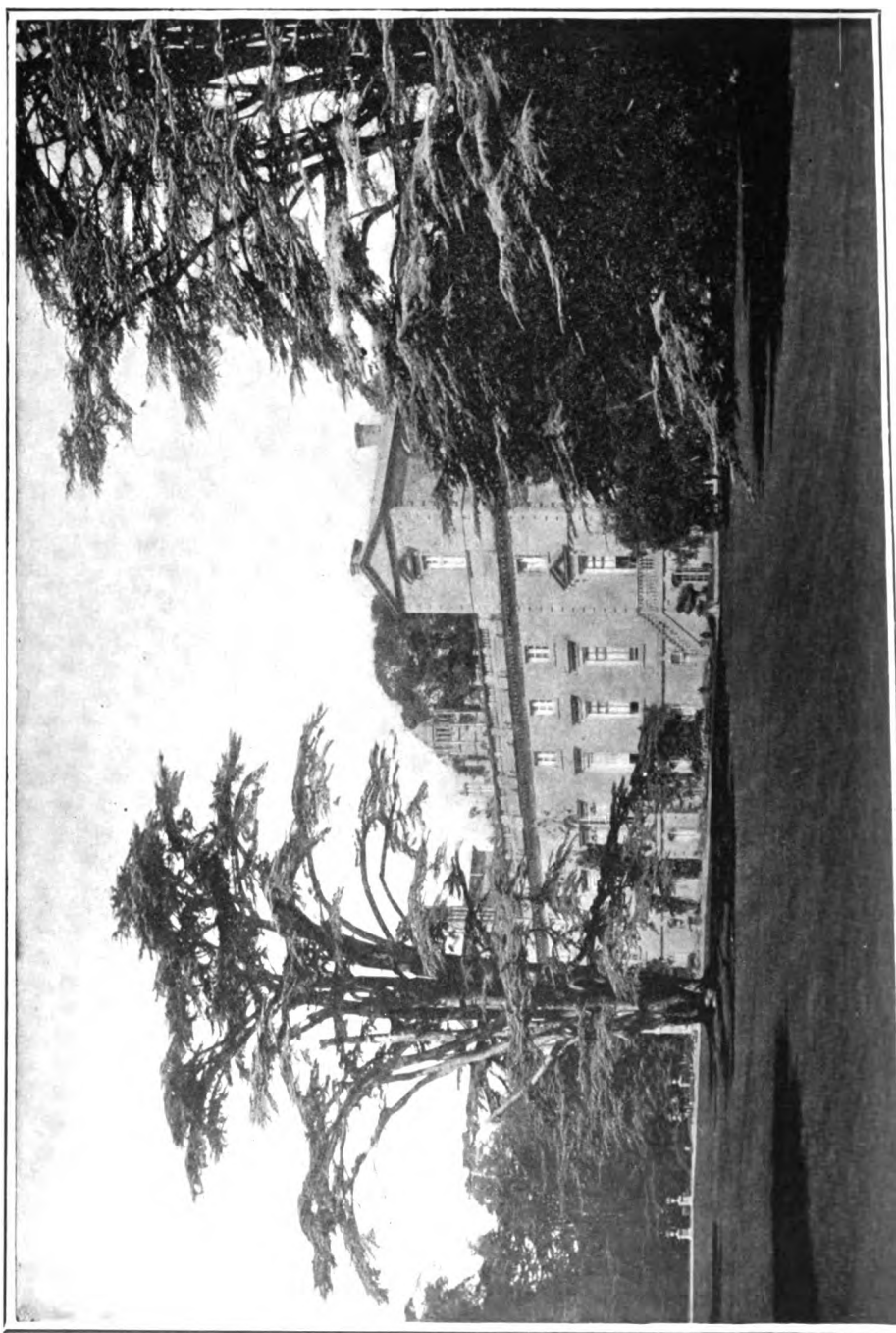
**S**HAKESPEARE was now in the depths of the deep stirring of his spirit which has left its record in the tragedies. The darkest mood was on him, apparently, when "Hamlet" and the three succeeding plays were written; the mood in which the sense of evil in the world almost overpowered his belief in the essential soundness of life, and the mystery of evil pressed upon the imagination with such intensity that he was tempted to take refuge in fundamental cynicism. It is in the plays of this period that Shakespeare gives place to the deep-going irony which pervaded the Greek drama, and which at times obscures the essential freedom and shaping power of personality. In his darkest mood, however, the sanity and largeness of the poet's mind asserted themselves and kept the balance against the temptation to narrow the vision by tingeing the world with the color of a mood, or by substituting for clear, direct, dispassionate play of the mind on the facts of life the easy process of reading universal history in the light of personal experience.

How completely Shakespeare escaped a danger which would have been fatal to him is seen in the changes he wrought in the story which forms the basis of "Measure for Measure." This play, like "All's Well that Ends Well" and "Troilus and Cressida," is painful and repellent; it is tinged with an irony which has a corrosive quality; it is touched with a bitterness of feeling which seems foreign to Shake-

speare. The evil of life was evidently pressing upon his imagination so heavily that it had become a burden on his heart. In "Hamlet" he had portrayed a rotten society; in "Measure for Measure" he depicted a State full of iniquity and a group of men corrupted by the very air they breathed; in "Troilus and Cressida" the same vileness was personified in the most loathsome characters.

In the great Tragedies we breathe an air which is charged with fate, and feel ourselves involved in vast calamities which we are powerless to control; in the plays which have been named we breathe an atmosphere that is fetid and impure, and human nature becomes unspeakably mean and repulsive. This is, perhaps, the effect of the terrible strain of the tragic mood on Shakespeare's spirit; and these plays are to be accepted as expressions of a mood of depression verging upon despair. They are often classed with the Comedies, but they belong with the Tragedies, not only in temper, but in time.

Even in this blackness of thick darkness the poet's sanity is never lost. In a dull play by George Whetstone, published in 1587, and called "Promos and Cassandra," and based on an Italian novel by Cinthio, who also worked it into a tragedy, Shakespeare found the plot of "Measure for Measure;" the story was told in prose by Whetstone four years later in a collection of tales which he called "Heptameron of Civil Discourses." In





JAMES THE FIRST

From an old print.

the title of the play the earlier dramatist affirmed that it showed in the first part "the unsufferable abuse of a lewd magistrate; the virtuous behaviour of a chaste lady; the uncontrolled lewdness of a favoured courtesan; and the undeserved estimation of a pernicious parasite." Shakespeare's modifications of the plot are highly significant: in the older versions Isabella surrenders her virtue as the price of her brother's life; in "Measure for Measure" her impregnable purity gives the whole play a saving sweetness. To Shakespeare's imagination is due also the romantic episode of the moated grange and the pathetic figure of Mariana. In the murky atmosphere of this painful drama Isabella's stainless and incorruptible chastity invests purity with a

kind of radiancy, and she finds her place in the little company of adorable women in whom Shakespeare's creative imagination realized and personified the eternal feminine qualities.

"Measure for Measure" was probably produced about 1603, and "Troilus and Cressida" belongs, in its final form, to the same year. The problems presented by the different versions are not more difficult than those presented by the play itself, which has been described as "a history in which historical verisimilitude is openly set at nought, a comedy without genuine laughter, a tragedy without pathos." The editors of the First Folio were so uncertain about its essential character that they evaded the necessity of classifying it by placing it between the Histories and the



HENRY, PRINCE OF WALES

From an engraving by W. Linden, after the original by Mytens, in the collection of the Duke of Dorset.

Tragedies. In temper, spirit, and probably in time, it belongs with the Tragedies, where it is now generally printed. It is the only play in which Shakespeare drew upon the greatest stream of ancient story, the materials for which he found in many forms in the literature of his time. Chief among these was Chaucer's noble rendering of the ancient romance in the "Canterbury Tales," to which may be added Chapman's "Homer," Lydgate's "Troy Book," and probably Robert Greene's version of the story which appeared in 1587.

In this play Shakespeare was dealing with material which had generally been regarded as heroic and which was rich in heroic qualities; his treatment is, however, essentially satirical, with touches

of unmistakable cynicism. This attitude was not, however, entirely new to Shakespeare's auditors; the great Homeric story had already been handled with a freedom which bordered on levity. Shakespeare shows little regard for the proprieties of classical tradition; this satirical attitude did not, however, blur his insight into the nature of the men whom he portrayed.

The drama brings into clear light the irony of human fate; but it is not a blind fate which the dramatist invokes as the shaping power in the drama; it is a fate set in motion by the fundamental qualities or defects of the chief actors. The special aspect of irony which the play presents is the confusion brought into private and public affairs by lawless or fatuous love. Thersites goes to the heart of the matter

when, with brutal directness, he characterizes the struggle as a "war for a placket." Helen,

A pearl,  
Whose price hath launch'd above a thousand ships,

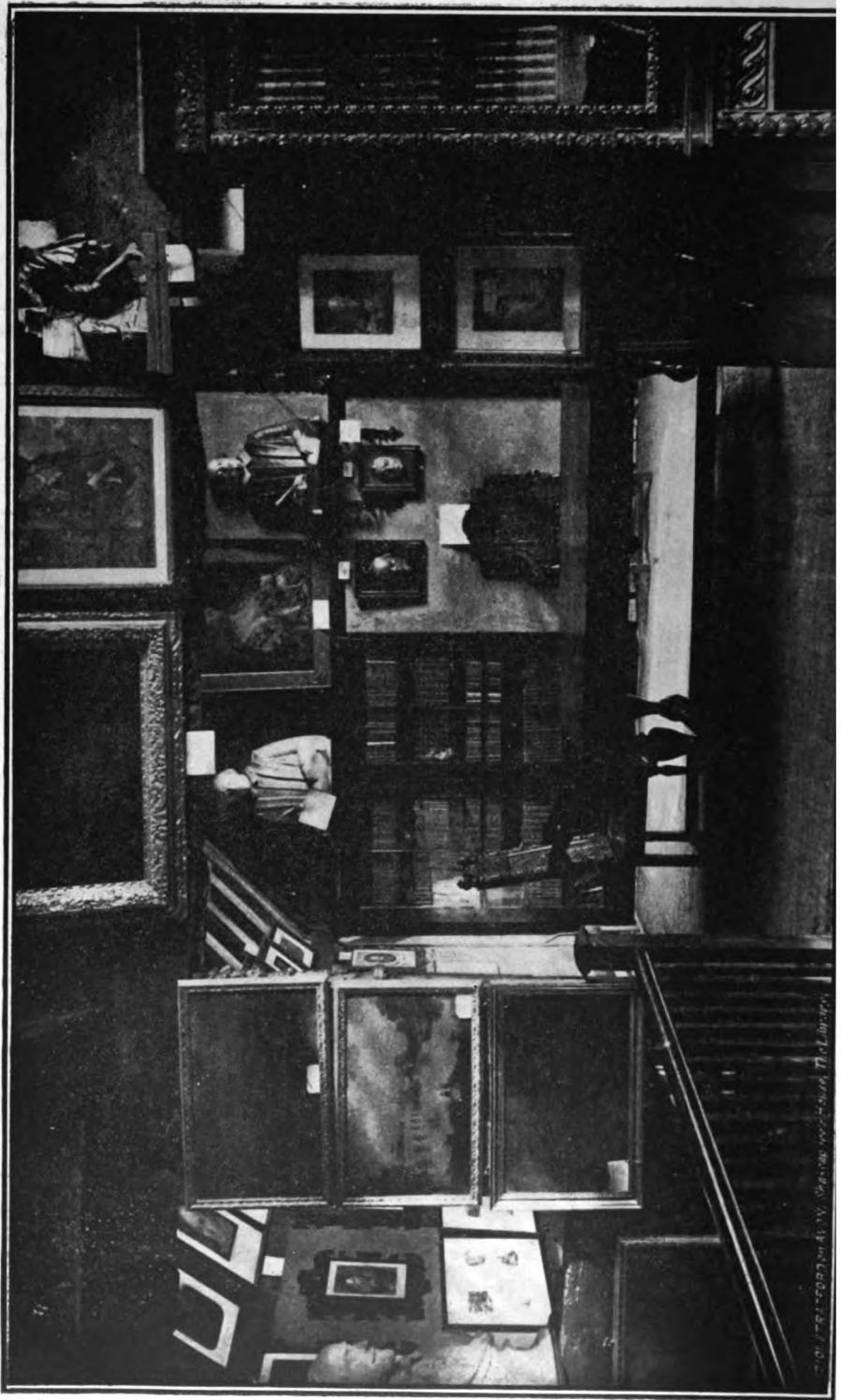
involves Greece and Troy in measureless disaster, while Cressida's cheap duplicity makes Troilus the fool of fortune.

This play, it will be remembered, has been regarded by some critics as a contribution to the "war of the theaters," and as containing direct references, not only to the matters at issue, but to the characteristics and works of the chief combatants. Mr. Fleay has made a thorough study of the play from this point of view, and has presented his case with great acumen and skillful arrangement of facts and inferences. It is difficult to find in the play, in its present form, adequate basis for the supposition that it was written as an attack on Jonson, or that one of Shakespeare's contemporaries is portrayed in Thersites. Shakespeare may have touched humorously on some of the extravagances

of that bloodless but vociferous combat; but the drama must have had a deeper root. Unsatisfactory and repellent as it is in some aspects, "Troilus and Cressida" has very great interest as a document in Shakespeare's history as a thinker and an artist. It is remarkable for its range of style, reproducing as it does his earlier manner side by side with his later manner. It is notable also for its knowledge of life, expressed in a great number of sententious and condensed phrases; for its setting aside of the dramatic mask and direct statement of the truth which the dramatist means to convey. And it is supremely interesting because in the person of Ulysses, the real hero of the drama, Shakespeare seems to present his own view of life. The ripest wisdom of the dramatist speaks through the lips of this typical man of experience, whose insight has been corrected by the widest contact with affairs, whose long familiarity with the world has made him a master of its diseases, and whose speech has the touch of universality in its dispassionateness,



THE CHANCEL OF HOLY TRINITY CHURCH





breadth, and clarity of vision. This tragedy of disillusion has at least the saving quality of a rich and many-sided knowledge of life.

Queen Elizabeth died in March, 1603, while Shakespeare was absorbed in the problems presented in the Tragedies. His silence when the chorus of elegies filled the air has already been noted; his friendship for Southampton and Essex had probably estranged him from the Queen. Shortly after his accession to the throne, James I. showed his favor to a group of nine actors, among whom were Shakespeare and Burbage, by granting them a special license of a very liberal character, and giving them the right to call themselves the King's Servants. The plays of Shakespeare were repeatedly presented before the King at various places; among them, Wilton House, the residence of the Earl of Pembroke, which stands in a charming country about three miles from Salisbury, and in which Sidney wrote the "Arcadia." The whole region is touched with literary associations of the most diverse kinds. The course of travel taken by Shakespeare's company makes it probable that he saw the noble Cathedral in its beautiful close, as Dickens saw it when he laid the scene of "Martin Chuzzlewit" in that neighborhood, and that he passed the little church where holy George Herbert lived five years of his beautiful life a quarter of a century later. In the following year, wearing the scarlet robe presented for the occasion, Shakespeare, in company with other actors, walked in the procession which formally welcomed the King to London. Mr. Lee agrees with Mr. Halliwell-Phillipps in the belief that Shakespeare and his fellow-actors of the King's Company were present at Somerset House by royal order, and took part in the magnificent ceremonies with which the Spanish ambassador, who came to England to ratify the treaty of peace between the two countries, was entertained at midsummer in the same year. And during the succeeding autumn and winter the records



GEORGE CHAPMAN

From a very old print.

show that Shakespeare's company appeared before the King at Whitehall on at least eleven occasions. Much as the King loved the society of prelates and the amenities of theological discussion, it is clear that he was not indifferent to the charms of the stage.

One of the plays which the King saw was "Othello." In "Hamlet" Shakespeare spoke for and to the Germanic consciousness; in "Romeo and Juliet," and still more directly in "Othello," he spoke for and to the Latin consciousness. "Othello" is one of the simplest, most direct, conventional, and objective of the plays. In its main lines it is an old-fashioned drama of blood-shedding, saved by the penetrating insight with which the motives of the chief characters are revealed, and by the vitalizing skill with which the situations are related to the plot and the plot rooted in the moral necessities of the human nature within the circle of movement. The thread of the story was clearly traced by Cinthio in the series of novels from which "Measure for Measure" was also derived. The Italian romancer furnished nearly all the incidents, but Shakespeare breathed the breath of dramatic life into them, made Othello and Desdemona the central fig-

ures, and developed the subtle devilry of Iago.

It is Othello's open and generous nature which, like the idealism of Brutus, makes him the victim of men smaller than himself. Desdemona loves him for the dangers he has passed, and, like Helena, surrenders herself without question or hesitation to her passion. The audacity of her surrender is heightened by the difference of race between her and Othello—a difference so wide and deep that to cross it almost inevitably created a tragic situation. From the very beginning the play is touched with a certain violence of emotion and action which bears in itself the elements of disaster. Iago, keeping himself in the background and striking blow after blow, is one of the most significant and original of Shakespeare's creations—a malicious servant of a fate compounded of his devilish keenness of insight into the weaknesses of noble natures and of their unsuspecting trustfulness. The basis of tragedy in Othello was his ready belief

in Iago and his quickly awakened distrust of Desdemona. In the end, Iago, like most of those who invoke tragic forces for evil ends, is destroyed by the tempest of passion he has let loose in the world.

By reason of its simplicity, its rapidity of movement, and its dramatic intensity "Othello" has long been one of the popular Shakespearean plays on the stage. Its chief characteristic is perhaps pathos; the deep and penetrating appeal of which the spectacle of the defeat of noble natures by pure villainy make to the imagination. Wordsworth declared that "the tragedy of Othello, Plato's

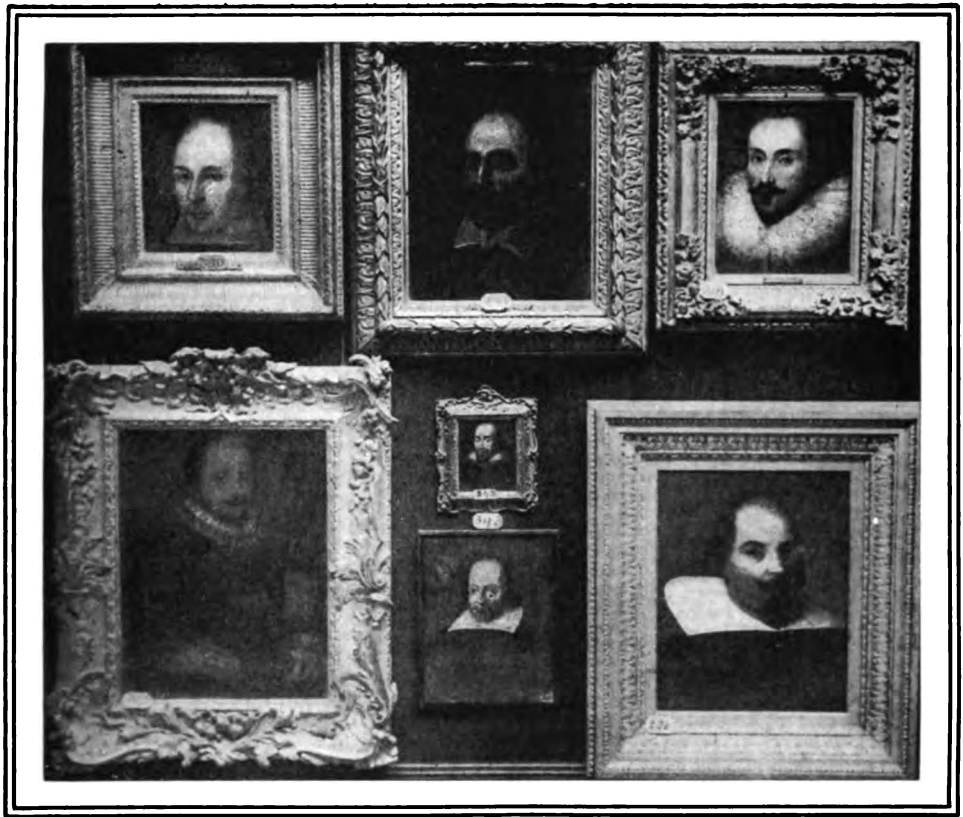


FRANCIS BACON

words of the last scenes in the career of Socrates, and Izaak Walton's 'Life of George Herbert,' are the most pathetic of human compositions."

Shakespeare was now swiftly mour





A GROUP OF SHAKESPEARE PORTRAITS  
From the Shakespeare Museum at Stratford.

to the sublimest heights of dramatic creation, penetrating further and further into the depths of the human spirit, and steadily bringing the tragic movement home to the soul of the tragic hero. In "Romeo and Juliet" the family and social forces are more powerful than the passion and devotion of the ill-fated lovers; in "Julius Cæsar" the interest fastens upon Brutus, while the dead Emperor remains in the background as the personification of a new order in society; in "Hamlet" the time, which was out of joint, must be taken into account if the chief actor is to be made comprehensible. In "Othello" the essential movement is wholly within the circle of the character of the protagonist; the tragic action springs out of Othello's nature; the drama issues out of the heart of the hero and is centered in him. This marks the culmination of Shakespeare's art as a dramatist; every element in the play—character, action, incident, background—is strictly subordinated to the

unity and totality of the movement, and the concentrated energy and vitality of the dramatist's genius bear the drama swiftly forward to the dramatic crisis.

In "Macbeth," which takes rank with "Hamlet," "Lear," and "Othello" as the dramatic masterpieces of Shakespeare, the same breadth and unity of interest are notable. It is one of the shortest of the plays; there is almost no relief from humor or a subsidiary plot; the style is broad and firm, almost sketchy in the largeness of outline and the indifference to detail. The brevity and condensation of the play have raised the question whether it is not an abridgment. There is no question, however, regarding the definiteness and completeness of impression which it conveys—an impression of massive and inevitable tragedy. The sources of "Macbeth" are to be found in Holinshed's "Chronicle of England and Ireland;" suggestions for the witch scenes may have been found in the "Discoverie

of Witchcraft" which appeared not long before the poet left Stratford. The play was completed about 1606, and the Scottish background suggests that the interest of the King in the scenic and historic associations of the drama may have directed Shakespeare's attention to the subject.

"Macbeth" presented the poet with a new motive or theme of dramatic interest. Up to this point the tragic heroes had committed deeds of violence, but Lear spoke for them all when he said :

I am a man more sinn'd against than sinning. Macbeth does not belong in this company of the children of fate; he deliberately sets in motion the tragic forces which sweep the stage; he becomes a criminal on a colossal scale; he kills his King under his own roof, uses murder as if it were a legitimate political method, and converts all the opportunities of usurpation into a consistent practice of tyranny. He fills the stage; the whole drama is rooted in his nature; and, criminal as he is, he commands unwilling admiration and breathless interest by the massive simplicity of his character, the concentration of his purpose, and the directness of his action. The play moves with unusual rapidity, and presents no elements which withdraw the attention for a moment from the central figures or the swift and definite movement.

The weird sisters on the blasted heath had long been part of the Macbeth legend. In Shakespeare's version of the story these supernatural beings were neither the creations of Macbeth's brain nor the masters of his destiny; they had objective reality, but they were not the ministers of fate. Macbeth's fate was in his own hands. The sisters spoke to Banquo as directly as to Macbeth, but Banquo's clear vision and deep integrity gave their word no lodgment. Whether they speak truth or falsehood, they leave his fate untouched; in Macbeth's mind, on the other hand, they find a quick soil for evil suggestion.

It has been urged by several critics that some parts of "Macbeth" were interpolated at a later day by Thomas Middleton, chiefly on the ground that these passages are un-Shakespearean in character, that there are obvious resemblances between the witch scenes in the play and Middleton's play, "The Witch," which appeared in 1610, and that two songs to

which allusion is made in the stage-directions of "Macbeth" appear in "The Witch." Charles Lamb long ago pointed out the marked differences between the witches of Shakespeare and those of Middleton; the resemblances between the plays are most readily explained by the assumption that Middleton had Shakespeare too much in his mind. The two songs beginning "Come away, come away," and "Black spirits and white," may have been written by Middleton and interpolated in the acting version of "Macbeth" at a later date, or they may have been written by Shakespeare and revised or modified by Middleton. The scene in which the porter speaks after the murder was long regarded as questionable. Coleridge found the introduction of the comic element too abrupt, and failed to perceive the deepening of the tragic impression which the scene produces by its startling contrast with the awful atmosphere of crime which pervades the castle. This point was finally settled by the keen instinct of De Quincey in one of the most famous passages in Shakespearean criticism :

Another world has stept in; and the murderers are taken out of the region of human things, human purposes, human desires. They are transfigured: Lady Macbeth is "unsexed;" Macbeth has forgot that he was born of a woman; both are conformed to the image of devils; and the world of devils is suddenly revealed. But how shall this be conveyed and made palpable? In order that a new world may step in, this world must for a time disappear. The murderers and the murder must be insulated—cut off by an immeasurable gulf from the ordinary tide and succession of human affairs—locked up and sequestered in some deep recess; we must be made sensible that the world of ordinary life is suddenly arrested, laid asleep, tranced, racked into a dread armistice; time must be annihilated, relation to things abolished; and all must pass self-withdrawn into a deep syncope and suspension of earthly passion. Hence it is that, when the deed is done, when the work of darkness is perfect, then the world of darkness passes away like a pageantry in the clouds; the knocking at the gate is heard; and it makes known audibly that the reaction has commenced; the human has made its reflux upon the fiendish; the pulses of life are beginning to beat again; and the re-establishment of the goings-on of the world in which we live first makes us profoundly sensible of the awful parenthesis that had suspended them.

Dr. Simon Forman has left an account of a performance of "Macbeth" which he



THE QUINEY HOUSE, STRATFORD  
Where Judith Shakespeare lived.

saw at the Globe Theater in the spring of 1611. The play finds its place in the front rank of tragedies ancient or modern ; and its massive structure, its boldness of conception, the largeness of its outlines, have inclined some critics to give it the first place. It is pervaded by an atmosphere of tragedy, but it is free from the irony of blind fate. Macbeth is not the victim of a fate which is imposed upon him from without ; he invokes the fate which pursues him, and " life becomes a tale told by an idiot, full of sound and fury, signifying nothing," because he has violated its laws and willfully evoked its possibilities of disaster.

In " Macbeth " the epic element mingled with the dramatic ; in " King Lear " the tragic element is supreme and unmixed, and the tragic art of Shakespeare touches its sublimest height. There is no more tragic figure in literature than that of the old king, accustomed to rule and flung out into the night by the children among whom he has divided his power ; intensely affectionate and willfully irrational ; with all the majesty of a king joined to the passionate-

ness of a child ; his illusions destroyed, his reason unseated ; with no companionship save that of the fool, wandering shelterless in the storm, symbolical of the shattering of his life in the awful tempest of passion.

This Titanic drama, which ranks with the sublimest work of Æschylus and Sophocles and stands alone in modern literature, was performed before the King at Whitehall, at Christmas-tide, 1606. The story, in a condensed form, is found in Geoffrey of Monmouth's " Historia Britonum," and was derived from an old Welsh chronicle ; some of the motives introduced into the legend appear in a wide range of folk tales. Like " Hamlet," the formative conception in " King Lear " has its foundations deep in the vital experience of the race. It is Celtic in its origin ; but it found its setting in literature at the hands of the old English chroniclers, Layamon, Robert of Gloucester, Robert of Brunne, and, finally, of Holinshed, in whose pages Shakespeare read it. The story of Cordelia was told in verse in " The Mirrour for Magistrates " and in " The Faerie Queene," and had

been dramatized at least fifteen years before Shakespeare dealt with it. The poet's attention may have been definitely drawn to the dramatic possibilities of this old story by a rude play which appeared in 1605, entitled "The True Chronicle History of King Leir and His Three Daughters—Gondrill, Ragan, and Cordella;" a version which, in the opinion of Dr. Ward, seemed only to await the touch of such a hand as Shakespeare's to become "a tragedy of sublime effectiveness." This was precisely what Shakespeare, by omitting irrelevant parts, by a free use of all the material, and by entirely reorganizing it, made of the old folk story.

Appalling as is the presentation of the play of elemental forces and passions in "King Lear," and completely as it seems to break away from all relation to a spiritual order, and to exhibit men as the sport of fate, it is, nevertheless, rooted in the character of the men and women who are tossed about in its vast movements as by some shoreless sea. Gloucester, the putting out of whose eyes perhaps surpasses in horror any other incident in the plays, is not so blind that he cannot read the story of his own calamities in the sin of his youth. We are reminded of this relation between present misery and far-off offenses when Edgar says:

The gods are just, and of our pleasant vices  
Make instruments to plague us;  
The dark and vicious place where thee he got  
Cost him his eyes.

The play is Titanic not only in force and grandeur, but in the elemental character of the passions and ideas which contribute to the catastrophe. Such a nature as Lear's—passionate, willful, undisciplined, dominated by a colossal egoism—could not escape a conflict of appalling dimensions. When the world which Lear had organized about him by the supremacy of his own will was shattered, he could neither recognize nor accept a new order, but must fling himself in a blind passion of revolt against the new conditions which he had unwittingly brought into being. His madness grew out of his irrational attitude towards his family.

Lear's sufferings are heightened by interweaving with them the sufferings of Gloucester. "Were Lear alone to suffer from his daughters," wrote Schlegel, "the

impression would be limited to the powerful compassion felt by us for his private misfortunes. But two such unheard-of examples taking place at the same time have the appearance of a great commotion in the moral world; the picture becomes gigantic, and fills us with such alarm as we should entertain at the idea that the heavenly bodies might one day fall from their appointed orbits." To still further deepen this impression, the Fool, the very soul of pathos in humorous disguise, strikes into clear light not only the King's misfortunes, but his faults as well.

In "King Lear," as clearly as in the other tragedies, men reap what they sow, and the deed returns to the doer with inexorable retribution; but the play is not to be explained by any easy and obvious application of ethical principles. It lifts the curtain upon the most appalling facts of life, and makes no attempt to rationalize them. In this revelation of the ultimate order of life, which is inexplicable by the mind in its present stage of development, the play takes its place with the Book of Job, with the great trilogy of Æschylus, or with the sublime "Œdipus Tyrannus," of which Shelley thought it the modern equivalent. Its sublimity lies in the vastness of its presentation of the great theme of human suffering, and in the nobility of its method. Such a theme could have been touched only by a man of the first magnitude; and such a man could not go beyond its dramatic presentation; to have attempted the solution would have cheapened the work. The end of art is not to solve the problems of existence, but to deepen and freshen the sense of life; when this sense is deep and fresh, these problems are so dealt with that, as in the Book of Job, their very vastness and mystery suggest the only adequate and satisfying answer. In "King Lear," the greatest dramatic achievement of our race, the poet so enlarges the field of observation and dilates the imagination of the reader that the postponement of the ultimate solution of the problem of the tragedy is not only inevitable, but is the only outcome which would be tolerated by the reader.

In "Timon of Athens," which probably followed close upon "King Lear" in point of time, the poet turned once more from the lofty severity of tragedy, full of pity and of terror, to the easier, narrower,

and less noble attitude of the satirist, in whose comment there is a touch of corrosive bitterness. In style, in treatment, and in attitude this play is so full of inconsistencies, and in parts so essentially un-Shakespearean, that it is now generally regarded as a sketch made by the poet, but elaborated and put into its present form by other and later hands. This conclusion seems more probable than the hypothesis that it is an old drama worked over by Shakespeare, or that it was the product of collaboration with another playwright. It is not certain that any play on the subject was known to Shakespeare, who found the story of Timon in Plutarch's "Life of Antonius," and also in the version of the story in that repository of old stories, Paynter's "Palace of Pleasure." It seems probable that the author of the play was familiar with Lucian's dialogue on Timon.

The character of Timon relates itself in various ways to that of Lear. Both confided blindly; both were generous without measure or reason; there was in both an element of irrationality; and in both the reaction was excessive and akin to madness. There were in both the elements of simple and kindly goodness; and both were lacking in perception and penetration. In both the seeds of tragic calamity lay very near the surface. The irony of Timon lies not so much in the reaction of his irrational prodigality upon his fortunes and character as in the fierce light thrown upon those who had benefited by his lavish mood. Timon hates mankind upon a very narrow basis of personal experience; Apemantus hates mankind because he is a cynic by nature. Timon is blind alike to the good and the evil in mankind; he fails to recognize the loyal devotion of his steward Flavius, after misfortunes have overtaken him, as he failed to heed his warnings in the days of prodigality. In this blindness his calamities are rooted; it is this which turns all the sweetness of his nature into acid when the world forsakes him; and it is this which makes his judgment of that world valueless save as an expression of his own mood. "Timon" is a study of temperament, not a judgment upon life.

There could hardly have been a greater contrast of subject and material than that which Shakespeare found when he turned

from "King Lear" or "Timon" to "Antony and Cleopatra"—a tragedy almost incredibly rich in variety and range of character and in splendor of setting. He had recourse again to Plutarch's "Life of Antonius," fastening this time, not upon an episode, but upon the nature and fate of one of the most fascinating figures on the stage of the antique world. That world he recreated in its strength and weakness, in its luxury and magnificence, in a drama which brought before the imagination with equal firmness of touch the power of Rome, personified in the disciplined and far-seeing Octavius, the voluptuous temperament of the East in Cleopatra, and the tragic collision of two great opposing conceptions of life in Marc Antony—a man born with the Roman capacity for action and the Eastern passion for pleasure. In Cæsar's house in Rome, in newly contracted alliance with Octavius, Antony's heart is in Egypt:

I' the East my pleasure lies.

The style marks the transition to the poet's latest manner; rhyme almost disappears, and "weak endings," or the use of weak monosyllables at the end of the lines, become very numerous. The poet had secured such conscious mastery of his art that he trusted entirely to his instinct and taste. The story in Plutarch's hands has a noble breadth and beauty, and is full of insight into the ethical relations of the chief actors in this world-drama. The full splendor of Shakespeare's genius has hardly done more than bring out dramatically the significance of these great words of the Greek biographer:

Antonius being thus inclined, the last and extremist mischief of all other (to wit, the love of Cleopatra) lighted on him, who did waken and stir up many vices yet hidden in him, and were never seen to any; and if any spark of goodness or hope of rising were left him, Cleopatra quenched it straight and made it worse than before.

Again and again Shakespeare touched upon this great theme and showed how tragic disaster issues out of unregulated passion and infects the coolest nature with madness; but nowhere else is that tragedy set on so great a stage and so magnificently enriched with splendid gifts of nature, noble possessions, and almost limitless opportunities of achievement.

It is the drama of the East and West in mortal collision of ideals and motives, and

the East succumbs to the superior fiber and more highly organized character of the West. Cleopatra is the greatest of the enchantresses. She has wit, grace, humor; the intoxication of sex breathes from her; she unites the passion of a great temperament with the fathomless coquetry of a courtesan of genius. She is passionately alive, avid of sensation, consumed with love of pleasure, imperious in her demands for that absolute homage which slays honor and saps manhood at the very springs of its power. This superb embodiment of femininity, untouched by pity and untroubled by conscience, has a compelling charm, born in the mystery of passion and taking on the radiance of a thousand moods which melt into one another in endless succession, as if there were no limit to the resources of her temperament and the sorceries of her beauty. Of her alone has the greatest of poets dared to declare that "age cannot wither her, nor custom stale her infinite variety." It is this magnificence which invests Cleopatra's criminality with a kind of sublimity; so vast is the scale of her being and so tremendous the force of her passions.

The depth of Shakespeare's poetic art and the power of his imagination are displayed in their full compass in "Antony and Cleopatra." The play is vitalized as by fire, so radiant is it in energy and beauty of expression. The chief figures are not only realized with historical fidelity, but they breathe the very atmosphere of the East.

In "Julius Cæsar" there is Roman massiveness of construction and severity of outline; "Antony and Cleopatra" is steeped in the languor and luxury of the East. The Roman play has the definiteness and solidity of sculpture; the Egyptian play has the glow and radiancy of painting.

The study of classical subjects bore final fruit, at the end of this period in Shakespeare's life as an artist, in "Coriolanus"—the tragedy of a great nature wrecked by pride. Written about 1609, and closely related to the magnificent drama of the East and West, the poet turned for the last time to the pages of Plutarch, who told this story, as he told the story of Antony, with a noble dignity and beauty which were not lost at the hands of his English translator. The

motive of the play is so admirably set forth in a few phrases in the "Life of Coriolanus" that it is impossible to avoid quoting them:

He was a man too full of passion and choler, and too much given over to self-will and opinion, as one of a high mind and great courage, that lacked the gravity and affability that is gotten with judgment of learning and reason, which only is to be looked for in a governor of State; and that remembered not how willfulness is the thing of the world, which a governor of a commonwealth, for pleasing, should shun, being that which Plato called "solitariness;" as, in the end, all men that are willfully given to a self opinion and obstinate mind, and who will never yield to other's reason but to their own, remain without company and forsaken of all men. For a man that will live in the world must needs have patience, which lusty bloods make but a mock at. So Marcius, being a stout man of nature, that never yielded in any respect, as one thinking that to overcome always and to have the upper hand in all matters was a token of magnanimity and of no base and faint courage, which spitteth out anger from the most weak and passionate part of the beast, much like the matter of an impostume: went home to his house, full freighted with spite and malice against the people.

The humorous scenes which give the play variety were entirely contributed by Shakespeare; and the presentation of the mob is highly characteristic. The poet hated the irrationality and violence of untrained men. Coriolanus never for a moment conceals his contempt for them:

I heard him swear,  
Were he to stand for consul, never would he  
Appear i' the market-place, nor on him put  
The napless vesture of humility;  
Nor, showing (as the manner is) his wounds  
To the people, beg their stinking breaths.

This is quite in accord with Casca's contempt for the "rabblement" which "hooted, and clapped their chapped hands, and threw up their sweaty night-caps, and uttered such a deal of stinking breath," because Cæsar refused the crown. This contempt finds its most satiric expression in Jack Cade's manifesto:

Be brave then; for your captain is brave, and vows reformation. There shall be, in England, seven half-penny loaves sold for a penny; the three-hooped pot shall have ten hoops; and I will make it felony to drink small beer; all the realm shall be in common, and in Cheapside shall my palfrey go to grass.

In complete contrast with this conception of the common people as a mere rabble, full of passion and devoid of ideas, stands Coriolanus—a typical aristocrat, with the virtues of the aristocrat:

courage, indifference to pain, scorn of money, independence of thought, command of eloquence, and natural aptitude for leadership. These great qualities are neutralized by colossal egotism, manifesting itself in a pride so irrational and in-

sistent that, sooner or later, by the necessity of its nature, it must produce the tragic conflict. Coriolanus, in spite of his great faults, has heroic proportions, and fills the play with the sense of his superiority; he lives and dies like a true tragic hero.

## The Insight of the Christian

By the Rev. W. P. Allis

"Is the seer here?"—I Samuel ix., 11.

**T**HIS is the question of a young countryman who with his servant is looking for live-stock which has strayed from his father's farm. He who later was called the "prophet" was then called "seer." The young Saul shares in a popular estimate of the day, and attributes to Samuel, the seer, some of the qualities of the soothsayer. It happens, then, as it has so often since, that the half truth can become a step toward the whole, and that even a superstition can begin a revelation. Saul is searching for a soothsayer, and finds a seer. He goes out with the hope that he can find the lost animals, and finds himself. The seer discloses to the peasant his coming kingship.

In time the seer merges into the prophet, but the discerning quality which makes the name "seer" so finely descriptive is never lost. From Samuel to Elisha, from Amos to Jeremiah, from the later Isaiah to John the Baptist, the instinct of the seer is the key to prophecy. Whether the prophet is statesman, political economist, social reformer, or teacher of pure religion, he is sharply opposed to the professional ecclesiastic. Amaziah, the priest of Bethel, sends the arrogant message to Amos: "O thou seer, flee away to Judah, and prophesy there." It is Amos, as the prophet, who sharply retorts: "I was not one of the sons of the prophets, but the Lord took me as I followed the herd, and said, Go prophesy to my people Israel." The fact that he was not a professional was at once his credential and his safeguard. His right to prophesy did not lie in his family connections, nor in any laying on of hands, but in his being a seer.

The gulf between priest and prophet widens. Ecclesiasticism lays its hand

with ever-increasing rigor on secular as well as religious life. The prophets are succeeded by the wise men who play so important a part in the education of the common people, and the prophecies are displaced by the wisdom literature. The rabbis in the widening circle of the synagogue life help to keep alive the democratic spirit, and the stream of prophecy, disappearing for a time from the surface, reappears in many a private utterance which would once have been distrusted in the face of the wider reputation of the national prophets. The stream becomes an intermittent spring in the Book of Daniel and the fierce religious spirit of the Maccabean rebellion, and rushes into sight again in the ringing denunciation of national and private sins which falls from the lips of the Baptist. At last prophecy takes on its original form, although heightened in a new insight and beauty, in the words of the Seer who spoke as never man spoke, teaching the world that even seership could take on a more abundant life.

Side by side with this persistent power to declare the principles of individual and national welfare, almost making it possible to say that prophecy was never lost, was the hardening of religion into the burdening formalism of the temple and its sacrificial rites. It is this professional spirit which is to send its haughty messengers to Jesus demanding his authority, and which with relentless hatred would make it expedient that one man should die rather than die itself. It is this eternal conflict between religion as a *seeing* and religion as a ritual which explains why Jesus could so long preach in the synagogues when the priests from almost the first of his ministry became so bitterly hostile. And this also explains why the synagogue so often

became the home and mold of the early church, and why the plain meeting-house has so often helped to keep religion sweet and pure when the cathedral could not. The one was the home of the hearer, the other the home of the seer.

Jesus as the master seer, and the seer's insight the right of every Christian—this is the thought which leads us this morning. It is pitiful to see how often men have turned to the temple, the priest, and the law rather than trust themselves to the synagogue, the prophet, and the seer's intuition. It will be equally pitiful if we shall think that because Jesus saw God we do not need to see him for ourselves. Jesus did not declare that those who believed a doctrine about his divinity should see God. The pure in heart should see him. He did not say, "Because I have seen, therefore all men are blessed," but, "Blessed are those who, not having seen, yet believe." We are indebted to a Frenchman of our own time for the thought that faith cannot deal with fact. Fact means knowledge. Faith deals with the unseen which is not yet knowledge. Out of the unseen it brings the seen. That is why Jesus over and over insisted that the men with whom he was dealing should show faith for themselves. To them he was himself an unknown quantity. "Believe in me" meant, therefore, belief in the unseen in his own personality, and through him faith in the unseen, untrusted Father. There was no other way than that. "Because I live, ye shall live also," meant, in its lowest terms, "Because I am a seer you must also be seers, for the seer shall live." Jesus never taught that his faith absolved others from having faith. He was divine because he was spiritually alive. His spiritual life made him the Son of God. If he is to be the first-born among many brethren, it must be because the many have the same spiritual insight as he himself. That insight of his, let me remind you again, did not come because he was in the lineage of the temple priesthood, nor yet from the law. The law was to be filled full with a new life. Whence could this life come but from his Father? "Whatsoever the Father giveth me, that I speak," is not Oriental pantheism, but the deliberate choice of his own will to listen Godward. Jesus was pre-eminently the listener. Yet this was not to save

other men that trouble, but simply to teach them how. Revelation has not yet ceased, in spite of theories about inspiration. So long as even one man can be found who is sure that there is yet more light to break from God's wisdom, it never will cease.

The proof that Jesus meant that each follower of his should be a seer like himself is found in the fact that this was in him more than an instinct. It became an intuition. It is just here that so many of his disciples have misinterpreted him. They have looked upon this marvelous insight of his as the joint result of his human and divine endowment alone, a gift rather than an acquirement. But Jesus was no mere automaton. "Talents," he taught, "were to be developed." Instinct might become intuition. The latent power of seeing might become a sixth sense under use. He never claimed a divine right of kingship exempting him from spiritual exertion. Labor precedes growth. The Christian was not an amœba, living simply by absorption. "To him that hath shall be given." "If any *will* to do His will, he shall know the doctrine." And the "willing to do" was as serious an expenditure of vitality as healing the sick, or climbing a mountain that he might be alone. Jesus' claim to divinity is not the common error that he was so simply because God had richly endowed him, but that he had sought the Father's will and lived it. It was not only that he and the Father were one in nature, but that the Father had worked hitherto, and he must work also. Nowhere shall we find richer proof of this increment of power through use than by reading between the lines of the temptation which follows his baptism. Its value for us is in part its closeness to the temptations which men experience to-day, and in part its proof that intuition can be developed into an accurate sense.

The first temptation is physical hunger. The blind seer of Edinburgh finds in it the temptation to become solely a social reformer. The people all about him were murmuring for easier lives, for the satisfaction of the daily needs. These are the men to whom he wished to bring the kingdom of heaven. Why not hasten this result by satisfying these every-day needs of the body, and so gain the leadership which should also bring the spiritual result?



Doubtless this is the otherward side of the temptation, and its sequel comes in a most positive form when, after the feeding of the five thousand, the people would have made him a king by sheer force. But there is also a personal side. It is not simply the hunger of others, but his own, which makes the temptation so real. He has just come from the exaltation of a great spiritual vision. He realizes that he is to be the seer for Israel. Shall it be as a professional or as an independent rabbi? The curse on the house of Eli has already touched the priesthood, and men are cringing for the priest's office that they may be sure of their daily bread. Jesus meets the same temptation, not as a priest, but as a rabbi. Should he simply become one of the wise men, living in comparative comfort, sure of his bread even though not luxurious, respected in the community, neither too rich so that men would hate him, nor yet so poor that he would be constantly hampered? Or, should he identify himself with the poor, the sinners, the excommunicate, taking neither scrip nor shoes, living on charity, with no place to lay his head, and so redeem Israel by sharing vicariously its extremest suffering and want, its daily anxiety for bread? Could he best teach God's serenity in the comfort of the synagogue rabbihood, or by drinking the same cup as those despised "common people"?

We know his answer. When he sends out the disciples, it is to serve an apprenticeship like his own. Because he preaches from the people's level, they listen. "Give us this day our bread" was to be a daily prayer. "Be not anxious" was his daily mood. Brooding deeply on what he saw, there came the positive conviction that bread alone would simply make the people careless and irresponsible. Living in part as they did, he could say, "Live wholly as I do." Jesus deliberately refusing the dangers of the professional life and intuitively choosing the hard lot of the humblest Jew is the answer to this temptation.

To-day men are trying to walk in his steps. They must not fear to face the same temptation. The cry for bread is relatively just as bitter as then. Men of deep sympathies are increasingly identified with social reform. The extremest of these, the Socialists, openly promise to

supply bread for all the people. The most conservative class, as always, tries to clear its conscience by the old-fashioned charity. The latter is by all odds the worst. One takes no account of character; the other loftily ignores equivalents. Either programme is partial. To let things drift is worse than either. We cannot make men better by letting them starve, neither should we pauperize them. Competition as a remedy has degenerated into a contest between the strongest and the weakest, instead of between the stronger and the strongest. Separation of the stronger from the weaker is the answer of the world to this temptation in its modern form. Identification of the stronger with the weaker is the answer which Christ forces upon the Christian. Only by drinking the same cup of suffering can a man help his fellow. Redemption is not external but from within, both in the individual and society. How complete this identification can be is a purely personal question. Is one a rabbi? Then let him beware of the professionalism which is death to the sympathies and so to the spiritual insight. Is it a question of your income over against your ideals? Then remember the young man who came eagerly running to Jesus, but who, under a like test, went away sorrowing to the remorse of a dissatisfied self. There can be no insight without sympathy. And there can be no reform of present conditions unless this sympathetic insight becomes the common possession of the Church, because the peculiar talent of each Christian. There must be insight, not only into the causes of poverty, but also of wealth. To oppose the man who insists that life is but the getting of bread and does not stand on the method of the getting, and to risk the weak suspicion of the man who has no bread at all in your appeal to the life that is more than meat—this takes a courage that is based on insight like this shown by Jesus in the wilderness. It will not be ours unless we, too, attempt to realize the wilderness vision when we have again come among men.

The second temptation has well been called that of the imperial way. Rome's magnificent organization was everywhere in evidence. That power was deemed invincible. Why not strike hands with Cæsar and so bring the kingdom of

heaven at once? And then this same deepening insight taught Jesus the inevitable end. He would be a slave, a mere tool in the hands of the Augustus who already was claiming divine honors. He saw clearly that the man who would be free to proclaim his own message must be absolutely free. The seer must have no impure thought, the prophet no over-lord, the kingdom of men no entangling alliance, the kingdom of God no power save its own. When, later on, the Church and State did become one, at least outwardly, the kingdom was really farther away than here as the unrealized vision of the young Jewish seer. He saw, what some have not seen, that the kingdom comes from within rather than from without. Thinking of it simply as a vision, he taught that the kingdom was already in the midst of them.

The parallel to this temptation is with us also. In grosser form it is the appeal to ostentation, to the magnificent ritual, and to an outward conformity. I wish, however, to speak of a more subtle form—the honest attempt to stamp a congregation, a community, or a nation with the seal of the kingdom before the kingdom has come in the heart itself. It is one thing for a Church to say to a man of suspicious ethics, "Come with us, and we will do you good." It is another and a sad thing when the Church by its attitude says, "Come with us, that we may have a share of your goods." That suspicion lies upon the Church in part to-day. It would not be there if it had not been in some measure deserved. Yet one can see the signs of the new Puritanism which shall insist that Christianity is nothing if not ethical, and that the plain life of the synagogue, if pure, is worth more than the magnificence of the temple built out of injustice and industrial slavery. The new creed which is even now being written declares that the man who may be doctrinally sound, but is wholly and brutally selfish, is not in the kingdom of heaven; while the man whose theology is a chaos, yet who has clean hands and a pure heart, is already entering in.

What is true of the Church is true of nations. Without details from our current history, the forcing of opium on China and the saloon into the Philippines, the burden of taxation on India and the dismemberment of South Africa, the crushing

of Finland and proposals to dismember China—these all ignore the spirit of Jesus' reply to the second temptation. The kingdom of heaven does not come with violence even if it suffers violence, and the sword is not a civilizing agency. There is no permanent expansion except through the ideals, the spirit, and the method of Jesus of Nazareth.

The last temptation was the sacrificial. The Temple was the accepted religious center of the nation. Why not go to Jerusalem and cast himself down from the Temple height before the people in a great symbolic act, like Jeremiah walking in sackcloth, or Ezekiel carrying his household stuff on his shoulder? The yearning to gather the people of Jerusalem and the nation is already burning in his heart. If he is to be the chief shepherd, must not some startling feat like David's be performed? Must not the people be dazzled and overpowered by some act of heroism and of sacrifice which should prove beyond all doubt that he was indeed the Paschal lamb?

The temptation to become an Essene was yet more real. These were men of a John the Baptist type, pure in life, sternly simple in food and dress, prophets and healers, men of austere life yet trusted because they were genuine. But Jesus did not become an Essene. Identifying himself with no party, and destroying only that he might fulfill, he met this temptation through his whole life by refusing to become a mere ascetic. His work, he saw, must be among men, not apart from them. No single act, not even the supreme sacrifice, could save his people. Only as they had his gift of seeing and God's gift of life could his people be saved.

In Tissot's picture of "The Temptation" Jesus is represented as carried through the air on the finger-tips of a great specter. The picture repels at first, until it flashes upon one that the gigantic figure is Jesus' own shadow. We needed Tissot's reminder of that which the Gospel so clearly teaches, that the background of temptation is one's own self. The third of Jesus' temptations is to his followers to-day the most real. "Master, I would lay down my life for your sake," is the thought of many a heart. And the quiet answer is always, "I do not ask

your life, but that you shall live for me." We have no more right to throw away our lives than had Jesus. Many a Christian is casting himself down from the pinnacle of the temple in weakly yielding to the tyranny of useless church machinery and mistaken and unneeded philanthropies. Substituting friendships with the few for acquaintance with the many may do the most for some of us toward bringing the kingdom of heaven into the earth. The Christian who becomes an ascetic or a hermit is not conquering temptation as did his Lord. It is God's will that the earth shall be saved, not abandoned. To know how to do one's duty rather than dissipate strength in the luxury of doing small things is the Christian's fine art of living. Avoiding, on the one hand, self-satisfaction, and, on the other, a reckless

waste of life in a delusion of sacrifice, we shall lose life in gaining it as well as gain life through saving it. The end must justify the sacrifice. The power of distinguishing between self-delusion and self-sacrifice is the gift of Christ to the Christian.

"For I have given you an example," he would say to us in this as in all else. "As I increased in wisdom, so must you." As he developed his gift until he saw as well as felt, so may we. Perhaps he adds, as we talk with him by the way, "And greater things shall ye see, because I have gone to the Father." We shall have become kings and priests when, some day on the isle or in the wilderness, he shall breathe on us, and we, too, shall see the new city coming down out of heaven, which, because seen, shall possess the earth.

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Adventures of Joel Pepper (The).** By Margaret Sidney. Illustrated. The Lothrop Publishing Co., Boston. 5x7 $\frac{1}{4}$  in. 461 pages. \$1.50.

The children who enjoy the "Pepper Books" will welcome their old acquaintances, Polly and Joel and Dave Pepper.

**Air, Water, and Food from a Sanitary Standpoint.** By Ellen H. Richards and Alpheus G. Woodman. John Wiley & Sons, New York. 5 $\frac{1}{2}$ x9 in. 226 pages. \$2.

Mrs. Richards is widely recognized as an expert in domestic science, and with her collaborator, who is, like herself, an instructor in sanitary chemistry in the Massachusetts Institute of Technology, she has presented here thoroughly and with scientific formulæ those things which should be known to all of us relating to the three essentials for healthful human life named in the title of the book.

**Alphabet of Indians (An).** By Emery Leverett Williams. Illustrated. R. H. Russell, New York. 9x12 in. 56 pages. \$2.

A delightful holiday gift for young children is this. A full-page picture of an Indian representing his respective tribe, and another page of large-print description, face each other as one turns the pages from A to Z. The drawings are bold and free, and typify the salient points of tribal life.

**Beedeker's Handbook for Travelers.** With Maps and Plans. Northern Germany. 4 $\frac{1}{2}$ x6 $\frac{1}{4}$  in. 431 pages. \$2.40. London. 4 $\frac{1}{2}$ x6 $\frac{1}{4}$  in. 451 pages. \$1.80. Charles Scribner's Sons, New York.

New editions revised to date with the thor-

oughness and accuracy which characterize this series of model guide-books.

**Boy Donald.** By Penn Shirley. Lee & Shepard, Boston. 5 $\frac{1}{4}$ x6 $\frac{1}{2}$  in. 185 pages.

This sprightly story for children continues the author's tale of "The Happy Six." The story is laid in southern California.

**Century of American Diplomacy (A).** By John W. Foster. Houghton, Mifflin & Co., Boston. 6x9 in. 497 pages.

This work is the outgrowth of ex-Secretary Foster's series of lectures before the School of Diplomacy of Columbian University. We reserve it for critical notice hereafter.

**Chat-Wood.** By Paterson Du Bois. Thomas Y. Crowell & Co., New York. 4x6 in. 185 pages. 50c.

**Chess Strategics.** By Franklin K. Young. Illustrated. Little, Brown & Co., Boston. 6x9 in. 284 pages. \$2.50.

The author delves deep into the scientific theory of chess. His book is not merely a compendium of openings, games, and problems, but an elaborate study of tactics and underlying principles of chess. To many good players even it will be puzzling and hard reading, as it is filled with such formulas as—"The object of the column of support is to occupy a point of junction on the kindred logistic horizon." One may doubt if even such an expert as Morphy might not find this method of studying chess somewhat abstruse.

**China and the Present Crisis.** By Joseph Walton, M.P. (With a Map of China) Charles Scribner's Sons, New York. 5x7½ in. 319 pages. \$2.

Disappointment awaits those who expect vivid and picturesque treatment of Chinese problems and of the Chinese people in this latest edition to the rapidly increasing list of books on the Flowery Kingdom. Mr. Walton frankly informs his readers that his work is without literary pretension. Though he might have added that its commercial worth was notable, he modestly allows the reader to grasp that for himself. The reader will not get far into the volume without realizing that he has here the most up-to-date summary of Chinese commerce and the keenest forecast of its extension. With the exception of Lord Charles Beresford's "The Break-up of China," no book has essayed to do what this does; it effectually supplements Lord Charles's otherwise admirable work, in so far as that did not contain the latest statistics, and that it was written by a sailor, not by a trained commercial man.

**China's Only Hope.** An Appeal by Her Great-est Viceroy, Chang Chi Tung. Translated from the Chinese Edition by Samuel I. Woodbridge. The Fleming H. Revell Co., New York. 5x7½ in. 151 pages. 75c.

This is the important work of which more than a million copies have been circulated in the Chinese Empire, some of them by order of Emperor Kuangsu himself. It is a work which will be read with peculiar interest outside of China also, as it gives a remarkable insight into the sentiments and opinions of the governing classes there. The Viceroy's opinion of international law is worth quoting. He thinks that those who place implicit confidence in international law are as stupid as those who depend on the Disarmament Society for peace; he therefore concludes that disarmament is an international joke, and international law a deception! As to religious toleration, he says that he desires freedom for Christianity, just as freedom is assured to Buddhism and Taoism. He admits that Confucianism, as now practiced, is inadequate to lift the Chinese from their present plight, and then asks, "Why retaliate by scoffing at other religions?" As to the Boxers, he roundly declares that the Chinese who create disturbances are lunatics. The book is full of pithy, quotable epigrams, and deserves a wide circulation. No one can read it without becoming convinced that, while Chang-Chi-Tung is a real reformer so far as political and social excrescences are concerned, he carefully attacks nothing ancient except abuses.

**Chinese Mother Goose Rhymes.** Translated and illustrated by Isaac Taylor Headland. The Fleming H. Revell Co., New York. 6½x9 in. 160 pages.

We have rarely seen a more charming book for children than this. Certainly it is in the fullest sense unique. Dr. Headland has spent many years in China and has made a peculiarly full and careful study of Chinese domestic life. Here he has translated many rhymes common in the Chinese nursery, and each page presents one of these rhymes, both in the Chinese characters and in an English translation into verse, while each is accom-

panied by a little picture of Chinese life directly reproduced from a photograph. It is interesting to see that such common English nursery rhymes as "Lady-bug, Lady-bug," and "Pat-a-Cake, Pat-a-Cake," have their Chinese prototypes. A word should be said of the exceedingly pretty and suitable form given by the publishers to the book. The paper was especially designed, the covers show quaint and amusing conceits, and in every respect the book is at the same time thoroughly Chinese and yet attractive to the eyes of American children.

**Clearing-Houses.** By James G. Cannon. Illustrated. D. Appleton & Co., New York. 5½x8½ in. 383 pages. \$2.50.

A clearly written book containing a great deal of information which is interesting to the general public as well as to bankers. The author recounts with great frankness the partial success of various clearing-house associations in establishing uniform rates of interest on deposits and uniform charges for collections, etc. In some associations, he says, the legality of these combinations is questioned, but others have not hesitated to check competition among their members in this way, and have reaped large profits from the agreements entered into. The long chapter devoted to clearing-house loan certificates is of great value to all students of finance.

**Diary of a Dreamer (The).** By Alice Dew-Smith. G. P. Putnam's Sons, New York. 5x8¼ in. 296 pages. \$1.50.

The cultured and witty Englishwoman who here records the daily doings, happenings, and reflections that weave in the brighter colors in the loom of life, combines with a love of nature and genial sympathies an engaging faculty of appreciating the humorous side of things, and of discovering amusement where others find none of it or the reverse of it.

**Dido: An Epic Tragedy. A Dramatization from the Æneid of Vergil.** Arranged and translated by Frank J. Miller. Stage-settings, Actions, and Music by J. Raleigh Nelson. Silver, Burdett & Co., New York. 5½x7½ in. 87 pages. \$1.

**Dr. North and His Friends.** By S. Weir Mitchell, M.D. The Century Co., New York. 5¼x7¼ in. 499 pages. \$1.50.

A subtle and analytical study of character and of social phases is the predominating feature of Dr. Mitchell's new book. It is in many ways different from the ordinary novel, and can, indeed, hardly be described as a novel at all. The plot interest is entirely subordinated to the presentation of psychological and personal characteristics. This is a book based on wide and unusual experience of life, and one that could only have been written by a man who looks at life subjectively as well as objectively. Many readers will remember Dr. Mitchell's "Characteristics," and the typical men—poet, physician, novelist, and sculptor—there introduced. Here the same group of friends with their wives meet from time to time, and discuss informally and with much wit as well as wisdom all sorts of matters relating to literature, thought, art, and society. A rough, self-made, rich, and in some ways unscrupulous railroad king serves as a contrast to the general refinement of this circle

of friends. There are few writers of our day who could utilize such a plan as this without allowing the book to become either dull or essayish; but Dr. Mitchell carries out his plan with force, and the constantly occurring original turns and surprises keep the interest of the reader on the alert.

**Domestic Dramas.** By Paul Bourget. Translated by William Marchant. Charles Scribner's Sons, New York. 5x7½ in. 363 pages. \$1.50.

The author's social essays are always welcome and always have value. Those contained in the present volume are less elaborate and less analytical than some previously published, but perhaps they come closer than M. Bourget's strictly critical work to common human life and human troubles. They are in their expression essentially French in sentiment and form.

**Droll Doings.** Illustrations by Harry B. Neilson. Verses by the Cocklooly Bird. Charles Scribner's Sons, New York. 9¼x12½ in. 63 pages. \$2.

A book of humorous intention, for the most part successfully carried out both in the text and the illustration.

**Education and the Philosophical Ideal.** By Horatio W. Dresser. G. P. Putnam's Sons, New York. 5x7½ in. 255 pages. \$1.25.

This volume stands in close relation to its predecessors. It is a series of educational suggestions toward the realization of the ideal life. It derives much from the author's own experience in an education of a quite unconventional sort. His idea of waiting to learn things till the time is ripe to learn them to creative purpose, though this may put Latin off till one is twenty-two, or attaching one's self to the church till the age of ripe discrimination is reached, may be taken as good for those who are "misfits," not for people in general. Much more generally one may agree with him that the educational danger is of a one-sidedly intellectual training, while the educational need is to insist that spirit shall be first and form secondary—the great lesson of life being in self-adjustment to the immanent Spirit of the universe. The most neglected branches of education undoubtedly are self-knowledge and self-control. He who best masters these is, as Mr. Dresser contends, the truly practical man, the man of inward resources for fit activity. To realize these educational ideals requires a new type of teachers, and especially of parents. These hints will serve to indicate the course of thought here taken. Mr. Dresser reproduces the Boston transcendentalism of sixty years ago, with the modifications it has received from the theory of evolution and the new psychology. His main thesis is that "life itself is educational; that the individual possesses instincts which, if freely followed, lead the way to fullest self-expression and the service of humanity."

**Elementary English Composition.** By Fred. Newton Scott and Joseph Villiers Denney. Allyn & Bacon, Boston. 5x7¼ in. 241 pages. 80c.

**Elementary History of the United States.** By Allen C. Thomas, A.M. D. C. Heath & Co., Boston. 5x7½ in. 343 pages. 60c.

We have been particularly impressed by the judicious selection of the illustrations accom-

panying the text. The personal interest attaching to the celebrated characters of the history is properly recognized, and a large part of the book is of a biographical character. Due prominence is also given to the social conditions of former times in points of contrast with the present. The book is intended for pupils of the earlier grammar grades.

**English Classics. Star Series.** Tennyson's "Princess," 35c.; Goldsmith's "Vicar of Wakefield," 35c.; "The Merchant of Venice," 35c.; Coleridge's "Rime of the Ancient Mariner," 35c.; Burke's "Speech on Conciliation with America," 35c.; George Eliot's "Silas Marner," 35c.; Scott's "Ivanhoe," 50c.; Cooper's "Last of the Mohicans," 50c.; "Macbeth," 35c.; Milton's "L'Allegro," "Il Penseroso," "Comus and Lycidas," 35c. The Globe Star Book Co., New York. 4¼x7½ in.

This series is based on the commendable plan of presenting to young people and students well printed and illustrated editions of standard English books at a moderate price. Each of the volumes is edited by a man or woman prominent in educational matters, and each has an adequate introduction and biographical sketch.

**Eliot Memorial (The): Sketches Historical and Biographical of the Eliot Church and Society.** Boston. By A. C. Thompson. The Pilgrim Press, Boston. 7x9½ in. 503 pages.

**English Flower Garden and Home Grounds (The).** By W. Robinson. Illustrated. (Eighth Edition.) Charles Scribner's Sons, New York. 6x9¼ in. 892 pages. \$6.

A welcome addition to the reference library. It is arranged partly in chapters and partly in alphabetic or cyclopædic form. The first part of the book tells of various forms of flower-gardens, and the pictures give a good idea of many existing English gardens of the choicest and most tasteful kinds. The chapters treat the subject both in broad outline and in minute detail, and the book, as a whole, may fairly be called exhaustive. Mr. Robinson is the author of that charming book, "The Wild Garden," which is known by many nature-lovers.

**Forbidden Paths in the Land of Og.** By the Otherwise Man. Illustrated. The Fleming H. Revell Co., New York. 5x7¼ in. 258 pages. \$1.25.

A vacation trip by three missionaries, good fellows all, through the trans-Jordanic region of ancient Bashan, where Og reigned in Moses's time, is the subject of this entertaining book. The track taken is rich in localities of historic and Biblical interest, for which, and for the characteristics and conditions of its people, these tourists have an open eye, and the ability to tell the story well of how they fared and what they saw.

**Four Evangelists (The).** Edited by Rachel A. La Fontaine. Illustrated. Thomas Whittaker, New York. 5x8 in. 492 pages. \$2.40.

A work reserved for later notice.

**Girl and the Guardsman (The).** By Alexander Black. Illustrated. Charles Scribner's Sons, New York. 5x8 in. 212 pages. \$1.50.

After finishing this volume the reader queries whether the text were not written as an attempt to explain the pictures. If so, the effort was hardly successful. The pictures are clever.

**Golden Legend (The).** As Englished by William Caxton. Vol. VI. The Macmillan Co., New York. 4x6 in. 274 pages. 50c.

**Gold-Seeking on the Dalton Trail.** By Arthur R. Thompson. Illustrated. Little, Brown & Co., Boston. 5¼x8¾ in. 352 pages. \$1.50.

Two New England boys, accompanied by their father and uncle, undertake a trip through Alaska, the northwest gold region, and into the Klondike. The tone of the story is that of personal experience. The reader gets an intimate account of long trips on snowshoes, the fording of rivers, and journeys over wild mountains, and is also told how to detect gold grains when come upon in unlooked-for places.

**Greek History.** By Prof. Heinrich Swoboda. Translated by Lionel D. Barnett, M.A. (The Temple Primers.) The Macmillan Co., New York. 3½x6 in. 168 pages. 40c.

In the concise statements of this booklet the latest learning as to the prehistoric and earlier historic period of Greece finds adequate expression. An appendix outlining Greek history from the time of the Roman conquest until now adds a desirable feature seldom found in elementary books on this subject.

**Head of a Hundred in the Colony of Virginia, 1622 (The).** By Maud Wilder Goodwin. Illustrated. Little, Brown & Co., Boston. 5x8 in. 221 pages. \$1.50.

A new edition in holiday dress of Mrs. Goodwin's carefully written and admirable story of colonial days and ways in Virginia. This volume is tastefully printed, contains five full-page pictures, and a frontispiece in color.

**Heroes of Our Revolution.** By T. W. Hall. Illustrated by W. B. Gilbert. The Frederick A. Stokes Co., New York. 5x7½ in. 317 pages. \$1.25.

This book begins by pointing out to boys and girls the various historic causes which lay back of the "Stamp Act," "Taxation Without Representation," and other familiar watchwords which led on to the Revolution. Then it acquaints them with the personal story of the various men prominent in the war between the Colonies and England. The style is clear and simple, the narrative concise and interesting.

**House-Boat on the St. Lawrence (The).** By Everett T. Tomlinson. Illustrated. Lee & Shepard, Boston. 4¾x7½ in. \$1.50.

A story to delight the heart of the average boy. Mr. Tomlinson has the gift of the born raconteur. With the beautiful and historic river for a background, charming landing-places, and divers games for a setting, and the deeds of the famous old French hero and adventurer Frontenac, for inspiration, what boy could help being entertained while following the group of young people with whom the author makes them acquainted?

**Improvement of Perfection (The).** By William E. Barton, D.D. United Society of Christian Endeavor, Boston. 4½x6¾ in. 64 pages.

**In Defense of the Flag.** By Elbridge S. Brooks. Illustrated. The Lothrop Publishing Co., Boston. 5x7½ in. 386 pages. \$1.25.

The hero is the son of an American Consul in Spain at the breaking out of the Spanish-American war. By a series of natural events he finds himself on board one of Admiral Cervera's ships as it leaves Cape Verde, and

in the fight at Santiago. Two spirited American girls also play parts in the story. The feelings of the Spanish populace, and also the better sense of certain well-informed Spaniards, are depicted in picturesque manner.

**In Hostile Red: A Romance of the Monmouth Campaign.** By J. A. Altsheuler. Doubleday, Page & Co., New York. 5x8 in. 340 pages. \$1.50.

A lively tale of the Revolution, telling the adventures of two gay young American officers who captured the uniforms and assumed the personality of two newly arrived British officers, and enjoyed themselves very much within the enemy's lines in Philadelphia.

**Inner Life (The).** By Bishop John H. Vincent. United Society of Christian Endeavor, Boston. 4½x6¾ in. 72 pages.

**Institutional Work for the Country Church.** Compiled by Rev. Charles E. Hayward. Free Press Association, Burlington, Vt. 4¼x7½ in. 149 pages. 50c.

The problems of the country church are here discussed from the point of view found in Vermont. The difficulties from sectarianism, blind conservatism, social stagnation, etc., are reckoned up, and the way out of them exhibited. Granting the contention that the main point is in the leadership of a competent minister, it seems to us that Mr. R. L. Hartt's articles in *The Outlook* last winter on "The Regeneration of Rural New England" pointed out the real difficulty attaching to this, viz., how to keep the right man when obtained. Such a sort of social settlement as he recommended seems most promising for this—though not regarded with favor in the book before us. We think, however, that Mr. Hartt was right in saying that the solution of the problem "is personal rather than institutional; it is institutional only that it may become personal."

**In the King's Service.** By Captain F. S. Brereton, R.A.M.C. Illustrated. Charles Scribner's Sons, New York. 5x7½ in. 352 pages. \$1.50.

Captain Brereton is no partisan. He merely pictures historic facts which no partisan can blink. The story deals with an English royalist and his son, who, dispossessed of their estates in favor of a Cromwellian favorite, cross over to Ireland to take refuge with a kinsman. The invasion of Ireland follows speedily. We see town after town fighting heroically for king and country, often betrayed by English residents within, capitulating only when starvation threatened the people, always asking for honorable quarter, which Cromwell always promised—and always broke faith! Once within the walls, every man, woman, and child was butchered in cold blood in town after town. Even the dazed creatures who knelt for mercy were despatched by bayonet or shot.

**In the Midst of Alarms.** By Robert Barr. Illustrated. The Frederick A. Stokes Co., New York. 5x7½ in. 316 pages. \$1.50.

A new edition revised by the author.

**Jack Among the Indians.** By George Bird Grinnell. Illustrated by Edwin Willard Deming. The Frederick A. Stokes Co., New York. 5x7½ in. 301 pages. \$1.25.

This depicts the life of a white boy among the Indians in the days when herds of buffaloes

roamed the Western plains and Indians lived by hunting them, when their flesh served as food, their skins for clothes, and the hide for houses. There are courage, daring, and adventure enough between cover and cover to delight the heart of any boy.

**Jones the Mysterious.** By Charles Edwardes. Illustrated. Charles Scribner's Sons, New York. 5x7 $\frac{1}{4}$  in. 207 pages. 75c.

The story of a little English boy sent from India to be educated in England. A Hindu servant who accompanies him—and adores him—uses occult “power” to make the lad invisible at times of danger or injustice from those about him. The story has humor and insight into child life. It is queer, clever, and well told.

**Just to Help.** By Amos R. Wells. United Society of Christian Endeavor, Boston. 4 $\frac{3}{4}$ x7 $\frac{1}{4}$  in. 45 pages.

**Kinkaid Venture (The).** By Kate W. Hamilton. The Pilgrim Press, Boston. 5x7 $\frac{1}{2}$  in. 293 pages. \$1.25.

A family of young people left by themselves and without money establish their home in a Western village. Through pluck and loyalty they triumph over obstacles, and prove the blessings that need for exertion and effort confers.

**Knickerbocker's History of New York.** By Washington Irving. Vol. I. (Cassell's National Library.) Cassell & Co., New York. 3 $\frac{1}{2}$ x5 $\frac{1}{2}$  in. 192 pages. Paper-bound, 10c.

**Loom of Life (The) and If Christ Were a Guest in Our Home.** By Rev. F. N. Peloubet, D.D. United Society of Christian Endeavor, Boston. 4 $\frac{1}{4}$ x6 $\frac{1}{2}$  in. 64 pages.

**Lorna Doone.** By R. D. Blackmore. With a Special Introduction by the Author. Illustrated. Harper & Bros., New York. 5 $\frac{1}{2}$ x8 $\frac{1}{2}$  in. 560 pages. The notable thing about this new edition is the illustration, chiefly from photographs by Mr. Clifton Johnson. Many of these are of positive beauty, and the scenes are chosen fitly to bring to the eye the wonderful Devonshire country described in the romance. It is a pity that such a badly drawn picture as that representing the boy Jan by the side of the stream should be allowed a place with the admirable photographs of which we have spoken. In type and general form the edition is commendable. The cover design is, to our taste, over-ornate.

**Merry Little Visit with Auntie (A).** By Mary D. Brine. Illustrated. American Tract Society. New York. 6 $\frac{1}{4}$ x9 in. 94 pages. 75c.

The account of a little girl's two weeks' visit in the country.

**Mother Goose for Grown-Ups.** By Guy Wetmore Carryl. Illustrations by Peter Newell and Gustave Verbeck. Harper & Bros., New York. 6x9 in. 116 pages. \$1.50.

A skillful adaptation of the morals and much of the manner of Mother Goose for older readers, with humorous illustrations in the key of the text.

**Minor Writings of Charles Dickens (The).** By Frederic G. Kitton. A. C. Armstrong & Son, New York. 4 $\frac{1}{4}$ x7 in. 260 pages. \$1.25.

This is of interest chiefly to the bibliographer and collector of first editions. So great a gulf separates the early attempts of Charles

Dickens from his later work that (looking at the subject from the literary point of view) it may perhaps be questioned whether the detailed examination of the history of the writing of the early sketches is really worth the while.

**More Bunny Stories.** By John Howard Jewett (Hannah Warner). Illustrated by Culmer Barnes. The Frederick A. Stokes Co., New York. 6 $\frac{1}{2}$ x8 $\frac{1}{4}$  in. 195 pages. \$1.50.

A sequel to “The Bunny Stories” reprinted from “St. Nicholas” several years ago.

**Nan's Chicopee Children.** By Myra Sawyer Hamlin. Illustrated. Little, Brown & Co., Boston. 5x7 $\frac{1}{2}$  in. 223 pages. \$1.25.

An occasional false note mars this book, which is an account of a country home where, with a kind of co-operative housekeeping, some working girls and boys enjoy a pleasant and independent vacation.

**Nella, the Heart of the Army.** By Philip Verrill Mighels. R. F. Fenno & Co., New York. 5x7 $\frac{1}{2}$  in. 395 pages. \$1.25.

This story enters a plea towards solving that ever-burning problem, domestic service, by organizing a sort of army of skilled female labor with love of one's fellow-being as its basis. The story is sensational to the core, and rich in imagination of a bizarre quality; it flashes out bright turns of thought, picturesque if coarse bits of diction, yet its whole effect is unreal and unwholesome.

**Newnham Friendship (A).** By Alice Stronach. Illustrated. Charles Scribner's Sons, New York. 5x7 $\frac{1}{2}$  in. 288 pages. \$1.25.

This is a story of girl life at Newnham College. It is a sympathetic study in girl friendships and early ambitions, which a little later find vent in college settlements and work among the people of London's East Side. The character contrasts hold the reader's interest; the story is well written and the moral purpose is high.

**New Wonderland (A).** By L. Frank Baum. Pictures by Frank Verbeck. R. H. Russell, New York. 8 $\frac{1}{2}$ x11 in. 190 pages. \$1.50.

Stories for small children of the ways of Phunynland, where it rains lemonade and the pebbles are gumdrops.

**Northern Georgia Sketches.** By Will N. Harben. 305 pages. \$1. **North Carolina Sketches.** By Mary Nelson Carter. 313 pages. \$1. A. C. McClurg & Co., Chicago.

For each of these volumes the poor whites of the South furnish the material, and their dialect the expression. Mr. Harben's book is a collection of ten short stories reprinted from the “Century” and elsewhere, and quite worth reprinting. Miss Carter's is a series of character-sketches, delineating natives of the mountain region in their crude and narrow life with a sympathetic hand and a realistic effect.

**Numbers and Losses in the Civil War in America, 1861-65.** By Thomas L. Livermore. Houghton, Mifflin & Co., Boston. 6x9 $\frac{1}{2}$  in. 190 pages.

An elaborate investigation yielding hardly commensurate results.

**Official Proceedings of the Twelfth Republican National Convention, Philadelphia, June 19, 20, and 21, 1900.** Press of Dunlap Printing Co., Philadelphia. 6x9 in. 99 pages. \$1.50.

**Old Fires and Profitable Ghosts.** By A. T. Quiller-Couch. Charles Scribner's Sons, New York. 5x7½ in. 384 pages. \$1.50.

A series of ghost stories, or studies of persons who return to visit the scenes which they have left.

**Old Landmarks and Historic Personages of Boston.** By Samuel Adams Drake. Illustrated. (New and Revised Edition.) Little, Brown & Co., Boston. 5¼x8¼ in. 484 pages. \$2.50.

Sometimes new editions are little more than reprints with slight changes. This is not the case with Mr. Drake's "Old Landmarks." The book has been largely rewritten, much has been added, and in its new form it is really a new book. To all interested in the early history of Boston and Massachusetts, it will always be one of the most valuable and popular compilations accessible.

**Old Lanterns for Present Paths.** By Francis E. Clark, D.D. United Society of Christian Endeavor, Boston. 5x7¼ pages. 45 pages.

**Oliver Cromwell.** By John Morley, M.P. Illustrated. The Century Co., New York. 5½x8½ in. 486 pages. \$3.50.

Reserved for notice hereafter.

**Other Man's Country (The).** By Herbert Welsh. The J. B. Lippincott Co., Philadelphia. 5x7½ in. 257 pages. \$1.

A discussion of the Philippine question by one who in the preface thus states his point of view: "There is one sheaf of fine wheat outranking them all, to which all must make obeisance—it is the law of our duty towards our neighbor. In the Christian sense the Filipino is now our neighbor; and it is our duty to treat him, not as one from whom we seek to realize a selfish profit, but as a man whose rights of every kind we are bound to respect, and whose welfare, in due subordination to the law of our own being, we must first consider." It need hardly be said that The Outlook entirely agrees with Mr. Welsh's point of view. The question for this country is what is its duty toward the Filipino as "our neighbor." Our judgment as to the facts, and consequently our judgment as to our duty in view of those facts, differs radically from Mr. Welsh's. In our judgment, the official reports of the Commissioners who have been sent out to represent the United States, and to ascertain the facts and report them back to the people of the United States, are far more trustworthy than the reports of individual officers and reporters, on which to a very considerable extent Mr. Welsh bases his arguments. In short, with the highest respect for Mr. Welsh's moral purpose, we regard his book as belonging to journalism rather than to literature; and as in its nature ephemeral, because so largely based upon ephemeral reports.

**Phebe, Her Profession: A Sequel to Teddy, Her Book.** By Anna Chapin Ray. Illustrated. Little, Brown & Co., Boston. 5x7½ in. 285 pages. \$1.50.

The rather hackneyed theme of a girl who studies a profession and gives it up just to get married is enlivened by the doings of a large and interesting family, and especially by the character of Cicely Everard, a thoroughly natural and wholesome girl.

**Philip Desmond.** By Cora S. Day. American Tract Society, New York. 5x7½ in. 68 pages. 25c.

**Prairie Schooner (The).** By William E. Barton. Illustrated. The W. A. Wilde Co., Boston. 5x7½ in. 382 pages. \$1.50.

It was in the Indian outbreak dignified with the title of the Black Hawk War that Abraham Lincoln had an early taste of military experience, and he figures in Dr. Barton's story together with Jefferson Davis, also a participant in that affair. The "prairie schooner" was the picturesque name popularly given to the emigrant wagons that traversed those level seas of grass. This attractive title introduces a story no less attractive of the settling of northern Illinois by emigrants from New England. A story of love and a story of hatred are interlaced; the enterprise and hardihood, the privations, pleasures, and perils of the pioneers are sketched with the graphic touch of a filial hand, and with large dramatic interest at the critical turns of affairs. Dr. Barton is one of the few clergymen who succeed in fiction-writing. In his hands history is treated with accuracy, and colored with the warm tint of real and vigorous life.

**Preachers and Preaching: Lectures Delivered before the Maine Ministers' Institute at Cobb Divinity School, Lewiston, Maine, September 4-18, 1899.** Silver, Burdett & Co., New York. 5x7½ in. 276 pages. \$1.50.

Among many good books of recent date on this general subject the present volume ranks high in merit. It raises the question whether better effect is achieved by a course of lectures given by a single expert, or a course like this in which seven lecturers participate. The two of the nine lectures are devoted to expository preaching seems to us significant of the change from former views which was to be expected from the general revival of Bible study. If there be not a betterment in the average of preaching, corresponding to the multiplication of stimulating and instructive books for preachers, there must be some provision for circulating them among the man whose purse is short. Especially will this be the case with books designed, like this, particularly for those who are "somewhat isolated from church centers and ministerial associations."

**Psalms of David (The).** By Louis Rheau. Introductory Study by Newell Dwight Hillis. Illustrated. The Fleming H. Revell Co., New York. 7¼x10¼ in. 284 pages. \$2.50.

A brilliant bit of writing is Dr. Hillis's inspiring introduction to King David's text, an incidentally to the graphic pictures drawn by Mr. Louis Rheau. The volume is a striking one from every standpoint.

**Queen Charlotte's Maidens.** By Sarah Tytle. Illustrations by Paul Hardy. Charles Scribner's Sons, New York. 5x7½ in. 208 pages. 75c.

A story purporting to be told by one Charlotte Venn, inmate of "The White House," a institution founded by Queen Charlotte, where orphan girls of good family might live and support themselves by fancy needlework purchased by the royal family and nobility. Through a sprightly and engaging style we get the life-story of several girls, and see how



love could enter even a sequestered spot like this. Incidentally we catch glimpses of several notabilities of that day. The volume is quaint and full of old-time leisurely charm.

**Rafnaland.** By William Huntington Wilson. Illustrated. Harper & Bros., New York. 5x7½ in. 352 pages. \$1.50.

Here is a story as novel in plot as it is romantic in the filling in. The author connects it with the disappearance in a balloon of John Heath Howard, of Kentucky, on a Derby Day in 1887, after which he was never again seen. Several years later, some Eskimos visiting a remote strip of land found the wrecked car of a balloon which contained the dead bodies of a young man and a girl, together with some written papers. From these the author purports to have constructed his story. Howard, waking up after wreck and unconsciousness, finds himself in a land which later computation shows him is beyond the North Pole. The people there are descendants of a forgotten band of Vikings. They still preserve their ancient life and the full worship of Odin and Thor. The imaginary social atmosphere of such a people is admirably well sustained. Physical prowess in personal combat is their cult, and fair play their highest ideal. The incidents move swiftly, and culminate in Howard and his bride—the king's daughter—making their escape in the balloon.

**Ramona.** By Helen Hunt Jackson. With an Introduction by Susan Coolidge. Illustrated by Henry Sandham. Little, Brown & Co., Boston. 5½x8½ in. 2 vols. \$6.

A number of old books in new form appear this year in time for the holiday trade, and chief among these works is "Ramona." Its author died more than sixteen years ago, and, as no record of her exists beyond two or three brief and inadequate biographical studies, the informative and sympathetic introduction written by Susan Coolidge is indeed welcome, as are the notes which Mr. Sandham publishes concerning his genuinely illustrative illustrations. Such helps to the enjoyment of a very notable novel, when furnished by those who knew its author well, generally bear with them the atmosphere of that author's personality and individuality and are keenly appreciated. In addition, the many admirers of "Ramona" will be glad to have a favorite romance in a new and delightful dress.

**Rival Boy Sportsmen.** By W. Gordon Parker. Illustrated by the Author. Lee & Shepard, Boston. 5x7½ in. 363 pages. \$1.25.

This gives glowing accounts and spirited pictures of outdoor boy life. It shows how Grant Burton, the hero of some of the author's previous stories, organized a club and made himself leader in a series of friendly contests in amateur sports.

**Road to Nowhere (The).** By Livingston B. Morse. Illustrated. Harper & Bros., New York. 5x7½ in. 236 pages. \$1.50.

This story is dedicated to Alice in Wonderland, and it suggests that well-beloved child as Jack and Kitty search for the Island of Flowers, helped by the wonderful talking animals along the way, and learn in Cloud Land that to be "rattled" means to be afraid

of rats, and that "it is only a very foolish person who can't talk wisely about things which he doesn't understand," and many other things new and important.

**Robinson Crusoe.** By Daniel Defoe. Illustrated by the brothers Louis and Frederick Rhead. R. H. Russell, New York. 6x9 in. 363 pages.

A very attractive edition of this classic, printed from a large, clear type with many full-page illustrations, and a number of small pictures introduced into the text, the whole very happily expressing the atmosphere of the narrative.

**Royal Navy (The).** Vol. V. By William Laird Clowes. (Assisted by Sir Clements Markham, Captain A. T. Mahan, Theodore Roosevelt, and Others.) Illustrated. Little, Brown & Co., Boston. 7½x10½ in. 623 pages. \$6.50.

This fine quarto volume, with its many photogravures and scores of lesser illustrations, is the fifth of the six which will make up a work truly monumental in scope and elaborate and careful in execution; we hope to speak at some length of the work when completed. The present volume covers the extremely important period of the great British naval struggle with Napoleon I. from 1803 up to 1815. The history of the war between the United States and Great Britain is not included, from lack of space; it has been written by Governor Roosevelt, and will occupy the first place in the final volume. The interest in the present volume centers, of course, about England's greatest naval victory, Trafalgar.

**Rue with a Difference.** By Rosa Nouchette Carey. J. B. Lippincott Company, Philadelphia. 5x7½ in. 428 pages. \$1.25.

A love story told in Miss Carey's well-known style. The plot is well constructed, the interest long-drawn-out and sufficiently involved to suit the typical novel-reader. Ophelia's famous words, "You may wear your rue with a difference," give the keynote to situations too complex to be even outlined in a brief notice.

**St. Nicholas Book of Plays and Operettas.** The Century Co., New York. 5x7½ in. 231 pages. \$1.

A collection of the most popular shadow-plays and operettas which have appeared in "St. Nicholas" during the last twenty-five years, including the famous "Ballad of Mary Jane."

**Scouting for Washington.** By John Preston True. Illustrated by Clyde O. De Land. Little, Brown & Co., Boston. 5x7½ in. 311 pages. \$1.50. Another story of the struggling days of our Nation's birth. It is told with skill.

**Sermons on the International Sunday-School Lessons for 1901.** By the Monday Club. The Pilgrim Press, Boston. 5x7½ in. 444 pages. \$1.25.

This series has long so commended itself to Sunday-school teachers as to require here only the observation that in the present volume it keeps well up to its mark.

**Sketch Book (The).** By Washington Irving. The Macmillan Co., New York. (Pocket English Classics.) 4x5½ in. 371 pages. 25c.

The first volume in a series of pocket classics, presenting the masterpieces of American literature in a very convenient and tasteful form, with an introduction, biographical and critical, and notes.

**Social Justice; A Critical Essay.** By Westel Woodbury Willoughby, Ph.D. The Macmillan Co., New York. 6x9 in. \$3.

We welcome this volume because we think recent events have emphasized the importance of a serious, non-partisan, scientific discussion of such themes as Justice, Equality, Liberty, the Ethics of the Competitive Processes, and the like. This is what Professor Willoughby attempts to give in this volume. It must be enough here to say that his spirit is non-partisan and scientific, while we reserve for possible future consideration the nature of the views which he advocates.

**Son of Carleycroft (The).** By Theodore Burt Sayre. Harper & Bros., New York. 5x7½ in. 344 pages. \$1.50.

"A Romance of the Days of Charles Second." This, the story's sub-title, may suffice to let the reader know its contents. It is a story of daring, gallantry, hard drinking, quarrel-picking, unexpected adventure, and sword-play galore! Cleverly told, it has the charm which comes of rollicking courage in the days when human life was held cheap.

**Source-Book of English History.** Edited by Elizabeth Kimball Kendall, M.A. The Macmillan Co., New York. 5x7½ in. 483 pages. 80c.

When Professor Hart's "American History Told by Contemporaries" appeared, we wondered how long it would be before a similar admirable work would be attempted for English history. While the present volume is not on the scale of Professor Hart's undertaking, for that very reason, and also because it contains attractive texts to the average boy or girl, it may attain an even greater popularity. Of course, in one not very large volume every important event in English history and every important aspect of that history may not be treated, but so wise have been the selections of extracts that the volume deepens the impression already made by Professor Hart's work in bringing to students of history a vivid sense of reality, because they find themselves directly in contact either with those who made history or with those who witnessed the events described. This sense of reality is sure to be followed in the case of the thoughtful student by a greater judicial-mindedness, by an abandonment of narrow prejudices, by a fairer view, not only of past history, but even of present politics.

**Spirit of God (The).** By Rev. G. Campbell Morgan. The Fleming H. Revell Co., New York. 5¼x8 in. 246 pages. \$1.25.

One cannot give this work the high commendation given in these pages, September 29, to Professor Denio's remarkable book, "The Supreme Leader," on the same subject. The immanence of the Spirit in the world is not to be reckoned, as here, from the date of Pentecost. Nor is His influence to be conceived, as here, to be that mainly of a restraining power, preventing the forces of evil from swamping the Church till a premillennial Advent takes place to set up the Kingdom of God. Nor is the subject capable of adequate exhibition on an exclusively Biblical line, as here, especially in connection with an exegesis which finds "counsel in the Godhead" revealed in the words of Genesis, "Let us make

man." In some other points we find more satisfaction. Mr. Morgan rightly emphasizes life in the Spirit, intent on service, as safeguarding purity of doctrine much better than creeds. Rightly again, he insists that no Church, and no individual, holds all the truth.

**Story of a Little Beech Tree (The).** By Esther Harlan. Illustrated. E. P. Dutton & Co., New York. 5x7½ in. 52 pages. 75c.

Every child is a natural philosopher; that is, he wants to reach the heart of things, and responds instinctively to what is true. Few children, therefore, will fail to enjoy "The Story of a Little Beech Tree," in which many things that puzzle children are touched on in the concrete way that they understand, and with the deeper meaning they are in search of. The little beech tree's life makes more understandable to a child the life of nature and of the people around him, and brings him the cheer of its message that "in God's world there is nothing 'too good to be true.'"

**Story of Florence (The).** By Edmund G. Gardner. Illustrated by Nelly Erichsen. The Macmillan Co., New York. 4¼x7 in. 436 pages. \$1.75.

No town has a better right to be included in the series on "Mediæval Cities" than has Florence. The author who would adequately describe Florence, however, in the compass prescribed for the volumes in this series, has twice as hard a task as the duty placed before those who have written on Toledo, Moscow, and the other towns already treated. It is patent even to a tyro that, in the case of Florence, the task of selection is extraordinarily difficult. In the volume before us, however, it has been done so satisfactorily that the book becomes beyond most a real guide-book, a guide-book for the serious rather than for the superficial observer. In this volume we have the history of Florence admirably condensed, together with a setting forth of the facts and opinions which every one ought to be familiar with in seeing the city's streets, buildings, and art treasures. The list of authors who have described Florence is already an impressive one, but the latest addition is worthy of a list containing such names as Ruskin, Yriarte, and Villari.

**Sybaris, and How They Lived at Hampton.** By Edward Everett Hale. (Library Edition.) Little, Brown & Co., Boston. 5x7¼ in. 470 pages. \$1.50.

The latest addition to the charming collected edition of Dr. Hale's works comprises "Sybaris" and "How They Lived at Hampton." Dr. Hale tells us that the date of the Sybaris papers is 1869, but that nearly twenty years parts them from the date of the Hampton book; yet the essays in the volume belong together, however different in form. Dr. Hale notes with pardonable pride the fulfillment of some of his prophecies thirty-one years ago. As he says, cable-cars have proved workable in that time, and automobiles also.

**Studies of the Portrait of Christ.** By Rev. George Matheson, M.A., D.D., F.R.S.E. Vol. 11. A. C. Armstrong & Son, New York. 5x7½ in. 35 pages.

The series is here completed of which the first volume appeared a year ago. The "Portrait" studied is the whole impression made upon

mind and heart by the four Evangelists in their delineations of the Christ. For such study Dr. Matheson combines the powers both of poetic feeling and of philosophic insight, and appeals alike to imaginative and to reflective readers. We quote: "The light which is a unity in the sky is given in fragments by the pool; even so on the waters of earth was the plan of the Father revealed in fragments. The aim of this book is to piece these fragments." Each of these twenty-four "Studies" closes with a brief utterance of devout aspiration in the form of a prayer.

**"The Monthly Review."** Published by John Murray in London. New York Agents, Doubleday, Page & Co. 6½×10 in. 170 pages. 60c.

**Thoughts on Social Problems and Scripture Readings in Verse.** By Emma C. Schafer. Published by the Author, Pasadena, Cal. 4¼×7¼ in. 57 pages.

**Three Colonial Maids.** By Julia McNair Wright. Illustrated. The Pilgrim Press, Boston. 4¼×7¼ in. 291 pages. \$1.25.

A stirring story of the stirring times when women were called on to defend blockhouses against the Indians, and to give their lives and their fortunes for the oft-despaired-of Continental cause.

**Tommy and Grisel.** By James M. Barrie. Illustrated. Charles Scribner's Sons, New York. 4¼×7¼ in. 509 pages. \$1.50.

One of the most important novels of the year, reserved for further comment.

**Tom's Boy.** By the Author of "Miss Toosey's Mission," etc. Illustrated by Percy Tarrant. Little, Brown & Co., Boston. 4½×6¼ in. 342 pages.

**Twelve Great Artists.** By William Howe Downes. Little, Brown & Co., Boston. 4½×7 in. 172 pages. \$1.

The author of these sketches has evidently been a conscientious student of Fromentin's "Maitres d'Autrefois," and the Fromentin school of criticism is certainly a good one. While the appreciations of Hafs, Rembrandt, and Rubens are naturally influenced by the appreciations of the great Frenchman, those of Fortuny, Daubigny, and a group of distinguished Americans seem somewhat more original. All are often keen and clever, but their effect is marred by a continual protruding of the critic's self-consciousness.

**War in South Africa (The).** By Captain A. T. Mahan. Introduction by Sir John G. Bourinot, K.C.M.G., LL.D., Litt.D. Illustrated. Peter Fennell Collier & Son, New York. 17×11½ in. 208 pages.

Its inconvenient size may deter some interested observers of the Boer war from buying this important volume, but those who do buy it will welcome a work which embraces in its narrative all the principal events instead of treating them in sections as has been the case in the books by Messrs. Ralph, Churchill, and others. Though the present volume has been prepared by a master in his craft, we venture to wish that he had included more of his personal judgments on the knotty problems involved, and less of the narrative with which all are tolerably familiar. Sir John Bourinot, in his introduction, concludes that in South Africa as in Canada two races may exist side by side, preserving their distinct languages and customs, but animated by a desire to live

happily together in a union based on principles of compromise, equal justice, good will, and mutual interest.

**Weird Orient (The).** By Henry Iliowizi. Illustrated. Henry T. Coates & Co., Philadelphia. 5×7¼ in. 360 pages. \$1.50.

**With Preble at Tripoli.** By James Otis. Illustrated. The W. A. Wilde Co., Boston. 5¼×7¼ in. 349 pages. \$1.50.

Another story of historic adventure, containing information that will instruct adults as well as boys. It deals with the exploits of the naval hero, Preble, and his famous old ship, the Constitution. The bombardment of Tripoli, the desperate fighting, the blockade-running, and all the other features of marine warfare of an older day, are depicted in narrative form by the lad Richard Cutbush, of the Constitution.

**With Rifle and Bayonet.** By Captain F. S. Brereton, R.A.M.C. Illustrated. Charles Scribner's Sons, New York. 5×7¼ in. 352 pages. \$1.50.

Another story dealing with that prolific subject, the Boer war. It has the touch of one trained to a knowledge of war, and the sort of information which gains the reader's confidence.

**Woman of Yesterday (A).** By Caroline A. Mason. Doubleday, Page & Co., New York. 5×8 in. 367 pages. \$1.50.

A story of serious purpose; a study in the religious development of a girl born in the middle of the century just closing. Much description is given to her training in an obscure New England village, and the effect upon her of the narrow religious tenets to which she was bred, and how these in turn affected her slow development into the broader beliefs which prevailed as she came into mature womanhood. To many readers it will doubtless appear that the effect of early narrowness upon Anna Mallison is too much insisted upon and overdrawn. Anna was the product of an unusual inheritance—a mother of a peculiar sect and a father whose sensitiveness of conscience amounted to disease. Her own type is one likely to be found in any country and at any time. Among the worldly-minded of the Puritan-bred society in which she moved she was joked about and dubbed "queer." In France she would be labeled a *dévote*. In a convent she would be a saint with valued executive ability. She is the result of temperament more than of environment, and affords an interesting study in psychology rather than in religion. The narrowness of her training is evinced more in her ready yielding to the influence of John Gregory, the Socialist, than in aught else. Bred in a larger world, she might have criticised the weak points in his philosophy. The Gregory episode itself smacks of inspiration from the famous Brook Farm venture. But Gregory himself strikes us as one of the least satisfactory characters in the story, which, as a study in character contrasts, is very well worth reading. In style it is lucid, in aim high, in result a trifle depressing.

**Wonderful Wizard of Oz (The).** By L. Frank Baum. Illustrated by W. W. Denslow. The George M. Hill Co., Chicago. 6¼×8¼ in. 263 pages.

The adventures of a little girl who is carried

by a cyclone into the land of the Munchkins, and has to seek the Wizard in the Emerald City for help to return to her friends. The pictures of the companions who join her on the way, the Tin Woodman, the Scarecrow, and the Cowardly Lion, will make other children wish to share the journey.

**Works of Shakespeare (The).** Edited by Israel Gollancz. Vol. XII. "Life of Shakespeare," "Venus and Adonis," "Rape of Lucrece," "Sonnets," etc. Illustrated. (The Larger Temple Shakespeare.) The Macmillan Co., New York.  $5\frac{1}{4} \times 7\frac{1}{2}$  in.

This volume completes the Larger Temple Edition of the Works of Shakespeare in twelve volumes, with Mr. Gollancz's admirable prefaces and equally admirable notes, and with small and useful illustrations introduced in the text. There is no edition of Shakespeare which is better arranged for the general reader

and for the student than this. It presents in a series of introductions the facts which a student of Shakespeare, from the literary point of view, wishes to know, and it throws all needed light for such a student's purposes on the difficulties presented by the text.

**Worldlings (The).** By Leonard Merrick. Doubleday, Page & Co., New York.  $5 \times 8$  in. 328 pages. \$1.50.

A realistic novel of signal dramatic merit. The plot is indeed deep-laid. The story is spun out in South Africa and England.

**World's Orators (The).** Vol. III. Orators of the Early and Mediaeval Church. Vol. V. Orators of Modern Europe. Vol. VI. Orators of England. Part I. Edited by Guy Carleton Lee, Ph.D. with the Collaboration of Joseph Cullen Ayer, B.D., Ph.D., Mitchell Carroll, Ph.D., and John R. Larus (University Edition, The World's Orators.) G. P. Putnam's Sons, New York.  $6 \times 9$  in. \$3.50 per vol.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

1. In your issue of October 6, Dr. W. H. Tolman has an article on "Social Economics in the Paris Exposition," in which he speaks of the congresses held and the reports of those congresses. I am writing to inquire if those reports can be obtained, and, if so, how? 2. Also, can you advise where a history or histories of co-operation and co-operative enterprises can be obtained? E. R. P.

1. Perhaps by writing to Dr. Tolman at Paris, 95 Boulevard St. Michel, aux soins de Mme. Chalamet. 2. The League for Social Service furnishes us with the following list: "The Co-operative Movement in Great Britain," by Beatrice Webb (Macmillans); "Labor Copartnership," by H. D. Lloyd (Harpers); "Encyclopædia of Social Reform," edited by W. D. P. Bliss (Funk & Wagnalls Co.); "Annual for 1900 of the English and Scottish Co-operative Wholesale Societies (Ltd.," published by the Societies, 1 Balloon Street, Manchester, Eng.); "The City of Perth and its Co-operative Society," by J. Willocks (Scottish Co-operative Wholesale Society (Ltd.), Morrison Street, Glasgow); "Co-operative Distribution," by Edward W. Bemis (Bulletin of the United States Department of Labor, No. 6, Washington; sent free on application); "A Manual of Distributive Co-operation," by Carroll D. Wright (Wright & Potter, Boston).

Allow me to ask you (1) the publisher of Stone's "Public Uses of the Bible;" (2) What is its nature? (3) What is the best short history comprehending the historical events recorded in the Bible? (4) What systematized arrangements of the Proverbs, either in authorized, revised, or other translations, have been published in English? F. C. D.

1. The A. D. F. Randolph Company, New York, were and probably are. 2. We think it is for the cultivation of good reading by public speakers. 3. Kent's History, supplemented by Riggs's for the Roman period. 4. See Proverbs in Moulton's Modern Reader's Bible series; also Walls's "Natural Law in Character" (Imperial Press, Cleveland).

1. I am much interested in reading up the History of Philosophy. Do you know any better book than Lewes? How is his work regarded by scholars? 2. What do you think of Spence's "Back to Christ"? W.

1. Lewes is a philosopher of the Positivist school, and his work is one of signal ability. Yet we think we should prefer for the history of ancient philosophy Erdmann,

and in the modern history Falckenberg. 2. Our opinion of it, in general commendatory, was given in our book columns June 23 last. It is a fairly adequate outline of the views classed under the name of "the new theology."

Please recommend (1) what you consider the best secondary or academic school history of Germany; (2) the best complete history of Germany, with price and publishers. O. H. B.

1. Russell's "German Higher Schools: the History, Organization, and Methods of Secondary Education in Germany" (Longmans, Green & Co., New York, \$2.25).

2. S. Baring-Gould's "Germany" in the "Story of the Nations" series (Putnams, New York, \$1.50), supplemented by S. Whitman's "Imperial Germany" (J. W. Lovell, New York, \$1.25).

Kindly suggest some books which will introduce a beginner to the study of biology? A. M.

Boyer's "Laboratory Manual of the Elements of Biology" (D. C. Heath & Co., Boston) is planned upon the scientific method for high-school pupils. If it is desired simply to waken an interest preliminary to the entrance on scientific study, get Buckley's "Life and Her Children" (D. Appleton & Co., New York), and Grant Allen's "Flash Lights on Nature" (Doubleday, Page & Co., New York).

Please explain 1 Timothy v., 9, 10, "Let not a widow be taken into the number." J. R.

The list of good works here given, in which they were required to be experienced, shows that these widows were a special class employed in the charities of the church. They were later called presbyteresses. Whether this class was identical with that of deaconesses is disputed.

"C. W. G." asks as to where the lines "Fair Science spreads her lucid ray," etc., may be found. I will say that they may be found in the Ode on Science, in an old singing-book published in 1849 by J. W. Reynolds, Cornhill, Boston. Also, in reply to "C. W. H." for hymn containing the words, "Oh, Calvary is a mountain high," etc., that this is also found in above publication, page 331. The words "Mercy, O thou Son of David," etc., are usually set to the tune Greenville. A. P.

"F. J. H." is informed that Renan's essay, "La Poésie des Races Celtique" is contained in the volume entitled "Essais de Morale et de Critique," Paris, 1890, page 375 seq. FRIEND.

# The Outlook

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**The Election** In 1896 President McKinley received 271 electoral votes and Mr. Bryan 176. In 1900 the vote, as it appears Wednesday morning, stands 292 to 155, as follows :

FOR MCKINLEY		FOR BRYAN	
	Electoral Vote.		Electoral Vote.
California.....	9	Alabama.....	11
Connecticut.....	6	Arkansas.....	8
Delaware.....	3	Colorado.....	4
Illinois.....	24	Florida.....	4
Indiana.....	15	Georgia.....	13
Iowa.....	13	Idaho.....	3
Kansas.....	10	Kentucky.....	13
Maine.....	6	Louisiana.....	8
Maryland.....	8	Mississippi.....	9
Massachusetts.....	15	Missouri.....	17
Michigan.....	14	Montana.....	3
Minnesota.....	9	Nevada.....	3
Nebraska.....	8	North Carolina ..	11
New Hampshire..	4	South Carolina....	9
New Jersey.....	10	Tennessee.....	12
New York.....	36	Texas.....	15
North Dakota....	3	Virginia.....	12
Ohio.....	23		
Oregon.....	4		
Pennsylvania.....	32		
Rhode Island....	4		
South Dakota....	4		
Utah.....	3		
Vermont.....	4		
Washington.....	4		
West Virginia....	6		
Wisconsin.....	12		
Wyoming.....	3		
	<hr/> 292		<hr/> 155

Mr. McKinley is thus re-elected, not only by a larger electoral vote than in 1896, but probably by the largest electoral vote ever given to a Presidential candidate. At this writing his popular vote is still uncertain. Every Northeastern State shows that the Republicans have lost ground ; nor do the group of States south of Pennsylvania and north of South Carolina show the gains expected by the Republicans. The solid South seems as solid as ever, with the exception of the decline of Democratic power in Arkansas, a decline offset by the gain in Kentucky, restoring the electoral vote of that State to the party which

had so long held it prior to 1896. Though Indiana has finally broken its record of pendulum politics and has voted for the Republican party, the Central West, especially Illinois, shows signs of reaction against Republican policies. Mr. McKinley's greatest gains were in the domain west of the Mississippi. While in the Northwest the majorities of 1896 are apparently maintained, Granger States like South Dakota, Nebraska, Kansas, and Wyoming have returned to the Republican side, and there are decreased Democratic majorities elsewhere. Even the silver-mining States show a strong disposition to break away from the free-silver party, Utah now being in the column of Republican electoral votes. The Pacific coast is probably again wholly Republican. As to the vote of great cities, the change in New York, Boston, and Chicago is too important not to be chronicled. In New York City, though the vote shows a great Democratic gain over four years ago, the boroughs of Manhattan and the Bronx give Bryan a much smaller plurality than was expected, a fact which may foreshadow the defeat of Tammany at the next municipal election ; the borough of Brooklyn remains Republican. On the other hand, in Boston there was a revolution against the Republican party, the McKinley majority of 1896 being transformed into a Bryan majority. The great Republican decline in Illinois is entirely due to the Chicago vote. Although that city voted for Mr. McKinley, his plurality was but one-fifth of that in 1896. Finally, as to Congress, the Republicans have increased their majorities in both Senate and House. These gains have not been confined to any one section, East, West, and even South contributing. While further returns may change some of these details, it is certain that the country has given plenary power to the Republican party for at least two years more.

**A Fair Vote** The first duty of all public citizens of a free commonwealth is to unite in securing a free vote and an honest count. Arguments can be found for the doctrine that the minority ought to control and the majority to be controlled, but no arguments can be found for the doctrine that the majority ought to possess the appearance and be denied the reality of controlling. Threats of violence, schemes of fraud, contrivances to reverse by electoral boards the verdict of the people expressed through the ballots, are destructive of the foundations of government in a democracy. So are schemes, however veiled, to purchase or intimidate voters. Charges of wholesale purchasing and of wholesale coercion have been made, but at this writing there is nothing to indicate that coercion or direct bribery has been attempted to any considerable extent. But there are two cases at least of attempts to interfere with the judgment of the people which are unquestionable. One is furnished by the threats originating with Mr. Croker, and indorsed and approved by the Chairman of the Democratic National Committee, calling upon his followers to interfere by violence with the count of the votes if that count does not agree with their own estimate. That this advice will be followed to any considerable extent we do not believe, but it is easier to kindle a fire than to extinguish it, and such counsel should be met by reprobation from men of all parties. The other attempt is that furnished by the election law of Kentucky, which leaves the count in each county to be determined by a partisan board. The "Evening Post," of Louisville, which declares itself a "Democratic Newspaper," thus characterizes this law: "The House election law passed Saturday is vicious in conception, infamous in its form, violent in its purpose, and a monument to the degradation of the Democratic party." The first duty which each State owes to all its citizens is the enactment and enforcement of a law which will enable every legal voter to cast his vote without fear, and to have it counted without fraud. We have the faith to believe that any body of men who openly interfere with this fundamental purpose will sooner or later suffer in public repute the just penalty of their misdeeds.

**A Great Political Parade** The Republican parade which was held last Saturday in this city deserves more than a passing notice. It was a fine spectacle, an impressive political demonstration, and, more than either, an indication that the spirit of law and order may be maintained by enthusiastic political partisans under peculiarly trying conditions. The day was a cold and rainy one, and yet more than one hundred thousand men, according to the estimate of the "World," an opposition newspaper, marched four miles up Broadway and Fifth Avenue to be reviewed by Governor Roosevelt, who stood for several hours in the rain on a stand at Madison Square, much of the time with bared head. The sidewalks were lined with people, windows were crowded, and in many places spectators stood even upon the roofs. Although the regiments were regiments of citizens in ordinary dress, each man carried an American flag, which gave color and picturesqueness to the marching column. The spectators stood under open umbrellas, and were good-natured and appreciative. To the credit of the police, who are supposed to be in sympathy with Mr. Croker and Tammany, it must be said that they preserved order impartially, although there was little need for their services. Some one in authority in the city government, presumably Mr. Croker, had caused to be strung across the line of march the night before a large number of banners with these three inscriptions upon them:

They may make you parade, but they can't make you vote against Bryan.

It is a trust parade, not a Republican parade.

"McKinley's badge is on my coat, but Bryan's is near my heart, God bless him!"

The obvious purpose of the banners was to create such antagonism on the part of the paraders that disorder and possibly rioting might ensue. But General Anson McCook, the Grand Marshal, gave strict orders to every platoon captain that the irritating banners should be ignored, and ignored they were. No better illustration is needed of the truth that it takes two to make a quarrel.

**Strikes and Lockouts in North Carolina**

North Carolina is experiencing her first conflict between capital and organized labor; and at present

strikes and lockouts are in progress involving twenty-five or more cotton-mills. Last spring Mr. C. P. Davis was commissioned by the American Federation of Labor to organize unions among all of the textile industries of the South. He began work first in North Carolina, his native State, and met with surprising success. The first clash between these unions and the mill-owners took place at the Proximity Mill near Greensboro'. Learning of the existence of a union among the employees, the president immediately closed the mill, and declared that, having fled from labor agitators in the North, he would not operate a day with union operatives. In two weeks the mill resumed, each employee being required to sign an agreement not to join any labor organization. The next disturbance occurred early in October at the Thomas Holt Mill at Haw River, Alamance County. The discharge of a union operative in that mill precipitated a strike, and caused all of the mills in the county, numbering about twenty, to declare against union labor. On the 15th of October, by concert of action, all of the union laborers were shut out. The following day they assembled at the town of Graham, and, after parading the streets, listened to stirring speeches by Organizer Davis and others. It is believed that all of the mills in the State have combined against union laborers, as the operatives shut out in one place have not been able to obtain positions elsewhere. The lock-out having been in progress now several weeks, the resources of the unions are running short, and many families are in distress. The avowed object of the unions is to obtain better wages for adults, so that the children from five to twelve years may be sent to school instead of being worked in the mills. Thus far neither the mill-owners nor the unions seem inclined to yield, and the contest promises to be prolonged and bitter.



#### Ex-Mayor Strong

New York City has lost a representative citizen to whom she owed much for the illustration of sound and intelligent public service by the death of ex-Mayor William L. Strong, which occurred at his home in this city on Friday of last week. Although well past his seventieth year, Mr. Strong until

recently had been in unusual vigor of body and mind; and gave promise of renewed service to the city in its coming struggle to free itself from bondage to Tammany Hall. Beginning with small opportunities and limited capital, by integrity, industry, and sagacity, Mr. Strong came to occupy a position of great prominence in the commercial world of New York, and to discharge many trusts in connection with public and private organizations. He was a strong Republican, but he believed in honest and capable municipal government. When the investigation of the Lexow Committee, six years ago, showed that Tammany Hall was practicing its ancient vices of theft and connivance with crime of every kind, Mr. Strong was carried into office as a representative of the popular revolt against bad government. His administration stands out conspicuously for integrity and efficiency. Mayor Strong was not an idealist, but he had an honest scorn for dishonesty and incapacity. Under his leadership the city government was re-organized. Colonel Waring gave us clean streets, and left a record which even Tammany has not dared to disregard. When the Grand Army, in foolish resentment of a hasty remark of Colonel Waring, attempted to secure the resignation of the Street Commissioner, Mayor Strong promptly and courageously refused to yield to popular pressure. In the hands of Mr. Roosevelt, as President of the Board of Police Commissioners, decency reigned in the city. The police force rose rapidly in self-esteem and in the confidence of the community, and crime was promptly and relentlessly punished. Great improvements were made in almost every department of administration, and the facilities of the city for education, traffic, and pleasure were enormously enlarged. The election of Dr. Low as his successor was strongly supported by Mr. Strong, but the opposition of Mr. Platt, who prefers the rule of Tammany to that of an independent and capable man, secured the defeat of Dr. Low and the return to power of an organization which has done much to degrade New York in the eyes of the world. Looking back over the present administration, with its terrible record of connivance with vice and of general inefficiency, the three years of

Mr. Strong's administration as Mayor stand out in conspicuous relief. His failures were few and unimportant, his successes many and of immense value to the city. He was a great citizen. In the conflict upon which New York must enter as soon as the Presidential campaign is finished, the memory of what Mayor Strong did will be one of the most practical incentives in the difficult task which awaits the city. His counsels in the struggle will be greatly missed.



**Seventy-six Millions** The aggregate population of the United States as fixed by the new census is 76,295,220, as against 63,069,756 ten years ago. The gain is something over thirteen millions, or nearly twenty-one per cent. These figures, which were given to the public last week, are gratifying as evidence of growth; they have given some surprise to those statisticians who had computed that the ratio of increase of the population would materially diminish in the last decade because of the filling up of the country. There are many interesting developments in the relative growth of States and sections. Thus, New York State still remains much the largest in population, having gained the full twenty-one per cent. of increase, rising in ten years from 5,997,853 to 7,268,009. Of this gain seventy-five per cent. is to be credited to New York City alone, while it is worth noting that the present city of New York now contains almost exactly one-twenty-fifth of the total population of the entire country, and has as many people as the four States of California, Colorado, Connecticut, and Florida combined; while its populous and prosperous neighbor, the State of New Jersey, has little more than half as many people as the metropolis. Without going into exact figures, it may be added that Pennsylvania and Illinois show rapid growth in population; Ohio has not gained nearly as fast as the two States just mentioned; while Texas, on the other hand, has made enormous gains in population, and has taken Massachusetts's place as sixth in population in the country, the order being New York, Pennsylvania, Illinois, Ohio, Missouri, Texas, Massachusetts. Kansas has lost three places in the list of rank of popula-

tion; Colorado and Washington have grown faster than Maine; while Florida, Washington, and Oregon have grown faster proportionately than Maine, Vermont, and New Hampshire; Wyoming and Nevada still have less than 100,000 people each, and Nevada is the only State in the country to show an actual decrease in population. Extremely important questions relating to the reapportionment of Representatives in Congress will grow out of this new census. If Congress fixes the ratio of apportionment as one Congressman for each 200,000 of population, as it will very likely do (instead of one member for each 173,901 of the population as at present), the House will consist of 377 members, and the Presidential Electoral College of 467 members. It seems to be considered probable that this course will be pursued. If it is, Kansas, Nebraska, Maine, and Virginia would lose relatively in their representation, while six States (Illinois, Michigan, Minnesota, New York, Pennsylvania, and Texas) would gain two members each, and twelve States one member each. Politically speaking, and basing the conclusion on past elections, this would appear to be favorable in some degree to the Republican strength.



**China** According to Hongkong correspondents, the rebellion in the adjacent Chinese province of Kuangtung subsided somewhat last week, owing to the scarcity of arms and ammunition. Serious trouble, however, seems brewing in the Yangtse region further north, whither the Empress Dowager has sent emissaries to raise powerful armed bodies to exterminate converts and to expel foreigners. She has appointed the notoriously anti-foreign General Yu-Chuan to be Military Governor of the entire Yangtse district. The Powers hope to hasten the return of the Imperial family to Peking by cutting off all supplies from Singan, the capital of the province of Shensi and the new residence of the Imperial family. Further east, on the Shansi frontier, near the Great Wall, severe fighting has occurred between an Anglo-German force and the Chinese. The losses were notable on both sides. The Chinese were defeated after a stubborn fight. Berlin



despatches reporting the event claim that the Chinese troops have thus far lacked organization and a plan of campaign. We may guard against too ready an acceptance of such statements, however, even if this one should prove to be true. There has always been too great a belief placed in any tale, however absurd or self-contradictory, if only applied to the Chinese. This is not altogether surprising, as, in his just-published book, Mr. Holcombe reminds us that until recently the Chinese have been unable or have not cared to defend themselves before the world. For example, if, in 1840, the British had been accurately informed of the facts, and especially if they had been made familiar with the protests of the Peking Government, it is not possible to believe that her Majesty's Government would have been allowed to persist in the opium traffic, and thus to work a cruel wrong upon China. With considerable justice, Mr. Holcombe claims that too much has been written about China from a purely foreign standpoint, and that the world of literature has been too markedly silent regarding what China needs for her own sake. He declares that only a fair knowledge of events and influences at work in the Flowery Kingdom during the past six decades is needed to cause wonder, not at the Boxer outbreak, but that it has been delayed so long. Better than that, he adds, such knowledge would have prevented the outbreak by destroying the cause.



**The British Cabinet** Rumors of impending changes in the British Cabinet were officially confirmed last week. Queen Victoria has now approved the appointment of the Marquis of Salisbury as Premier and Lord Privy Seal, the Marquis of Lansdowne as Foreign Secretary, Mr. Brodrick as War Secretary, the Earl of Selborne as First Lord of the Admiralty, and Mr. Ritchie as Home Secretary. The fact that Lord Salisbury associates with the Premiership the office of Lord Privy Seal, a sinecure, makes it probable that the venerable Viscount Cross, the late holder, will no longer remain a member of the Cabinet. Lord Salisbury, however, expects still to dominate the Foreign Office, although retiring from its Secretaryship. Contrary to custom, he will

have his Prime Minister's desk at the Foreign Office. Lord Lansdowne, one of his most trusted friends, succeeds him as Secretary. In view of the recent apparent breakdown of the War Department under Lord Lansdowne, the judgment alike of experts and of "the man in the street" makes the recent War Secretary a scapegoat and considers that Lord Salisbury, by this promotion, puts an affront upon the general judgment. While this may be true, we must remember that Lord Lansdowne has a diplomatic rather than a business man's capacity. His administrations as Viceroy of Canada and India were successful. The new War Secretary returns to a career with which he has long been associated. From 1886 to 1892 he was Financial Secretary to the War Office, and only left the Under-Secretaryship two years ago to take the position at the Foreign Office vacated by Lord Curzon. In view of the sweeping reforms necessary, Mr. Brodrick's appointment is well received among military men. He is a good debater and a man of marked energy. The appointment of Lord Selborne, in succession to Mr. Goschen, is also generally approved. He has been Under-Secretary at the Colonial Office since 1895. He inherits much of the ability of the late Earl of Selborne, who was Mr. Gladstone's great law officer. The present Earl is a son-in-law of Lord Salisbury. Mr. Ritchie, who succeeds Sir Matthew White Ridley as Home Secretary, has been President of the Board of Trade and has been responsible for much domestic legislation, especially in the reorganization of local government. As a whole, with the continuance of the Premier's personal influence at the Foreign Office, the new Cabinet may be said to be well suited to England's needs.



**A Double Revolution** News from the South American Republics is slow in reaching the United States, and as it often comes alternately from the two opposing political sides, it is not only slow but untrustworthy. That a revolution has been going on in Colombia has been known, but the first fully intelligible account of the situation we have seen is that given by the United States Minister to Colombia upon his arrival in New York

last week. Most readers will be astonished to find that the loss in killed and wounded of the present revolution is estimated to aggregate thirty thousand. This is not far from the number of killed and wounded generally estimated as the loss of the Filipinos in the conflict with this country, and it is very much larger than the loss on either side in the recent war between the United States and Spain. That such a war on our own side of the Atlantic should have attracted little attention is surprising; the cause is probably in the fact that no great questions of principle are involved in this revolution, which, like most revolutions in South America, springs out of the clash of personal ambition and the lack of knowledge of what representative government should be. At present the revolutionists in Colombia, although they have gained some important battles, are strategically overmatched by the forces of the Government, and Mr. Hart, our Minister, thinks that the insurrection will soon be put down. Its leader rejoices in the poetical name of Rafael Uribe Uribe. But, apart from the insurrection, another political crisis exists in Colombia which may readily take the form of a second revolution, if it is not already of that character. The President is Señor Sanclemente; the Vice-President, Señor Marroquin. The President is somewhat old and infirm, and has been living at Bogota to recuperate. The Vice-President promptly took advantage of the situation, assumed all the powers of the Presidency, and gained possession of the Government buildings. The Marroquin Government has been recognized by foreign State Departments as the Government *de facto*, the Papal See alone declining to do this. Both Presidents, by some financial and political arrangement impossible to understand here, are receiving full Presidential salaries. In addition to these two revolutions, one bloodless, the other extremely destructive to life, Colombia is suffering from financial difficulties not unnatural under the circumstances.



#### Congregational Co-operation

The spirit of co-operation is at work not only in the commercial but also in the religious world. In the latter domain interesting evidence of this is a report by

a special committee recently appointed to consider the question of larger unity of action on the part of the six missionary societies of the Congregational Church. The report was presented at the annual meeting of the American Missionary Association at Springfield, Mass., and was referred to a committee of that body for consideration. The principal recommendations are that a joint annual meeting be held, with delegates chosen on a common basis of representation by the churches or local conferences; that each society have its separate board of directors and its separate budget of receipts and expenses; that each society have one secretary; that the treasuries be combined in two offices with two treasurers, one in Boston and one in New York; that the solicitation of funds shall be under the care of a special sub-committee selected from the boards of the six societies; and that, whenever necessary, there shall be such a readjustment of the work or territory of the societies as will secure greater economy and prevent two societies from doing similar work upon the same field. There can be no question that a single annual meeting of all the societies of the denomination would tend greatly to increase the attendance and the enthusiasm in the general missionary work of the denomination, and that in general there is need for such co-operation as to secure greater unity of action. The details of the plan will need careful working out, and it will take time to adjust all the conditions so that the desired result can be achieved, but we have no doubt that a federation of the societies along the lines indicated would greatly add both to their efficiency and their economy.



#### The Episcopal Missionary Council

The Council of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church has just closed its session at Louisville, Ky. The meeting has been called the most interesting ever held in the history of that communion. It was largely attended, and was in general marked on the part of both clerical and lay delegates by great catholicity of spirit and breadth of thought. The President of the Council was Bishop Whipple, of Minnesota, the foremost missionary bishop now living. The ven-

erable prelate, also the celebrant at the service of the Holy Communion which preceded the Council, was a picturesquely impressive figure as he administered the sacred emblems to the thirty other bishops present. In order of consecration, Bishop Whipple is now, with one exception, the oldest prelate in the whole Anglican communion. At the two last Lambeth conferences (1888 and 1897), Bishop Whipple represented the American Church as senior bishop. He went to Minnesota the year after Statehood had been claimed, nearly half a century ago, and immediately undertook the championship of the aborigines. He protected their interests successfully against wrongful encroachments by individuals or by the Government. He has not only long been a revered bishop in the Protestant Episcopal Church, but has been looked up to as spiritual and almost as temporal head by Christians and by citizens generally in Minnesota. In appearance and in life no missionary realizes to the popular mind more graphically the dignity and power of successful pioneering than does the one who has long been known as the Apostle to the Indians. As in the recent meeting of the American Board (Congregational) at St. Louis, so at the meeting of the Episcopalians at Louisville the foreign field was dominantly to the fore, and was emphasized by important addresses from Bishops Potter and Doane. The Bishop of New York declared that the almost universal "open door" (not only for commercial intercourse, but for mission extension) was an inspiring opportunity, but an opportunity for the readjustment of method. It should be utilized by according a larger recognition to the good elements of the ethnic religions. He deprecated an unqualified application of the word "heathen" to those religions. He believed that there is a better opportunity for influencing to higher things the trained minds of their devotees than the untrained minds of the savage followers of some purely heathen system. The Bishop of Albany's address may be summarized as follows: (1) The whole Church should recognize that the duty of missions is the very life of the individual Christian, as it is of the Church; (2) it is necessary to abandon all discriminating and differentiating adjectives about missions; (3) there should be a

reversal in the methods of missionary administration; and (4) enlargement, not retrenchment, should be the rallying cry. We are glad to note the adoption of the sensible resolution introduced by the Rev. Dr. McKim to secure the necessary enactment to dispense with the words "Domestic and Foreign" in the title of the Society. As the General Convention will undoubtedly ratify the Council's vote, the title will henceforth read "The Missionary Society of the Protestant Episcopal Church."



#### The State Conference of Religion

The first meeting of this body, deferred last April on account of the Ecumenical Conference, is to be held in this city November 20-22. Its aim is one which may count on wide sympathy, the drawing together of the religious forces within the State for co-operative effort in a religious spirit toward that moral betterment of social life which all religious men desire. The strongly supported initiatory stages of the movement we reported in June, 1899. A strong list of speakers is now announced: among them, Presidents Schurman, of Cornell, Raymond, of Wesleyan, G. Stanley Hall, of Clark, Taylor, of Vassar, Gates, recently of Iowa College; Professors Schmidt, of Cornell, Hall, of Union Seminary, Nash, of the Cambridge Divinity School; and Judge Baldwin, of the Connecticut Superior Court. Dr. Wines, of Washington, Dr. Gladden, and the Hon. Bird S. Coler are also announced. Among the more striking topics of the programme we note: "Demands on a Nation Conscious of a Moral Mission," "Dangerous Classes in a Republic," "Religion Vital to Democracy," "Education by Church and School in Social Righteousness," "The Unused Power of the Churches in Politics." The membership of the Conference is quite inclusive. Fifteen denominations are represented in its General Committee, numbering upwards of a hundred and sixty. Among Protestant bodies its overtures were declined by Lutherans only. Among Roman Catholics co-operation was dissuaded by the attitude of Church authorities. The four denominations most largely represented are the Episcopal, Presbyterian, Congregational, and Unitarian, in the order named. The specific

distinction of this Conference from others with which it may be confused in the popular mind is in its apparent limitation to the practical interests in which men of all forms of religion can unite their efforts. Unlike the Parliament of Religions, which set forth the comparative merits of Christianity, Buddhism, etc., unlike the Federation of Churches with its orthodox constituency, unlike other conferences in which orthodox and liberal try to settle their differences, the State Conference of Religion exhibits Jew and Christian, Unitarian and Trinitarian, putting aside for the time their theological disagreements in an agreement to promote the solidifying of their common religious interests in the purifying and elevating of our social life. The first stage of any such undertaking must, of course, be tentative. The result of the present Conference will appear in nothing immediate, but in whatever it may lead on to. The hall of the Charities Building, corner of Fourth Avenue and East Twenty-second Street, is the designated place for the morning and afternoon sessions of November 21 and 22. The three evening sessions beginning November 20 are to be held in these churches, in the order named: Church of the Holy Communion, West Twentieth Street and Sixth Avenue; All Souls' Church, East Twentieth Street and Fourth Avenue; the Brick Church, Fifth Avenue. The proceedings are to be published in full.



**Anglicans** This year the city of Newcastle, England, has been the scene of religious conventions held by Methodists, Anglicans, and Congregationalists. The Convention of the last-named communion has just closed. We would call attention to the address of Mr. Carvell Williams, the President of the Congregational Union of England and Wales, as a review of the present situation in the English Church as it appears to Nonconformists. He happily characterized it as a revolt from religious serfdom. He acknowledged that the English Church was now awakened and thoroughly active, that the best and most independent men declared their position intolerable. There has even been a general admission on the part of Anglicans that the ancient relations of the English Church and the English State

require to be altered, it being insisted that the Church is not a State institution, but "a spiritual society for certain spiritual ends, endowed with the right of self-government," and that its organization should be "something more true to its spiritual character as . . . you will find it in the Gospels and the Acts, and in the earliest records of the Church." Admirable as are such sentiments, those who utter them are generally unprepared to adopt the only practicable mode of giving them effect. Many reformers want the blessings of freedom and independence, and yet at the same time to enjoy some of the advantages of Establishment. Mr. Williams referred to the ritualists as those who "repudiate the Royal Supremacy in matters ecclesiastical, cast contempt upon lay courts and judges, declare the Acts of Uniformity to be obsolete, and deny the right of legislation in any way to regulate the doctrines, the ritual, or the discipline of the Church." These would even set at naught episcopal authority, and, as the Bishops plead their helplessness to enforce laws which the clergy have solemnly sworn to obey, we have, said Mr. Williams, an approach to the state of things existing in the days of the Judges of old, when every man did that which was right in his own eyes.



**Nonconformists** A situation such as this would seem to be the opportunity for Protestant Nonconformists, whose dislike of ritualism is far greater than that felt by non-ritualistic Anglicans. The latter have addressed themselves to the Nonconformists with the Macedonian cry, "Come over and help us." Mr. Williams declares that Congregationalists are anxious to help when they see a clerical insubordination which has for its avowed object to undo the work of the Reformation settlement and to assimilate the teaching, the worship, and the practices of the Church of England to those of the Church of Rome. But how shall Nonconformists help? Anglicans ask them to support legislative measures for putting down ritualism by law. To this Mr. Williams replies that Nonconformists do not believe in legislation as a means of repressing erroneous doctrines or objectionable religious practices. "The Protestantism which

relies on law for its maintenance leans upon a reed." As the speaker acutely pointed out, legislation has failed to check sacerdotalism in the past; what hope, then, is there of its success in the future? If it has wasted much money and caused many scandals in the case of only a few clerical prosecutions, what may be expected when a large body of recalcitrant clerics have to be dealt with? "It would create martyrs, but would not either convert or crush ritualists." As might have been expected, Mr. Williams asserted, as does *The Outlook*, that nothing but disestablishment will restore the true Protestantism of the Church of England. Many Anglican reformers, granting this ultimate issue, beseech Nonconformists to assist in Protestantizing it first, even if it should be disestablished afterwards. How is that to be accomplished? asked the speaker. "Parliament will not do it; neither will it empower the Church to do it—so long, at least, as it remains a national institution. If the progress of the movement Romewards shall be checked at all, it will be by the laity of the Church when they are enfranchised by disestablishment."



**Godet and Gordon** By the death of Frédéric Godet a venerable and notable figure in the Protestant world passes away. He dies full of years and honors. His death occurred at Neuchâtel, Switzerland, his birthplace and where his life-work was done. He was educated there and at Bonn and Berlin. For six years he was tutor to the Crown of Prussia, later Frederick III. of Germany. Later Godet came back to his beloved Switzerland. After a six years' pastorate in the Val de Ruz, he became Professor of Exegetical and Critical Theology at Neuchâtel. From that time to the present he has been not only the chief ornament of the theological faculty at Neuchâtel; he has been the first citizen of that town, and one of the first in all Switzerland. Distinguished honors were paid to him on his eightieth birthday, eight years ago. Godet's best work is his *Commentary on John*—best because thoroughly and impressively his own. His later commentaries on *Luke*, on *Romans* and *Corinthians*, were perhaps more scholarly but less original. Few commentaries have been more widely

read. Their translations into English, German, Dutch, and Danish command a steady sale, as do his lectures translated into English under the titles "Defense of the Christian Faith," "Old Testament Studies," "New Testament Studies," and "Studies on the Epistles."—The American missionary corps has suffered another severe loss in the death of one of its strongest members, the Rev. M. L. Gordon, M.D., of Kyoto, Japan. Dr. Gordon falls in the ripe vigor of a distinguished career as missionary and educator. A graduate of Waynesburg College, the New York College of Physicians and Surgeons, and Andover Theological Seminary, he became a resident of Osaka, Japan in 1872. He was the third missionary sent to Japan by the American Board (Congregational), though he always retained his membership in the Cumberland Presbyterian Church. When the Doshisha University at Kyoto was organized as a Christian college, he became Professor of Homiletics and Pastoral Theology in its theological department. Both by Japanese and by foreigners Dr. Gordon was regarded as one of the foremost scholars in the Japanese language.



#### Interdenominational Sermons

Philadelphia, Minneapolis, and, we hope, other cities, will this winter effectively contradict the impression that traditional prejudices and bitter antagonisms persist as much as ever among Protestant denominations. Dr. Tupper, the pastor of the First Baptist Church in Philadelphia, has instituted a series of interdenominational sermons to be delivered by representative clergymen on the first Sunday evening of each month, while on the third Sunday evening the pastor himself will lecture on the biography and life-work of some great leader in the denomination whose contributions to the cause of Christianity had been presented a fortnight before. The hymns sung on these special occasions will be by denominational authors respectively. The Baptists will be represented by Dr. Boardman. Spurgeon is the Baptist leader whose biography will be outlined on the third Sunday. The hymns on these occasions are by such Baptist hymnologists as Steele, Beddome, Judson, and

Lowry. Dr. Richards will speak for the Congregationalists and of their contribution to Christian progress, and two weeks later the pastor's lecture will be on Jonathan Edwards. The hymns on these occasions are taken from the works of Watts, Doddridge, Palmer, Dwight, and Brown. In like manner, in successive months the following denominations are to be treated: Disciples, Episcopalians, Lutherans, Methodists, Moravians, Presbyterians, and Quakers.—In Minneapolis the interdenominational sermons will be delivered this winter at the Church of the Redeemer (Universalist) by Disciples, Episcopalians, Methodists, Presbyterians, Baptists, Unitarians, Congregationalists, Universalists, and Christian Scientists. The outline for these addresses proposed by Dr. Shutter, pastor of the church, is as follows: (1) What were the circumstances in which your denomination took its rise? (2) What is your present theological position? (3) What are the distinctive features justifying your separate denominational existence? (4) What is your specific message to the world? (5) How far can you co-operate with others?



## The Meaning of the Election

Four months of debate in press and on platform; a reserved and seemingly apathetic people; much perplexity respecting the "silent vote;" then eleven hours of quiet expression; a night given over to receiving returns, to bonfires, horn-blowing, cheers, wild exhilaration on one side, good-natured disappointment on the other; and then this great, heterogeneous, yet united people, having declared its purpose, settles quietly down to business as before, as though nothing had happened. That is a Presidential election. And its meaning is approval—unmistakable, determined, hearty—of the course of the Administration for the past four years. The apparent fact that the popular majorities both for Mr. Bryan and for Mr. McKinley in their respective States are generally less than four years ago probably indicates only less popular excitement now than then. But at this writing (Wednesday morning) it appears that the Republican party has carried nearly every State in the Union

except the once slave States and four of the silver-producing States. It is easy to explain this vote for the Bryan Democracy—that of the silver-producing States because the election of Mr. Bryan would have enhanced the value of their chief product; that of the Southern States because their predilection in favor of the party of expansion was not strong enough to overcome the habit of voting against the party of emancipation.

The meaning of the election is clear, so clear that no one can misunderstand it. The New York "Journal," the most representative organ of the Bryan Democracy in the East, truly interprets the defeat of that Democracy as due to what it calls "the intrusion of the silver issue" and "the policy of cutting loose entirely from the Philippines." In other words, the American people, after much consideration and hot debate, have agreed, with what is extraordinary unanimity when past and party prejudices are reckoned with, first, that they will adopt as theirs the standard of values which the commercial world has adopted; second, that they will accept the results of the war which they have waged: having assumed the responsibilities of government in an archipelago on the other side of the globe, they will not shrink from fulfilling its burdensome and costly obligations.

For two years the Republican party will control the Executive and both Houses of Congress. What will it do with the power intrusted to it? What it ought to do is to us clear.

I. It must push forward the construction of an Interoceanic canal owned, controlled, and protected by the Government. It must not allow it to be built by private capital and owned by private capitalists. If it does, it will be false to its promises.

II. It must frame and enact such monetary legislation as will simplify our currency and make it at once stable and flexible. And for this purpose it must, by language perfectly explicit and unmistakable, take out of the hands of the executive the dangerous power to substitute silver for gold at his option in paying the obligations of the people. That power, if reserved to the Government at all, should be reserved by Congress for itself.

III. It has condemned "all conspiracies and combinations intended to restrict

business, to create monopolies, to limit production, or to control prices," and has pledged itself to "favor such legislation as will effectively restrain and prevent all such abuses, protect and promote competition, and secure the right of producers, laborers, and all who are engaged in industry and commerce." This is a comprehensive pledge; it must be faithfully and fearlessly carried out. The ablest statesmen of the Republican party can give themselves to no better task than to studying how to accomplish so difficult and so beneficial a result. The American people believe as little in capitalistic as in political or military despotism. The ablest speakers in the Republican party have proposed publicity of corporation accounts, laws against stock-watering, equal taxation of franchises. To these may well be added the Democratic remedy of the repeal of all tariff protection of great combinations. In these ways or in some way the Republican party must find a peaceful protection from and prevention of monopolies, or a party of the future will seek this result by methods that are revolutionary.

IV. If the South could have been freed from traditional prejudices, there is no doubt that on expansion the Administration would have carried several, perhaps many, of the Southern States. If it had not been for the silver interests, it would probably have carried the four silver States. On this issue the vote of the American people would have been practically unanimous. But this does not indicate any sympathy in America with imperialism. There is no party in America in favor of imperialism; it would not be possible to carry a single State, no! not a single county, in favor of a war of subjugation of a foreign people. This vote on what the Democratic party truly defined as the "paramount issue" means that the people have taken the facts from President Schurman and Judge Taft, not from Carl Schurz and the "Springfield Republican," and their principles from President McKinley and Elihu Root, not from William Lloyd Garrison and Mr. Edward Atkinson. America had become, whether it would or no, a world power. This vote means that the American people accept, some with gladness and gratitude, some doubtless with reluctance if not hesitation, the responsibilities which that fact lays upon them,

and mean to go on to the fulfillment of those obligations, without fear of disaster at home or dishonor abroad. Imperialism as a political war-cry fell on incredulous ears. Imperialism as an honest dread of future possibilities, due to the mistaken impression that history is ever repeating itself, did not prove contagious. It has been, indeed, difficult to take seriously the dread that Mr. McKinley would prove a second Cæsar or a little Napoleon, and that America, even if provided with an army of one soldier to every thousand of its inhabitants, could be transformed into a military empire.

But it would be a great mistake if such elements of commercialism or militarism as may exist in the Republican party should accept this vote as a vote of confidence. The Spanish war was a war of emancipation, not of conquest. In the last four years we have set Cuba free, and, having pledged our honor, must go on and give her the opportunity to try her doubtful experiment of independence; we have set Porto Rico free, and, whatever her final form of government, whether colonial or territorial, we must give her all the advantages we claim for ourselves; we have set the Philippines free from Spanish despotism, and our present war is waged, not to subjugate a free people, but to save a harassed and distressed people from anarchy, and we must go on under an honest and capable Civil Service to establish among this undeveloped people a system of self-government, securing to them liberty founded on justice and protected by law now, and leaving the question of independence for the future; we have secured for Hawaii a stable government, and protected her by our flag from those rumors of wars which are almost as disastrous as war itself, and we must consummate this achievement by securing for her under our flag the benefits of a true, American, Christian civilization. It is because the American people want this done, not because they want to extend their territory, their world power, or their territorial domain, and because they believe that the Republican party has shown itself, despite some mistakes and some bad counselors, able and desirous to do this, that they have intrusted it with the powers of government for another term.

## A Republican Tammany

The political condition of affairs in Philadelphia furnishes evidence of the truth, which American citizens are slow to accept, that public corruption and public dishonor are not peculiar to either of the two great political parties. New York is controlled by the Democratic party, Philadelphia by the Republican party, and it is difficult to say in which city the corruption is the worse and public officials are the more shameless.

Our readers will remember that last May it was stated that the Director of Public Safety, who has the control of the police of the city of Philadelphia, sought an interview with John Wanamaker at his private office, told him that he had been under surveillance for eight months, and threatened him that unless he put an end to the criticisms published in the "North American" against the city and its officials, a personal attack against him through the press would be initiated. Mr. Wanamaker met this attempt at blackmail, as blackmailers ought always to be met, with defiance. He published the facts. The indignation of the city was aroused, and a public meeting was held at which resolutions were passed, one of which requested the Mayor of the city, Mr. Ashbridge, "to arrange for an open and public investigation of the charges (preferred by Mr. Wanamaker) by a committee of impartial citizens." This the Mayor refused to do. A committee appointed by the meeting then itself undertook the work of investigation. They invited statements from the Director of Public Safety and the Commissioner of Police, both of whom refused to respond. They secured the testimony of Mr. Wanamaker and his private secretary; they examined the files of the "North American," edited by Mr. Wanamaker's son, and found in them no personal attacks on the private lives of either the Mayor or the Director, but only criticism of their public and official actions; and they embodied their conclusion respecting both the Mayor and the Director of Public Safety in the following resolution:

Your committee, therefore, is of the opinion that the testimony of Mr. Wanamaker and of Mr. Meyers makes out a case, under the provisions of the Act of Assembly before recited, against Director of Public Safety Abraham L. English, which would justify a conviction,

unless the same be legally overcome at the trial; and we therefore submit for the consideration and determination of the Committee of Twenty the question whether or not such proceedings under said Act shall be commenced against him for his trial and removal, if convicted.

The General Committee to which this report has been made by the sub-committee have decided not to undertake any proceedings for the impeachment of Director English, on the ground that any such attempt would be useless, because "the case would have to be tried in Select Council, where the same methods of blackmail as have already been practiced would be continued. Mayor Ashbridge's absolute power over Select Council, assisted by bribing methods, would make a conviction impossible." At the same time they declared their conviction that "from the Mayor's refusal to order an investigation of the conduct of Mr. English on the request of a town meeting of representative citizens, the committee is justified in regarding him as aiding and abetting Mr. English in the corrupt act committed, and that the Mayor is therefore to be equally censured by the community."

We are not inclined to criticise the judgment of such a committee, who know the local conditions far better than such a paper as *The Outlook* can know them. At the same time, we are inclined to the opinion that the Cromwellian spirit would have forced the issue by bringing impeachment proceedings, and thus subjecting the Select Council, if it refused to entertain them, to the same judgment to which the Director of Public Safety and the Mayor have been subjected. The secret of their shameless defiance of public sentiment is indicated by an address which has been issued by a Committee of One Hundred, signed by Philip C. Garrett and Robert R. Corson for the Committee. In this address it is stated that "misgovernment under the present administration of our city affairs surpasses all previous experience;" and this general indictment is accompanied with the following specifications:

Enemies of good government oppress us. They make public contracts a means of private gain; franchises of great value are delivered to personal friends without public compensation, with reputable names put forward to pacify and deceive the public; the will of the people is subverted to private and political



interests, and the police power is made a weapon for blackmail and for stifling the liberty of the press; elections are a sham; frauds at the primaries secure machine candidates, frauds at the polls secure their election, giving us officials owned by the machine and bound to obey its commands.

The fact that the same party which controls the city of Philadelphia controls the State of Pennsylvania makes the remedy for this intolerable condition of things very difficult. It is difficult to secure a Legislature which will take the necessary action to secure honest elections in the city. Even if such a Legislature is elected, its action may be vetoed by the Governor, who has shown himself a subservient instrument of the machine. Mr. Wanamaker thinks the best hope is in a movement to secure at an early day a Constitutional Convention, which, coming from the people, might be less subservient to corrupt political rule.

In our judgment, any remedy to be adequate must go much deeper. The citizens of Philadelphia and of Pennsylvania should feel the disgrace which attaches both to the city and the State, and they should resolve at every hazard to secure honest men in public office. It makes little difference what party controls a municipal government if dishonest men control the party. One might as well ask for the opinions of a rat respecting domestic economy, while engaged in a foray on the house larder, as to ask the opinions of men who put public sentiment at defiance and openly threaten honorable citizens with blackmail as to their views concerning the free coinage of silver, the tariff, or expansion. Many years ago a wise man gave to the greatest statesman of the age, if not of all the ages, this practical counsel: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens."

Not until the American people abandon the pernicious motto, Principles, not men, and substitute in its place, Principles in men; not until they choose able men, conscientious men, truth-loving men, and men that hate covetousness, will they redeem their country from the disgrace which now attaches to a land whose great cities are ruled as are New York and Philadelphia.

## Presbyterian Union

The formal union at Edinburgh of the Free Church Assembly and the United Presbyterian Synod marks a new epoch in Scotch Christianity.

More than a century and a half ago the United Presbyterians withdrew from the General Assembly on account of the intrusion of ministers by the State under the Patronage Act against the will of the people. More than half a century ago the Free Church Presbyterians withdrew on account of wrongs sustained by the Church from the civil courts. The United Presbyterians gave no recognition, the Free Church people slight recognition, to connection with the State. Now the same loyalty of conscience which dictated those withdrawals unites the descendants of the dissenters and lessens the action of centrifugal forces. Forty years ago an effort was begun to bring together the United Presbyterians and the Free Church forces, and this effort was continued for fifteen years, at the expiration of which time the United Presbyterians definitely declined to fuse. Four years ago negotiations were resumed, and have now been carried to a triumphant conclusion.

It was hoped that the success would be complete, but five hundred elders of the Free Church, through their representatives in the Assembly, still objected to the proposed union. Principal Rainy, who had moved in the Free Church Assembly the resolution in favor of union, showed the numerical insignificance of the protestants by reminding the Assembly that there were ten thousand elders in the Free Church.

On the day when the formal union was consummated, the ministers marched from their respective halls to Waverley Market, and there held the first meeting of the United Free Church of Scotland. Three thousand ministers were in the procession; dense crowds along the routes cheered them continually; Waverley Market Hall had been liberally decked with flags used by the wild old Covenanters; the scene was a striking one, the occasion thrilling. Among those who took part in the proceedings were the Earl of Aberdeen, Dr. Watson (Ian Maclaren), Dr. Parker, and delegates from foreign countries. The first Moderator of the United Free Church

was chosen, and the choice fell upon Dr. Rainy, long Principal of New College, Edinburgh, and well known as the author of important books on Bible criticism. His connection with education gives him a peculiar interest in the new plan for theological instruction resulting from the ecclesiastical union. The United Presbyterian College in Edinburgh is to be abolished, and its professors distributed over the three colleges (or "Divinity Halls," as they will be called) of the new United Free Church, at Edinburgh, Glasgow, and Aberdeen. The Established Church of Scotland (Presbyterian) has over fourteen hundred parishes, the new United Free Church seventeen hundred, and therefore its united influence is likely to bring about what two Churches working separately, and each with fewer numbers than are represented in the Established Church, was never able to induce.

The Free United Presbyterian Church in Scotland will now stand more unitedly and firmly than ever for loyalty to Scriptural doctrine and for simplicity in worship, together with local self-government. Its voice will be heard in Parliament, demanding more clearly and dominantly than before the disestablishment of the Presbyterian Church of Scotland. Gift livings are refused as sturdily by their descendants as by Dr. Chalmers and the seven hundred other ministers who in 1843 voluntarily and nobly gave up an annual income from the State of half a million dollars. While unacceptable clergymen are rarely forced on unwilling congregations either in Scotland or England, the separation of Church and State can be only a matter of time in either country.

This impressive example of union and co-operation should not be without influence on schism in this country. The natural corollary of Presbyterian union in Scotland is Presbyterian union in America. The largest Presbyterian Church in this country is the Northern, numbering about a million adherents; the Southern has about a quarter of that total. The Cumberland Presbyterian Church has nearly two hundred thousand members, and the United Presbyterian has a hundred and twenty-five thousand; the Reformed (German) Church numbers a quarter of a million members, and the Reformed (Dutch) Church a hundred and

eleven thousand. Why should not these Churches combine?

Ex-President Harrison, himself a distinguished Presbyterian layman, has said: "The Presbyterian is not an illiberal Church. There is no body of Christians in the world which opens its arms wider to all who love the Master than the Presbyterian Church. It is catholic in its sympathy and in its co-operation with all churches." Why should it not be catholic in its sympathy and in its co-operation inside its own communion?



## Lord Salisbury's Foreign Policy

The official announcement of Lord Salisbury's resignation from the post of British Foreign Minister evokes a review of his foreign policy during his latest administration. He became Foreign Minister in 1878, succeeding Lord Derby, and held office until 1880. He held office again from 1885 to 1886, from 1886 to 1892, and since 1895. Throughout all these years his diplomacy has seemed at the other pole from Mr. Chamberlain's; it might have descended to him in unbroken tradition from his Elizabethan ancestors. Lord Salisbury's work as Foreign Minister began twenty-three years ago, but he has been in public life for nearly half a century. Four times Foreign Minister, he has also been four times Prime Minister. He has generally held both offices at the same time—an onerous task.

His course has been marked by notable failures but by more notable successes. His greatest failures and successes have been in Africa. Among the former, the principal has been, of course, his weakness in not discovering and preventing the criminal conspiracy resulting in the Jameson Raid; in not inducing a pacific solution of differences with the South African Republic; in not preventing Boer invasion of British territory; and, finally, in not calculating with even approximate accuracy the military capacity of the Boers.

Lord Salisbury's failures in dealing with Turkey are equally notable. Regarding the Armenian crisis, it may be said that all the Premiers of European States showed a similar weakness. None of

them, however, had the same responsibility as had Lord Salisbury. When, in 1878, he and Lord Beaconsfield, representing the British Government, insisted that the just Treaty of San Stefano should be abrogated and replaced by the Treaty of Berlin, the English Government took upon itself specific obligations with regard to the protection of Christians in the Sultan's dominion—obligations which Lord Salisbury was apparently inexcusably weak in fulfilling. His subsequent course with Turkey during the three years' war of extermination between Muslims and Christians in Crete and its logical outcome, the war between Turkey and Greece, seemed equally vacillating.

After these failures the others are minor matters, though they have to do with such Powers as France and Russia. With the first country Lord Salisbury failed (1) in not forestalling the French expedition to the upper Nile, and (2) in not relieving Newfoundland from the burden of French treaty rights. With Russia Lord Salisbury failed in not preventing the transfer by China of Talienwan and Port Arthur, and also in not upholding the right of British war-ships to visit the last-named place.

The successes of Lord Salisbury have been striking. History will probably chronicle the establishment of British sovereignty throughout South Africa, together with the avoidance of foreign intervention, as its greatest triumph; and while British authority has within the past twelve months asserted itself in the southern portion of the African continent, its assertion two years ago throughout a large part of North Africa, east and west, was almost as notable. This was brought about by a treaty with the ruler of Abyssinia, securing that monarch's neutrality; by the Khalifa's defeat and the recovery of a vast territory; by the final rejection of French pretensions to sovereignty on the Nile; by a treaty with France settling all claims throughout Africa; by the welcome substitution of Imperial for Chartered rule in Nigeria; and by the definite conquest of Ashanti.

In his relations with Turkey, despite the ignominious failures to which attention has been called, Lord Salisbury may point to the fact that, largely through his diplomacy, Crete secured a grant of autonomy,

and, largely through his energy, Greece was saved from extinction by Turkey.

In his relations with this country Lord Salisbury would probably wish to have his administration credited with the settlement of the Venezuelan dispute without war; and perhaps he ascribes to himself the present amicable understanding between the two great English-speaking peoples and their Governments. Americans, however, may think that they have had no small share in this.

His latest success comes to light in the agreement between England and Germany to maintain the open door in China, and to abstain from increasing their territorial dominions there. As the latter clause is, however, contingent upon the conduct of other Powers, we may not place so much confidence in it as in the first, which, however, only confirms the formal acceptance by all the Powers six months ago of the proposition put forth by our own Government as to freedom of trade in China. This triumph, therefore, really belongs, not to Lord Salisbury, but to Colonel Hay. If the recent course of the British Government in China has not altogether pleased the believers in a "forward" policy, Lord Salisbury can show, nevertheless, that in his administration Great Britain acquired two important points in China. The first is the fortress of Weihaiwei, and the second the important territory of Kaulun, half surrounding Hongkong. More significant than either, however, was his timely agreement with Russia by which the former country agreed to abstain from further aggressions in the Yangtse district in return for a British agreement to abstain from aggressions north of that district.

The Australian federation, one of the most hopeful political developments of modern times, can hardly be attributed to any particular energy on the part of Lord Salisbury, although it occurred during his administration.

The retiring Foreign Minister is a past-master not only in diplomacy, but in the exposition of his policy. His admirers claim that he has little to learn from the Chamberlain school regarding frankness, directness, and lucidity of statement. On the other hand, it would seem, say they, in looking over the despatches between the Colonial Office and Pretoria, that Mr.

Chamberlain's policy might learn something from Lord Salisbury's. The voice of the new diplomacy will hardly excel the voice of the old either in clarity or in certainty of tone.



## Inviting the Best Things

It is a matter of prime importance whether a man collects the material of life about him or gives it form and completeness by the working out of his own nature. The house which has been decorated and furnished out of hand by an expert holds a relation to its owner very different from that which is held by a house which represents his individual taste and has been gradually conformed in color and form to his individuality. The house which the expert prepares as a matter of skill is often very beautiful, but it never has the significance possessed by the house which discloses everywhere the touch of a single personality slowly evolving an outward harmony in response to an inward craving for order and beauty. It is wise to have beautiful things about us, even if we do not comprehend or enjoy them; but it is far wiser to surround ourselves with harmonious colors and forms because we cannot rest content in any kind of discord.

True preparation for orderly, beautiful, and dignified ways of living must be made within a man; and the visible beauty with which he surrounds himself ought to be a key to his tastes. There is an attractive power in character which we rarely understand, but which is the key to outward prosperity of all kinds. The happenings of life lie in wait along the highway until the person to whom they belong by natural affiliation appears, and then instantly attach themselves to him. To the passionate, lawless, and violent, things of kindred nature are always hastening with swift, unerring feet. For him who takes the sword the sword is always in readiness. The fates are asleep until we awaken them; they never come unsought; they await our invitation, and are powerless until we open the doors to them. The witches on the blasted heath predicting greatness to Macbeth did not destroy a noble nature. Banquo heard the same fateful words, but the doors of his spirit were locked and bolted by loyalty and

integrity, and over him the spirits of evil had no power. Macbeth had long been making ready for them, and their words of fate fell into a quick soil. All his life the future murderer and tyrant had been inviting the day when, in the storm of battle, his own life should be extinguished as mercilessly as he had put out the light of countless other lives.

To men and women of unbalanced ambitions, unrestrained passions, uncontrolled temper, tragedy is always approaching. They are marked for disaster, not by a fate outside themselves, but by the very structure of their own nature. Violence is sown for the violent as light is sown for the righteous; in the end every man faces himself in the harvest he has to reap, and no man reaps what he has not sown.

The unselfish and loving, who serve and wait, are often astonished by the affection and devotion they evoke. They cannot understand how so much has come to them when they feel so keenly their own poverty of spirit and are filled with a deep and genuine self-dissatisfaction. They are always sowing the seeds of kindness, but when their ways blossom with all manner of beautiful words and deeds, they do not recognize the fruit of their own sweetness and devotion. They are always inviting kindness, affection, and trust, and these qualities are always lying in wait along their paths in a thousand beautiful forms.

If one longs for a noble and harmonious life, with the resources of taste, intelligence, and culture, with the warmth which comes into the air of the world from troops of friends, with such an external ordering of life in estate, house, furnishings, and social order as shall express a high-minded and generous spirit, let him prepare his own character for these great prosperities. To the man of harmonious nature, fine taste, and kindly spirit the things which give external life order, beauty, and dignity are always coming. If one sets out to acquire these things and add them to himself, they generally evade and escape him; they are not waiting for him, and when he comes they do not know him. But let him be in his own spirit what he desires to express in his belongings, and all these things shall be added to him; they belong to him, and, as a rule, they are waiting for him.

## The Spectator

When the astounding discovery was made a few weeks ago that a teller in one of New York's foremost banks had stolen nearly seven hundred thousand dollars, which the bank had not missed, there was a deal of talk printed in the newspapers from officers of other banks as to the methods employed by them to prevent similar happenings in their own institutions. Some relied on bonds, some on inspections, some on changing clerks and officers from one duty to another without notice, and some on a constant and unremitting surveillance by detectives of all employed in the bank. The president of one of the very largest of these institutions said that his assistants were kept under such rigid surveillance that he could tell almost immediately whether a man with a salary of \$3,500 a year was spending \$3,700. This statement struck the Spectator as quite extraordinary. Indeed, the Spectator has no hesitation in saying that he does not believe the bank president could do anything of the kind. Nor does the Spectator believe that such a method of detection could be either accurate or just, even though the margin between salary and seeming expenditure were considerably raised—raised, say, to \$4,500 or even to \$5,000. One can be passing rich on \$2,500 a year, while another, with the same family to provide for, will be miserably poor on \$5,000 a year. This matter of riches or poverty, or the appearance thereof, though the means are limited, is merely a matter of management. The Spectator knows, and every observant person will corroborate his statement, that there are many men, even without vicious habits, through whose fingers money slips as though it were water, while there are others, with much less income, who manage to have what they want and at the same time always live within their means.

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When a man is a spendthrift, we take it for granted, often very hastily and unjustly, that he is both dissolute and vicious. That is not by any means so. Probably those whose careers come to a sensational climax in the courts of bankruptcy have usually been pretty bad; but mismanagement and an inability to keep the ends tied together are responsible for more

material unhappiness than the causes at which the preachers and moralists can point the finger of scorn. In the hands of some otherwise excellent persons money melts away as ice does under the rays of the sun, and in many instances they are no more to be blamed than an invalid is to be blamed for not being strong, or an ugly woman for not being beautiful. They were made that way, and the training they received did not enable them to grow strong or get beautiful. To be sure, such men should not be employed in banks or in other positions of trust, for the man who cannot look after his own affairs ought not to be supposed to have any wonderful ability in the administration of the affairs of other people.

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As a matter of fact, it seems to the Spectator that in the business world enough stress is not laid on character. Character should be a man's most valuable asset, not only in the estimation of his friends in society, but in the world of business as well. But the business man prefers what he regards as a more tangible asset. He wants to know whether, if the man of character meets with misfortune, there is something that he can attach by process of law. There is where the Spectator believes many business men make a very great mistake. Here is a case in instance—two cases. They came recently under the Spectator's notice. Two men wished to open accounts at a large shop in New York. One was a broker of thirty, the other a successful literary man of forty. The broker probably made twice as much money as the literary man, but he certainly spent more than twice as much. References were asked for. The broker gave two other brokers; the literary man gave two publishers. The broker's friends said that he was a hustling fellow and likely to get along; the writer's friends said that he was a man of note, of character, and had an ample income to supply his wants. The broker's account was accepted because he was in business; the literary man's account was refused because he was not in business and there was nothing tangible upon which the tradesman could seize. Here was the sequel. The author did his trading at another shop, where he continued to pay

cash and went serenely on his way, wondering a little, however, at the poor esteem in which a man was held even though he was considered worthy to teach both morals and manners. The broker in less than a year went to smash, owing vast sums and with nothing to pay. In these instances the tradesman unquestionably preferred the greater to the lesser risk, and preferred it deliberately on a mistaken notion as to the real value of assets.



That is a matter which bank officers should take into greater consideration. They should also know that character is not a thing which springs full grown at once. It is a matter of growth. It starts with good intentions allied to good principles. These may never amount to anything, may even go to utter decay and ruin; or they may grow into that splendid thing which neither temptation can weaken nor disaster shatter. The young men who go into banks are presumably of the stuff of which men of character are built. They start out full of ambition and of hope. They come, as a general thing, of good families and are members of the classes we call refined. They are expected to dress well and generally to keep up a good appearance. But they are wretchedly paid. The best of those who remain clerks are never as well paid as artisans. In the bank where the Spectator keeps his small account the receiving teller gets \$1,100 a year, and the paying teller \$1,300. The Spectator has no hesitation in saying that he regards this as wrong from every point of view. The work these men do ought to be worth more—much more. And then young men, not yet matured in that growth which makes the man of character unassailable, should not be in places where the opportunity to be dishonest is ever present, and especially so when the compensation must leave both of them short of the very things they are expected to have.



The men who pass their lives in handling money are very apt to become abrupt and harsh in manner. The Spectator has observed this for many years, and has pondered over it. There was one place where the Spectator had twenty-odd transactions with a cashier every year. It was

a disagreeable business. The cashier always made the Spectator, who was then a very impressionable youth, feel that he was doing something wrong in getting the money he had earned. This was the worst case the Spectator ever encountered, but he has known many others. In the course of years, in the same post where the very disagreeable cashier had been was a new man. He was affability itself. He always had a pleasant word and a kindly smile. The Spectator once met this cashier away from his duties, and said to him, "You are the pleasantest cashier I know." "That is nice," replied the cashier. Then the Spectator explained himself, and asked the agreeable one why it was that men who handled money were habitually so cross. The cashier said: "Yes, I have noticed that, and I will tell you why. The responsibility is very great. I can make a mistake in the tenth part of a second that would cost me a day's or a week's pay. Then there are lots of people who are trying to do you in little ways. These things get on a man's nerves, and he gets so cross that it becomes a habit. Why, after I had had my place about six months I found that I was losing all my geniality. I even took my habits home and was cross there to the children. One time, when I had been particularly disagreeable, I felt so ashamed of myself that I went out and took a long walk and looked the matter over with myself. I saw how it was, and I concluded that I would throw up the job rather than grow into the kind of fellow old Smithson was. You remember old Smithson. He had been in my cage for thirty years, and when he died there was not a man of the twelve hundred in our place who went to the old man's funeral. They hated him, and were not sorry that he was dead. None of that for me, I said to myself. When I die, I should like for some of the boys to come around with flowers and look sad. So I concluded to be as different from old Smithson as possible. And I find it lightens the work, and I do not believe I make any more mistakes than I would if were I cross." Such was the pleasant cashier's story. He holds a higher post now, and is still pleasant. Maybe he got the higher post because of his good manners and kindly habits.

# A Prisoner in Peking'

## The Diary of an American Woman During the Siege

By Luella Miner

Professor in the American College at Tungchau, China

[It was the wish of the writer of this journal that, if published, it might be prefaced with some words emphasizing the fact that many missionaries have foreseen the danger of this catastrophe, though only faintly realizing its full meaning. There are many and ample reasons for believing that, if the representatives of the Powers had heeded the warnings of the missionaries, this tidal wave of heathenism, cruelty, and superstition might have been held within bounds, and the fearful loss of property and life been averted. Miss Miner's journal begins with "that terrible thirteenth of June," when pandemonium was let loose in the city of Peking. At the college and in the mission compound inside the city of Tungchau was stationed the largest body of American Board (Congregational) missionaries located at any one point in China. The people and the Taotai, the chief official of the city, were friendly to the missionaries. So, while the reports of Boxer threats and outrages were coming in from the villages about, they felt themselves comparatively safe. The first hint of actual danger received at the college was the sending of a force of Chinese soldiers to defend the people there. Some of the men of the mission called on the Taotai to confer with him. With tears in his eyes he confessed that he was powerless to do anything for them, and that he himself was in peril for his relations with the foreigners. There was but one thing to do. At three o'clock the next morning, June 8, the missionaries bade good-by to their homes and beautiful college buildings, and their carts jolted out on the road to Peking. The exiles found a grateful refuge in a compound belonging to the Methodist mission in that city. There the Chinese refugees came pouring in, until fifty of their two hundred and fifty Tungchau church members, with many children, and fifty of the seven hundred connected with American Board churches in and about Peking, were counted among the saved. The devotion of the missionaries to their Chinese people is to us the most touching and impressive feature of this story of the siege.—THE EDITORS.]

**JUNE 13, 1900.**—Just after breakfast Wen-Hsien-Sheng came from Tungchau. He is the wealthy young man who started a "Western Learning" school there. The Boxers tore up the greater part of his establishment, but he was concealed within where they did not find him. None of his family are Christians, but all have been interested in the truth as taught them by Wen-Hsien-Sheng. His mother knocked her head to the Boxer god, and so escaped trouble. His wife refused at first, but was wounded in the arm, after which, I understand, she worshiped at their shrine—also the children. When on the way to Peking, when he was off his cart for a time, his carter and mule were killed by the soldiers of General Tung, the notorious official high in favor with the Empress Dowager. Just at this crisis a soldier, who did not know Wen was a Christian, asked him to ride in his cart and keep his money from being stolen. So he reached here in safety almost by a miracle. He reports that Tungchau is entirely in the hands of the Boxers.

All of our Shantung missionaries and

those of other missions in the interior of Shantung have been ordered, probably by the Tientsin consuls, to leave immediately, going south to Hankau and Shanghai rather than to Tientsin, which is surrounded by Boxers. Does that mean that the thousands of Christians in that province are to be slaughtered like sheep?

**June 14.**—Last night at seven o'clock I went down to have prayers with one roomful of women refugees. The faith and courage of these Christians who have lost their all is very touching. Before this woman had finished her prayer, some one came in from outside and whispered in my ear, "The Boxers are coming." The court was already alive with our Chinese men preparing their spears and other weapons of defense. The women kept very calm. I told them to get their things in order, but not to start for the church until they had a definite call. I gathered up my things rather rapidly, for the yard was full of smoke from the little Methodist chapel on the great street, a few rods away, but not directly connected with our compound. As soon as I had packed my things into the church I hurried again to the other end of the compound, meeting the women on their way into the church, and helping

<sup>1</sup> This diary will be published in three sections in successive issues of *The Outlook*. Copyright, 1900, by Luella Miner.

some who had not started yet to carry their babies and bundles. Soon they were gathered quietly in the Sunday-school room of the church. A hundred and seventeen school-girls and the foreign women and children gathered in the body of the church. The Boxers burned the street chapel, then started up the narrow, crooked alley which leads to this place. Before they fairly got into this alley the marines had charged on them. The foreign soldiers on Legation Street fired on them also, and the Boxers and the crowd behind, who were following to watch the fun, fled precipitately. These bullet-proof Boxers don't seem to like the smell of foreign powder! It was not a large band of Boxers, some say not more than thirty or forty men. Soon after they left here flames started up in the London Mission compound, not far away, and it was not long before fires were seen in five parts of the city. Later other missions were burned. The foreign houses in mission compounds were not all burned last night. Some were reserved to be looted, and have been burned to-day. We sat upstairs here, and watched the red light hanging over our beloved American Board compound, and the big blaze from the Catholic cathedral in the same vicinity. Probably this place is the only Protestant mission property left in Peking.

We have not heard of any extensive slaughter of Christians in the city, though they have scattered, and some more have taken refuge here. The general disorder has now affected the whole city; the Boxers, and those who pretend to be Boxers, do not confine their attention to Christians, but kill and pillage whom they please. Many shops are closing their doors for fear of being pillaged, and it is almost impossible to make purchases.

The soldiers and all others in the compound who have arms were up all night last night, fearing another attack. They have been on guard almost all day to-day too, though it is now after four and the Boxers have not appeared upon the scene. To-night will be another anxious night, when there will be need of the utmost vigilance. To-morrow we hope the large company of foreign soldiers under Captain McCalla will arrive, when all immediate anxiety will be removed. Captain McCalla wrote at 4 P.M. yesterday from a

place thirty or forty miles from here, saying that they had repaired the railroad to that point, and were eagerly pressing on to Peking.

*June 15.*—About ten o'clock the most horrible noise began in the southern city, just on the opposite side of the city wall. It was a horde of Boxers going through their rites, burning incense, crying, "Kill the foreign devils! Kill the secondary foreign devils! [Christians.] Kill! Kill! Kill!" They called other things, but I could only distinguish the "kill." There may have been from twenty to fifty thousand voices, not all Boxers, swelling that mad tumult. After two or three hours the noise suddenly ceased. The Boxers in their indiscriminate pillaging had looted a Mohammedan bank. The Mohammedans gathered a band of three hundred, pursued them, and got back their money, after which the mob dispersed.

Our lines of defense have been extended to include all of the streets bordering on this mission property—three or four streets and alleys being under martial law—and all passers-by are challenged. The same conditions prevail on Legation Street—stray Boxers are captured and passers-by challenged. The missionaries and Chinese who have weapons all help on guard duty. There are barbed-wire barricades at the end of each street.

I wrote yesterday of the difficulty of buying provisions. This morning four of the missionaries took their guns and, accompanied by Chinese to do the buying, started out to the shops, and came back with everything they tried to get. Of course they paid the shopkeepers, though they did have to take out their pistols before business opened up very briskly.

Now, in the compound and adjoining streets we have barricade within barricade of barbed wire or brick, all the walls and some small buildings having been torn up to get brick. This is said to be the best-fortified place in the city now, thanks to the free labor of our numerous refugees, and if we had a Gatling or machine gun we would feel quite safe. We do not fear an attack from Boxers or a mob unless they succeed in setting the buildings on fire. The danger is that the anti-foreign General Tung will come against us with his well-armed troops.

Yesterday and to-day refugees from the



city have been pouring in, and some of them are living in a tent. We have now about seven hundred Chinese Christians with us. Some of the tales to which we have listened these days are heartrending.

I could write several sheets in praise of Minister Conger and Mr. Squires, the First Secretary of Legation. They have taken the lead in measures for bringing in foreign troops, and have given us nearly half of the small American guard, leaving the American Legation the most poorly protected of any in the city.

Extract from Tientsin letter dated June 12: "There was a meeting of Consuls and officers last Saturday evening. The Russian officer did not want to start for Peking yet, and each was afraid to take the lead. At last Captain McCalla said: 'Gentlemen, my Minister says he is in danger, and I am going to Peking. Any one who wants to go along can go.' He was on the top of the coal-car of the first train, with his gun (four hundred shells a minute) mounted before him. A flat car was loaded with seven big guns. The British Commander was refused the train, but he told his men to clear the station, and the points of the bayonets scattered the natives." We are talking of making Captain McCalla Military Governor of Peking!

*Evening.*—This forenoon ten Americans and twenty Russians went to the south cathedral, where the Boxers were looting, burning, and killing, killed seventy Boxers, captured ten, and took Catholic refugees to a place near the British Legation. In the afternoon twenty-five Germans and an equal number of French went to the same place, with much the same result, though not quite so many Boxers were killed, I think.

Mr. Tewksbury, Dr. Ingram, Mr. Ewing, and Dr. Inglis just went to the city gate near us, closed it, and brought the key here with them. The official in charge of the gate will be obliged to come here in the morning to get the key before the gate can be opened.

How is this for young America?

*June 16.*—Another great fire between this city gate and the next one west, in the southern city, has got beyond the control of the Boxers, and has been burning for hours. A large company of soldiers came in at the gate this morning, and camped quite

near us on the north, in a large open space. A company of soldiers from this camp came up toward our barricade on the street north of us when we were in the noon prayer-meeting to-day. The word came, and all of the gentlemen hastily left; most of the ladies stayed and had a brief meeting; then word came that we had better get into the chapel. We didn't all of us really get there to stay, though, for the Chinese soldiers who were hidden behind a wall retreated when challenged.

*June 18.*—Yesterday being Sunday, I did not write much on my journal. I am now sitting "on guard" on a veranda in the girls' compound, where I spend the time from 8 to 10 A.M. and from 12 to 2 P.M. We ladies have four posts where some one stays constantly on guard, who is responsible for giving warning and getting the women and children into the church in case of attack. Up to this time we have had no night alarm, and have gathered the refugees into the church only twice. I am so thankful for every night when I can sleep outside the church, even though I do sleep with all my clothes on, and with my tooth-brush, comb, and a few other necessities of life close beside me ready to be grabbed! Dr. A. H. Smith says he wishes that he had two tooth-brushes—one to keep in the church, the other to leave in the house to be looted!

We have now spent ten full days in this place, and may be obliged to spend many more, for we can get no word from our foreign troops who left Tientsin a week ago yesterday. Since the trouble broke out in the city we have sent three messengers, offering a high reward if they should get through to Captain McCalla and inform him of our peril, but they have all returned reporting that it was impossible to get through the hordes of Boxers between us and our army.

Since the raiding and burning of foreign buildings and those connected with Christians began on the night of June 13—when most of the large mission compounds were destroyed—the work has gone on, smaller places being hunted out. It is reported that fifty places have been destroyed, not including private homes of Christians. Even the foreign cemeteries have been wrecked. Absolutely the only foreign places left in this great city are this place, the largest Catholic cathedral,

by the tumult, and set up a noise of their own, so there was not much sleep for us that night. Just as we were lying down we heard that Professor Huberty James had been shot by Chinese soldiers when returning from the opposite side of the street. One French soldier and one Russian have been killed to-day.

*June 23.*—The premises pre-empted by our Chinese refugees occupy the northern half of a large block. Across the street, on the northeast, is the Austrian Legation, and the rest of the eastern and southern sides is protected by the French and Japanese Legations. Night before last the Austrians abandoned their Legation, and we feared that the others might give way at any time. There were many tearful eyes until we heard that the Japanese were still on guard, and would probably hold it through the night. There was heavy firing that night, both on this place and on the other Legations near the refuge, so that many spent bullets dropped among our Chinese Christians. We heard that at one time they were all praying, a perfect chorus of prayer, like that which we heard during our revival meetings. The hard thing is that we cannot go across to comfort them. The street is too exposed, and of course we are under military rule now, and are obliged to mind. The firing on this Legation did not continue through the entire night. Later we heard, to our joy, that Sir Claude had decided to take possession of these premises and hold them to the end if possible, as it would be very difficult to hold this Legation with our enemy intrenched behind the stone wall opposite.

There was some firing all through the day yesterday, but our soldiers are only on the defensive and do not waste their ammunition when unnecessary. The American, French, German, Russian, and Japanese Legations are still guarded.

We ladies were busy all day yesterday making sand-bags for fortifications. We worked on all kinds of material, from dirty old hemp bags to elegant curtains torn down from the Legations. It seems as if all Peking were burning up to-day—fires not far away on three sides of us. They have just extinguished one close outside the compound on the north side which was intended to burn us out. There was a still more serious one yesterday afternoon, and it was with great diffi-

culty that the nearest house on the west side of the compound was saved. If the place had not been swarming with people, including many of our Christian Chinese who were here working on fortifications, this whole place might have gone. Now we are tearing out buildings on all sides, and if the Boxers will kindly set one or two more fires in places where we can keep them under control, we will soon have an effective fire-guard around us, and many of the lurking-places for Boxers will be destroyed. One British soldier was killed during the attack yesterday. He exposed himself needlessly on the top of a wall. No Americans have been injured yet, but a shot hit a mirror in the knapsack of one of the marines this morning, glanced off, and severely wounded a German standing beside him. Several Europeans have been killed. It is said that about four hundred Boxers and soldiers were killed in the attack on this Legation yesterday, and about the same number by American and Russian marines who went to clear out the Boxers who had swarmed into the abandoned Dutch Legation. Some were killed also at other Legations. They do not make regular attacks on us; it is a sort of guerilla warfare. When our one-pound gun goes off, it seems quite lively, but we are getting hardened to ordinary shooting and the occasional falling of twigs cut from trees by bullets. As long as they fly so high we are perfectly safe in our sheltered situations. If they had cannon throwing shell among us, we should not be quite so peaceful. It is reported that the soldiers under control of Prince Ching are fighting the Boxers, and that those under Tung-Fu-Hsiang are fighting us. Isn't this a country divided against itself?

We have heard from Tungchau two or three times during the past week, and each messenger brings tidings of the slaughter of some new martyr to the faith. Yesterday we heard that one of our deacons had been killed by the Boxers, and his wife and two dear little girls, one of them a student in the Bridgman School, jumped into the river—probably because pursued by Boxers.

*June 25.*—We have passed two more nights since I wrote last. It has seemed so strange that we hear nothing from the

relief party. All efforts to get messengers to go have failed, though a reward of several hundred dollars has been offered for days. Early yesterday morning our student who has consumption, Chin-Fang, went and got the letter which Sir Robert Hart had written, sewed it into the lining of his shoe, and started off without letting any of his friends know it, fearing that we would prevent his going. It means almost certain death for him, for, even if he escapes the Boxers and soldiers, he cannot stand the fatigue and exposure of such a journey. He cares nothing for the reward; it is a giving up of his life to try to save the thousands here in the city whose lives depend upon relief.

Yesterday morning an attack was made by soldiers upon the Chinese refuge opposite. In their firing into the compound two Methodist helpers were killed and one of ours received a slight flesh wound. A Catholic woman was also slightly wounded. One of the large wooden gateways was burned, but a barricade had been built within, so that they did not get inside before reinforcements were sent from this side, and our soldiers drove them off. But for a time it seemed as if the refuge was lost, and Sir Claude sent orders to bring them over to several courts of Chinese buildings between this and the Russian Legation, immediately joining these premises. I stood at the gate and helped to receive and direct the vast throng who hurried over—all of them calm, though tears were rolling down a few faces. Before we had got them fairly into their new shelter I saw smoke rising from the back of the British Legation, and a moment later we heard the fire-alarm bell. The Boxers had actually succeeded in setting fire to one of our gateways. The fire was prevented from spreading anywhere else in the compound, but it burned a great many other buildings, spreading almost to the new place where our Chinese had taken refuge. The smoke was suffocating, and the crackling of flames could be heard. There was nothing to do but to take the Chinese back to the refuge across the street, which was all quiet again. The poor things are driven from pillar to post, hungry and thirsty; yet they take it all so patiently, and hourly thank God for fresh deliverances. The fire finally went out, leaving us much

more effectually fire-guarded than before. There was only this one serious fire yesterday, three the day before. At the same time with the fire the most vigorous attack which we have had was made, and in a sortie to drive the enemy back an English captain, the popular Halliday, was severely wounded. They captured some Mauser rifles, ammunition, and spears.

Our Americans are doing some fine fighting, holding their Legation, assisted by the Russians and Germans, whose Legations are close by. These Legations have not yet been abandoned, and some of the others which were abandoned were reoccupied the same day. The Chinese have cannon mounted on the wall at the "Chien-Men," the central of the three gates between the northern and southern cities. The American Legation is near the wall between this gate and the Ha-Ta-Men, which is close by the Methodist Mission. Yesterday morning our marines succeeded in mounting a rapid-firing gun (a Colt's automatic) on the wall back of the American Legation, and made an attempt to capture the cannon, but were driven back, one American being killed. Last night a party of thirty, including some Germans and Russians, advanced again on the wall, then made a feint of retreating, and, when the Chinese rushed out of cover in pursuit, mowed them down with the rapid-firing gun, then advanced again. They had seventy of our Chinese Christians with them, who worked a few hundred yards from the gate all night on a barricade, and they are holding their position on the wall, though up to this time we have not heard of the capture of the cannon. Our American soldiers receive high praise from every one, and the British are also fine men.

We are making sand-bags literally by thousands—perhaps we are in the ten thousands by this time—and our Chinese fill them with dirt dug up in the yard. When made, they are about two and a half feet long and a foot and a half wide. They make most effective barricades, as no rifle-ball has gone clear through one lengthwise yet. They are piled up in all exposed places, for example in the windows in the upper stories of some of the houses and on the verandas. When the compound gate was burned down, I think nearly every one was out either fighting fire or filling sand-bags. It was a most

democratic assembly. For instance, the wife of the American Minister and a Russian priest were digging dirt and filling a bag together!

We were all too busy yesterday to have any kind of a service until darkness fell; then some who were not on guard gathered on the side of the chapel, where we were sheltered from bullets, sang a long time, then repeated Bible verses and a psalm, had two or three prayers, then sang again. A few of the British marines joined us.

Each day one or two verses are written and posted on the church door. To-day one of the verses was, "I shall not die, but live and declare the work of the Lord."

*June 26.*—We had no fire to fight yesterday, but both here and at the American Legation there was fighting most of the day, and sharp attacks were made at midnight, in which an American sergeant was killed. Since the fighting began, last Wednesday at 4 P.M., I think eleven foreigners have been killed, and there are about eighteen wounded in the hospital.

Yesterday afternoon, after several hours of firing, all under the cover of buildings or barricades, a white flag was run up by the Chinese soldiers north of us, close by the wall of the Imperial City. Then the message was sent that there was an Imperial edict commanding the soldiers to stop shooting and setting fires and to protect the Foreign Ministers. The edict would be sent to us later. Few of us were taken in by this subterfuge, though some thought there really might be a genuine edict forthcoming, occasioned by the possible nearness of the relief army. The Government would be quite capable of laying down arms in such an event, and pretending that it was only the mob which had been fighting the foreigners. No copy of an edict was sent us later, and when the Chinese soldiers made attacks at midnight on this place—the American Legation and the refuge—they were the only surprised ones, for extra precautions were taken last night to guard against attack. The Chinese refuge had quite a narrow escape. The Boxers had four ladders planted against the north wall and a rude fortification when the Japanese marines and our Chinese who were on guard discovered them and drove them away, capturing their ladders.

Some horses which were turned into

the street between our barricades have been shot, and consequently we have a new delicacy added to our bill of fare. We call it "French roast beef." This morning it was prepared in the form of curry to eat with our rice. After eating our cornmeal mush there was a break in the meal, and when some one asked Miss Haven, who was helping to wait on the table, what was the reason for the delay, she patly replied, "The horse has not been curried yet." I started out this morning to eat my rice without anything to help it down, then I remembered how faint I got between meals yesterday, and made an attempt at the "French beef." I managed to gulp down a few mouthfuls; then the lady who was sitting beside me began to get seasick, and it was too much for me. I ate the rest of my rice clear. My reason tells me that horse-meat is cleaner than pork, but it must be confessed that the Anglo-Saxon stomach is prejudiced against that noble animal. We still have a good many stores on hand, but as we have no idea how much longer we must stand this siege, nor how many more foreign soldiers may come to be fed, we are obliged to be economical. Large supplies of rice and grain have been found in deserted Chinese shops, and brought in to feed the foreigners and Chinese.

*June 27.*—A very noisy attack was made on us late in the night, but it is thought that the number of the soldiers attacking us was not as great as the night before. It sounded so near that I got up and pulled one shoe on, then lay down again. I don't know how it would feel to take off my clothes and sleep in a civilized bed.

Eighteen of our brave marines and some other soldiers held our position on the city wall for forty-eight sleepless hours without being relieved. Last night, under cover of darkness, a barricade was built from the American Legation across the street below the city wall, so that soldiers can now pass back and forth without great danger. Before, this street was swept by a cannon. Minister Conger felt quite encouraged this morning over the situation at the Legation. The marines say that the Chinese soldiers aim uncomfortably well. To-day a British marine just stuck his head over the barricade on the wall and was killed instantly. A shell

fell into the midst of our American marines which would have killed at least seven or eight if it had exploded, but it fell to earth harmless except for wounding a man slightly in its downward flight.

*Evening.*—We have had this afternoon about the liveliest firing of any time yet, and they are still at it, though the force is abating a little. At one time this afternoon we heard a long bugle-blast, and all the civilians rushed for their guns—for this was the signal for all armed men to be on hand to repel an attack. They soon

came back, however, with as many cartridges in their belts as when they went out, for their services were finally not needed. The Chinese who are firing on us are hidden in houses and behind walls which they have loopholed, so our soldiers are not killing off very many these days. The Japanese and Italians are doing good work defending our Chinese refuge. To-day they let the Boxers make a hole in the wall of an outer court, and after sixteen had come in shot them all down.

[TO BE CONTINUED]

## Up from Slavery: An Autobiography<sup>1</sup>

By Booker T. Washington

### Chapter II.—Boyhood Days

**A**FTER the coming of freedom there were two points upon which practically all the people on our place were agreed, and I find that this was generally true throughout the South: that they must change their names, and that they must leave the old plantation for at least a few days or weeks in order that they might really feel sure that they were free.

In some way a feeling got among the colored people that it was far from proper for them to bear the surname of their former owners, and a great many of them took other surnames. This was one of the first signs of freedom. When they were slaves, a colored person was simply called "John" or "Susan." There was seldom occasion for more than the use of the one name. If "John" or "Susan" belonged to a white man by the name of "Hatcher," sometimes he was called "John Hatcher," or as often "Hatcher's John." But there was a feeling that "John Hatcher" or "Hatcher's John" was not the proper title by which to denote a freeman; and so in many cases "John Hatcher" was changed to "John S. Lincoln" or "John S. Sherman," the initial "S" standing for no name, it being simply a part of what the colored man proudly called his "entitles."

As I have stated, most of the colored people left the old plantation for a short

while at least, so as to be sure, it seemed, that they could leave and try their freedom on to see how it felt. After they had remained away for a time, many of the older slaves, especially, returned to their old homes and made some kind of contract with their former owners by which they remained on the estate.

My mother's husband, who was the stepfather of my brother John and myself, did not belong to the same owners as did my mother. In fact, he seldom came to our plantation. I remember seeing him there perhaps once a year, that being about Christmas time. In some way, during the war, by running away and following the Federal soldiers, it seems, he found his way into the new State of West Virginia. As soon as freedom was declared, he sent for my mother to come to the Kanawha Valley, in West Virginia. At that time a journey from Virginia over the mountains to West Virginia was rather a tedious and in some cases a painful undertaking. What little clothing and few household goods we had were placed in a cart, but the children walked the greater portion of the distance, which was several hundred miles.

I do not think any of us ever had been very far from the plantation, and the taking of a long journey into another State was quite an event. The parting from our former owners and the members of our own race on the plantation was a serious occasion. From the time of our parting till their death we kept up a correspondence with the older members of

<sup>1</sup> Copyright, 1900, by Booker T. Washington. Chapter I, "A Slave Among Slaves," appeared in *The Outlook* for November 3.

the family, and in later years we have kept in touch with those who were the younger members. We were several weeks making the trip, and most of the time we slept in the open air and did our cooking over a log fire out-of-doors. One night I recall that we camped near an abandoned log cabin, and my mother decided to build a fire in that for cooking, and afterwards to make a "pallet" on the floor for our sleeping. Just as the fire had gotten well started a large black snake fully a yard and a half long dropped down the chimney and ran out on the floor. Of course we at once abandoned that cabin. Finally we reached our destination—a little town called Malden, which is about five miles from Charleston, the present capital of the State.

At that time salt-mining was the great industry in that part of West Virginia, and the little town of Malden was right in the midst of the salt-furnaces. My stepfather had already secured a job at a salt-furnace, and he had also secured a little cabin for us to live in. Our new house was no better than the one we had left on the old plantation in Virginia. In fact, in one respect it was worse. Notwithstanding the poor condition of our plantation cabin, we were at all times sure of pure air. Our new home was in the midst of a cluster of cabins crowded closely together, and as there were no sanitary regulations, the filth about the cabins was often intolerable. Some of our neighbors were colored people, and some were the poorest and most ignorant and degraded white people. It was a motley mixture. Drinking, gambling, quarrels, fights, and shockingly immoral practices were frequent. All who lived in the little town were in one way or another connected with the salt business. Though I was a mere child, my stepfather put me and my brother at work in one of the furnaces. Often I began work as early as four o'clock in the morning.

The first thing I ever learned in the way of book knowledge was while working in this salt-furnace. Each salt-packer had his barrels marked with a certain number. The number allotted to my stepfather was "18." At the close of the day's work the boss of the packers would come around and put "18" on each of our barrels, and I soon learned to recognize that figure

wherever I saw it, and after a while got to the point where I could make that figure, though I knew nothing about any other figures or letters.

From the time that I can remember having any thoughts about anything, I recall that I had an intense longing to learn to read. I determined, when quite a small child, that, if I accomplished nothing else in life, I would in some way get enough education to enable me to read common books and newspapers. Soon after we got settled in some manner in our new cabin in West Virginia, I induced my mother to get hold of a book for me. How or where she got it I do not know, but in some way she procured an old copy of Webster's "blue back" spelling-book, which contained the alphabet, followed by such meaningless words as "ab," "ba," "ca," "da." I began at once to devour this book, and I think that it was the first one I ever had in my hands. I had learned from somebody that the way to begin to read was to learn the alphabet, so I tried in all the ways I could think of to learn it, all of course without a teacher, for I could find no one to teach me. At that time there was not a single member of my race anywhere near us who could read, and I was too timid to approach any of the white people. In some way, within a few weeks, I mastered the greater portion of the alphabet. In all my efforts to learn to read my mother shared fully my ambition, and sympathized with me and aided me in every way that she could. Though she was totally ignorant, so far as mere book knowledge was concerned, she had high ambitions for her children, and a great fund of good, hard, common sense which seemed to enable her to meet and master every situation. If I have done anything in life worth attention, I feel sure that I inherited the disposition from my mother.

In the midst of my struggles and longing for an education, a young colored boy who had learned to read in the State of Ohio came to Malden. As soon as the colored people found out that he could read, a newspaper was secured, and at the close of nearly every day's work this young man would be surrounded by a group of men and women who were anxious to hear him read the news contained in the papers. How I used to envy this man! He

seemed to me to be the one young man in all the world who ought to be satisfied with his attainments.

About this time the question of having some kind of a school opened for the colored children in the village began to be discussed by members of the race. As it would be the first school for negro children that had ever been opened in that part of Virginia, it was, of course, to be a great event, and the discussion excited the widest interest. The most perplexing question was where to find a teacher. The young man from Ohio who had learned to read the papers was considered, but his age was against him. In the midst of the discussion about a teacher, another young colored man from Ohio, who had been a soldier, in some way found his way into town. It was soon learned that he possessed considerable education, and he was engaged by the colored people to teach their first school. As yet no free schools had been started for colored people in that section, hence each family agreed to pay a certain amount per month, with the understanding that the teacher was to "board 'round"—that is, spend a day with each family. This was not bad for the teacher, for each family tried to provide the very best on the day the teacher was to be its guest. I recall that I looked forward with an anxious appetite to the "teacher's day" at our little cabin.

This experience of a whole race beginning to go to school for the first time presents one of the most interesting studies that has ever occurred in connection with the development of any race. Few people who were not right in the midst of the scenes can form any exact idea of the intense desire which the people of my race showed for an education. As I have stated, it was a whole race trying to go to school. Few were too young, and none too old, to make the attempt to learn. As fast as any kind of teachers could be secured, not only were day-schools filled, but night-schools as well. The great ambition of the older people was to try to learn to read the Bible before they died. With this end in view, men and women who were fifty or seventy-five years old would often be found in the night-school. Sunday-schools were formed soon after freedom, but the principal book studied in

the Sunday-school was the spelling-book. Day-school, night-school, Sunday-school, were always crowded, and often many had to be turned away for want of room.

The opening of the school in the Kanawha Valley, however, brought to me one of the keenest disappointments that I ever experienced. I had been working in a salt-furnace for several months, and my stepfather had discovered that I had a financial value, and so, when the school opened, he decided that he could not spare me from my work. This decision seemed to cloud my every ambition. The disappointment was made all the more severe by reason of the fact that my place of work was where I could see the happy children passing to and from school, mornings and afternoons. Despite this disappointment, however, I determined that I would learn something, anyway. I applied myself with greater earnestness than ever to the mastering of what was in the "blue-back" speller.

My mother sympathized with me in my disappointment, and sought to comfort me in all the ways she could, and to help me find a way to learn. After a while I succeeded in making arrangements with the teacher to give me some lessons at night, after the day's work was done. These night lessons were so welcome that I think I learned more at night than the other children did during the day. My own experiences in the night-school gave me faith in the night-school idea, with which in after years I had to do both at Hampton and Tuskegee. But my boyish heart was still set upon going to the day-school, and I let no opportunity slip to push my case. Finally I won, and was permitted to go to the school in the day for a few months, with the understanding that I was to rise early in the morning and work in the furnace till nine o'clock, and return immediately after school closed in the afternoon for at least two more hours of work.

The school-house was some distance from the furnace, and as I had to work till nine o'clock, and the school opened at nine, I found myself in a difficulty. School would always be begun before I reached it, and sometimes my class had recited. To get around this difficulty I yielded to a temptation for which most people, I suppose, will condemn me, but since it is

a fact I might as well state it. I have great faith in the power and influence of facts. It is seldom that anything is permanently gained by holding back a fact. There was a large clock in a little office in the furnace. This clock, of course, all the hundred or more workmen depended upon to regulate their hours of beginning and ending the day's work. I got the idea that the way for me to reach school on time was to move the clock hands from half-past eight up to the nine o'clock mark. This I found myself doing morning after morning, till the furnace "boss" discovered that something was wrong, and locked the clock in a case. I did not mean to inconvenience anybody. I simply meant to reach that school-house in time.

When, however, I found myself at the school for the first time, I also found myself confronted with two other difficulties. In the first place, I found that all of the other children wore hats or caps on their heads, and I had neither hat nor cap. In fact, I do not remember that up to the time of going to school I had ever worn any kind of covering upon my head, nor do I recall that either I or anybody else had even thought anything about the need of covering for my head. But, of course, when I saw how all the other boys were dressed, I began to feel quite uncomfortable. As usual, I put the case before my mother, and she explained to me that she had no money with which to buy a "store hat," which was a rather new institution at that time among the members of my race and was considered quite the thing for young and old to own, but that she would find a way to help me out of the difficulty. She accordingly got two pieces of "homespun" (jeans) and sewed them together, and I was soon the proud possessor of my first cap.

The lesson that my mother taught me in this has always remained with me, and I have tried as best I could to teach it to others. I have always felt proud, whenever I think of the incident, that my mother had strength of character enough not to be led into the temptation of seeming to be that which she was not—of trying to impress my schoolmates and others with the fact that she was able to buy me a "store hat" when she was not. I have always felt proud that she refused to go

into debt for that which she did not have the money to pay for. Since that time I have owned many kinds of caps and hats, but never one of which I have felt so proud as of the cap made of the two pieces of cloth sewed together by my mother. I have noted the fact, but without satisfaction, I need not add, that several of the boys who began their careers with "store hats" and who were my schoolmates and used to join in the sport that was made of me because I had only a "homespun" cap, have ended their careers in the penitentiary, while others are not able now to buy any kind of hat.

My second difficulty was with regard to my name, or rather *a* name. From the time when I could remember anything, I had been called simply "Booker." Before going to school it had never occurred to me that it was needful or appropriate to have an additional name. When I heard the school-roll called, I noticed that all of the children had at least two names, and some of them indulged in what seemed to me the extravagance of having three. I was in deep perplexity, because I knew that the teacher would demand of me at least two names, and I had only one. By the time the occasion came for the enrolling of my name, an idea occurred to me which I thought would make me equal to the situation; and so, when the teacher asked me what my full name was, I calmly told him "Booker Washington," as if I had been called by that name all my life; and by that name I have since been known. Later in my life I found that my mother had given me the name of "Booker Taliaferro" soon after I was born, but in some way that part of my name seemed to disappear and for a long while was forgotten, but as soon as I found out about it I revived it, and made my full name "Booker Taliaferro Washington." I think there are not many men in our country who have had the privilege of naming themselves in the way that I have.

More than once I have tried to picture myself in the position of a boy or man with an honored and distinguished ancestry which I could trace back through a period of hundreds of years, and who had not only inherited a name, but fortune and a proud family homestead; and yet I have sometimes had the feeling that if I had inherited these, and had been a mem-



ber of a more popular race, I should have been inclined to yield to the temptation of depending upon my ancestry and my color to do that for me which I should do for myself. Years ago I resolved that because I had no ancestry myself I would leave a record of which my children would be proud, and which might encourage them to still higher effort.

The world should not pass judgment upon the negro, and especially the negro youth, too quickly or too harshly. The negro boy has obstacles, discouragements, and temptations to battle with that are little known to those not situated as he is. When a white boy undertakes a task, it is taken for granted that he will succeed. On the other hand, people are usually surprised if the negro boy does not fail. In a word, the negro youth starts out with the presumption against him.

The influence of ancestry, however, is important in helping forward any individual or race, if too much reliance is not placed upon it. Those who constantly direct attention to the negro youth's moral weaknesses, and compare his advancement with that of white youths, do not consider the influence of the memories which cling about the old family homesteads. I have no idea, as I have stated elsewhere, who my grandmother was. I have or have had uncles and aunts and cousins, but I have no knowledge as to where most of them are. My case will illustrate that of hundreds of thousands of black people in every part of our country. The very fact that the white boy is conscious that, if he fails in life, he will disgrace the whole family record, extending back through many generations, is of tremendous value in helping him to resist temptations. The fact that the individual has behind and surrounding him proud family history and connection serves as a stimulus to help him to overcome obstacles when striving for success.

The time that I was permitted to attend school during the day was short, and my attendance was irregular. It was not long before I had to stop attending day-school altogether, and devote all of my time again to work. I resorted to the night-school again. In fact, the greater part of the education I secured in my boyhood was gathered through the night-school after my day's work was done. I had difficulty

often in securing a satisfactory teacher. Sometimes, after I had secured some one to teach me at night, I would find, much to my disappointment, that the teacher knew but little more than I did. Often I would have to walk several miles at night in order to recite my night-school lessons. There was never a time in my youth, no matter how dark and discouraging the days might be, when one resolve did not continually remain with me, and that was a determination to secure an education at any cost.

Soon after we moved to West Virginia, my mother adopted into our family, notwithstanding our poverty, an orphan boy to whom afterwards we gave the name of James B. Washington. He has ever since remained a member of the family.

After I had worked in the salt-furnace for some time, work was secured for me in a coal-mine which was operated mainly for the purpose of securing fuel for the salt-furnace. Work in the coal-mine I always dreaded. One reason for this was that any one who worked in a coal-mine was always unclean, at least while at work, and it was a very hard job to get one's skin clean after the day's work was over. Then it was fully a mile from the opening of the coal-mine to the face of the coal, and all, of course, was in the blackest darkness. I do not believe that one ever experiences anywhere else such darkness as he does in a coal-mine. The mine was divided into a large number of different "rooms" or departments, and, as I never was able to learn the location of all these "rooms," I many times found myself lost in the mine. To add to the horror of being lost, sometimes my light would go out, and then, if I did not happen to have a match, I would wander about in the darkness until by chance I found some one to give me a light. The work was not only hard, but it was dangerous. There was always the danger of being blown to pieces by a premature explosion of powder, or of being crushed by falling slate. Accidents from one or the other of these causes were frequently occurring, and this kept me in constant fear. Many children of the tenderest years were compelled then, as is now true, I fear, in most coal-mining districts, to spend a large part of their lives in these coal-mines, with little opportunity

to get an education ; and, what is worse, I have often noted that, as a rule, young boys who begin life in a coal-mine are often physically and mentally dwarfed. They soon lose ambition to do anything else than to continue as a coal-miner.

In those days, and later as a young man, I used to try to picture in my imagination the feelings and ambitions of a white boy with absolutely no limit placed upon his aspirations and activities. I used to envy the white boy who had no obstacles placed in the way of his becoming a Congressman, Governor, Bishop, or President by reason of the accident of his birth or race. I used to picture the way that I would act under such circumstances ; how I would begin at the bottom and keep rising until I reached the highest round of success.

In later years, I confess that I do not envy the white boy as I once did. I have learned that success is to be measured not so much by the position that one has reached in life as by the obstacles which he has overcome while trying to succeed. Looked at from this standpoint, I almost reach the conclusion that often the negro boy's birth and connection with an unpopular race is an advantage, so far as real life is concerned. With few exceptions, the negro youth must work harder and must perform his tasks even better than a white youth in order to secure recognition.

But out of the hard and unusual struggle through which he is compelled to pass, he gets a strength, a confidence, that one misses whose pathway is comparatively smooth by reason of birth and race.

From any point of view, I had rather be what I am, a member of the Negro race, than be able to claim membership with the most favored of any other race. I have always been made sad when I have heard members of any race claiming rights and privileges, or certain badges of distinction, on the ground simply that they were members of this or that race, regardless of their own individual worth or attainments. I have been made to feel sad for such persons because I am conscious of the fact that mere connection with what is known as a superior race will not permanently carry an individual forward unless he has individual worth, and mere connection with what is regarded as an inferior race will not finally hold an individual back if he possesses intrinsic, individual merit. Every persecuted individual and race should get much consolation out of the great human law, which is universal and eternal, that merit, no matter under what skin found, is, in the long run, recognized and rewarded. This I have said here, not to call attention to myself as an individual, but to the race to which I am proud to belong.

[TO BE CONTINUED]

## Indian Summer

By James Courtney Challiss

The dreamy air, braced into silent bliss  
By the first frost's invigorating kiss,  
Is spiced with blue wood-smoke, and  
redolent

Of harvest-field—a rich and lingering  
scent ;

And drifting in the gold and purple haze  
That dims the sunshine of the autumn days,  
The vagrant cobwebs gleam like silver  
threads.

From grassy covert rabbits lift their heads  
And sit erect with wide, distended eye  
And quivering nostril, but to scurry by  
And hide within the hedge's thorny wall  
Where nervous little sparrows chirp and  
call.

The larks upon the rusty fence-wire trill ;  
"Bob White" from post-top sends his  
calling shrill,

While, with her half-grown brood, his mate  
speeds down

The road, or "whir-r-rs" off to the meadow  
brown ;

Across the stubble-field the hawks fly  
low,

And curious "snake-doctors" come and  
go.

A restful silence fills the odorous air,  
A wealth of peace and plenty everywhere,  
While drowsy Nature, brooding over all,  
Breathes low her rich, triumphant song of  
Fall.

# Max Müller: Personal Reminiscences

By Ethelbert D. Warfield

President of Lafayette College

**I**N the loss of Professor Friedrich Max Müller, Oxford loses one of its most distinguished scholars, and also one of its most engaging personalities. It is rare that a man attains such eminence in the field of exact scholarship and retains the grace and winsomeness of character which are the distinguishing marks of the man of letters. It was the good fortune, however, of Professor Max Müller to inherit from his father, the popular poet, Wilhelm Müller, many of his graces of mind and expression, to enjoy in his childhood and youth a relationship to the little court of Dessau which stimulated a natural gift for social intercourse, and at the same time to receive at the University of Leipsic a characteristically German training in scholarly methods of industry and research.

Professor Max Müller has given us in his volumes of reminiscences which he calls "Auld Lang Syne" delightful glimpses of his childhood and youth. We do not wonder that such surroundings produced in him those finer literary inclinations which so distinguish his writings from those of many of his German contemporaries. He loved literary form, as he loved everything which was beautiful, and I recall a tinge of bitterness in his tone when he spoke one day of his delightful little idyl "Deutsche Liebe," and said: "Some of my German friends speak slightly of me and say I am no scholar, *because I have written a readable book.*" In every way he was fortunate in his surroundings. For when he left his German Fatherland and sought a new home in England he found that spiritual fellowship which is denied to most exiles. The friendships which he formed with the Arnolds, Kingsley, Froude, Huxley, and others of like place in letters and science made his life as bright within as it was brilliant without. But the greatest blessing which came to him from these friendships was his marriage to Miss Georgina Granville, a niece of Charles Kingsley. Those who have known the quiet charm of the home at 7 Norham

Gardens know how much Mrs. Max Müller contributed to it. In the noblest sense a helpmate, she shared her husband's intellectual interests, made his social life possible by relieving him of every avoidable care, and in dispensing the most generous hospitality created a circle in which he came and went as his time and occupations permitted, enjoying its pleasures but escaping its obligations. Her broad sympathies and cheerful manner would have been a boon and a blessing in any household, but it was singularly fortunate for the young foreigner that he won so fine a type of English womanhood to make his English home delightful to guests of every nation.

It seemed as though the foreigner enjoyed an especial welcome in that home. Perhaps it was because he remembered the time when he, too, was a stranger in a strange land; remembered the loneliness of his own lot; remembered, too, and sought to return, the kindness which had been shown to him. I owed my introduction into the hospitable circle of his home to Samuel Brearley, whose too early death has left the Brearley school in New York as the only memorial of a life of rare promise. Brearley was in those days the arbiter of the fate of every American who came to Oxford, and by the irreverent English was known in secret as "Uncle Sam," but nothing could have been kinder than his generous aid to younger American students in the University.

There was something about the small and well-groomed person of the distinguished professor which rather awed me in my first visit. I recalled the respect which had been paid to his "Chips from a German Workshop" in the home of my childhood; I considered the maturer knowledge I had gained of his worldwide reputation; and I felt like a clumsy giant in the presence of an intellectual David. As quite a company gathered into the afternoon tea, I felt that the genial host rather "talked down" to his auditors, but it was very pleasant and very kindly talk for all that, and you were

won by the patent wish to please, even if you were made to feel that you were an undergraduate.

I think it was on this occasion that I first heard him mention what was a favorite theme with him—the antiquity of the pedigree of the two dachshunds he loved to have about him. He was especially fond of one of these dogs, and delighted to say that three types of dogs were plainly distinguished on the Pyramids, and among them the type to which the highly specialized, but, to my uneducated eye, grossly deformed, dachshund belonged. But the fact that he loved dogs I counted in his favor, for what man who loves dogs has not a vein of warm humanity in him? And if the large-eyed dachshund—which Homer had surely coupled with the mother of the gods as “ox-eyed”—lacks something of the vigor of the deerhound or the companionableness of the collie, it is at least a dog, and worthy friend of man. In this, as in many another “little thing,” the scholarly temper showed itself. He was always interested in “origins:” he liked to trace back everything to its beginnings. He coupled with this a seriousness that was sometimes amusing. For, after all, as there are some “questions which have no replies,” there are also things which, like Melchisedec, have neither ancestry nor posterity, and it was occasionally embarrassing to be carefully cross-examined as to the origin of an Americanism or a bit of college slang in which his fine philological sense detected a deeper significance than the facts justified.

Closely akin to this seriousness was a dislike for the processes used at Oxford for “cramming” for examinations. Probably every examination system has its own method of “cram,” and to those unfamiliar with them from youth, each stands forth in all its inexcusable badness. I remember the unwonted excitement of the genial Professor one summer afternoon in his pleasant garden which grew out of a reference to this matter. The special object of his indignation was the making of mnemonic lines for the purpose of memorizing irregular verbs. The discussion began with German and French and passed to Sanscrit. Said he: “The coaches who were preparing men for the examinations for the Indian service came

to me, and said, ‘Professor Max Müller, you don’t make the examinations hard enough; you don’t bring out what our men can do.’ So I set a paper bristling with puzzles—a paper I could scarcely have answered myself in the time allowed for the examination—and when I came to read the papers they were all correct, perfect. I sent for the coaches, and demanded, ‘How could your men do this?’ and they replied by reciting a string of gibberish—rhymes with all the irregular verbs in them. I said, ‘Stop! write that down, and let me read it,’ and they said, ‘No! that is our stock-in-trade; we make our living by teaching those verses, and they are kept secret.’” “And this,” he indignantly exclaimed, “is called teaching Sanscrit!”

It was impossible not to be amused at his impetuous distaste for the procedure, no matter how heartily you joined in his condemnation of the method of teaching.

Nothing was more characteristic than his catholic interest in everything about him. He protested that he had no time for this or that, but if anything came in his way he was very sure to give some study to it, form a very definite opinion in regard to it, and send a letter to the “Times,” to some German newspaper, or an article to one of the Reviews about it. He sometimes reached very high convictions in this way, as, for instance, in the position he took in the discussion of the Darwinian theory, which he sums up thus: “When Darwin maintains the transition from some highly developed animal into a human being, I say, Stop! Here the student of language has something to say, and I say that language is something that even in its most rudimentary form puts an impassable barrier between beast and man.” Sometimes he suffered keenly from the antagonisms he aroused, as in his defense of Kingsley for the part he took in the Tractarian controversy, and in his defense of England’s foreign policy in the German press. Always generous and hearty in his friendships, he was chivalrous in his defense of his friends. His inability to understand a more self-contained and not less scholarly mind was amusingly illustrated in an incident which occurred during a visit at his house in 1890. He inquired what he could do to make my visit pleasant, and I replied that

my first wish was to pay my respects to my old teacher, whose lectures had brought me to Oxford, Dr. Stubbs, the sometime Regius Professor of Modern History, then Bishop of Oxford. With a merry twinkle in his eye, referring to the Bishop's well-known deficiencies in Oriental scholarship, he said: "It is always a great delight to me to take people to call upon a bishop of the great Church of England who cannot read his Bible."

That he met with wide recognition as a man and a scholar was the natural result of his ability and his temperament. He responded to every honest advance, and frankly showed the pleasure he took in every honor conferred upon him and in every distinction given. Few learned men have received so many degrees from colleges and universities, so many honors from learned societies, and so many decorations from sovereigns. At the time of his jubilee he made a record of these distinctions that was truly amazing. It was my good fortune to be able to do something toward honoring him at this time, and his letter acknowledging the degree

of L.H.D. conferred on him by Lafayette College is a good example of his kindly correspondence. The matter referred to in the first sentence was a delay which had somehow occurred in the receipt of the diploma:

7 Norham Gardens, Oxford, 31 March, '94.

*Dear Mr. Warfield:* I have put off writing to you because I was under the impression that you had mentioned an official notification as coming to me to confirm the honor which your illustrious College has conferred on me on the occasion of my fifty years' Doctorate. I was truly gratified to receive this recognition of my labors from one of the American colleges, particularly as I felt that it was owing to your initiation that this compliment had been paid to me. Though I have many friends in America, your College is the only one that has taken any notice of my jubilee. Please to accept my best thanks for yourself, and please to convey the same to your colleagues, particularly to Professor March, and to all who have approved of your proposal.

I am always glad when I can welcome students from America in our old Oxford, and I feel particularly gratified when I hear them speak of Oxford as *their* old University. So it is and I hope it always will be.

Believe me yours very truly and gratefully,  
F. MAX MÜLLER.

## The Paris Exposition: Historical Aspects

By William Elliot Griffis

"**M**ID storms she wrestles, nor ever sinks," is our free translation of the motto of the city of Paris—"Luctuat nec mergitur." With calamities frequent enough to overwhelm her again and again, Paris still keeps afloat, always going ahead. From Cæsar's time, "when Labienus left for Lutetia, the fortress of the Parisii, with four legions," until our own day, the city on the Seine has been one of the world's famous places. Hither in 1900 all roads lead.

To Paris point finger-boards of history also. Here was first raised, as early as the fifth century, that red, white, and blue flag (colors often copied by other peoples) which ushered in the new ages of the Franks, of feudalism, and of Gothic architecture; and here for centuries have been the seat and inspiration of art. Here, in the long perspective of the centuries, appear the struggles between king and nobles and the splendors of monarchy. Out of this crater issued both the volcanic

destruction and the fertilizing principles of the new growth associated with the Revolution. Here glow and pale the figures of the great and the little Napoleon. To-day, as the century and the thirtieth year of the Republic end, we wonder what will come next. Here we behold a mighty people, supreme before the world in art and taste—so much so, indeed, that beside her great garden of culture and her galleries of painting every other collection of canvas, marble, or bronze seems but an annex. Verily, the French nation is great in many, perhaps in most, things, except religion and self-government. Possibly in these, too, France will yet surprise the world.

I saw Paris first in the gold and glory of the Third, even while I enjoyed the centennial celebration in honor of the First, Napoleon. I saw its gilded but monotonous architecture again after the desolation wrought by the Commune, and when the unhealed war-scars made by

Prussian cannon were not yet covered up. Nor had Nature yet "healed and reconciled to herself by the sweet oblivion of flowers" the battlefields of 1870. In 1900, even though the whole British nation seemed to have boycotted the Exposition, I, with thousands of fellow-Americans, rejoiced in her honors paid to Paris of being still the unchallenged center of taste and art, and again the hostess, for the third time, of the nations. Whatever defects, faults, of vulnerability to criticism, there may be in the Exposition, here is the high-water mark of civilization. Glad to see again the sign of the ship afloat, I greeted in it the symbol of humanity, of the world's history.

Right in the heart of the great city and on both sides of the Seine rose the splendid edifices which were themselves the indexes of varied civilization. In the air, on the water, and under the earth were shown the varied deposit of man's thought and the results of his toil during the long life of the race on earth. The raw materials, gathered together and effectively arranged in appropriate storehouses, revealed the riches of the earth and its treasures. These show the world as man finds it. Art, architecture, literature, inventions and appliances, show the world as man has made it. The various gatherings held in the Palais des Congrès made grand interpretations of the material realities. Archæology showed us the discarded tools and inventions, the first rude attempt at man's mastery of nature, and the methods by which victory was won and results achieved. In the ruins restored for us in "staff," in the far-off temples brought under our eyes in models, we looked on the shells of the old and dead civilizations. There was really nothing new under the sun, even of sunny France, but rather in every case the clearer apprehension, the fuller expression, of the old ideas. The new fulfilled the old. I confess that the very ancient, the prehistoric triumphs of mind over matter, seem to me just as wonderful in their way as the last new product of Westinghouse, Edison, Tesla, or Marconi. The French genius never shows itself in more charming expression than when it demonstrates clearly the evolution of man's thought and labor in the triumphs of to-day, and the reduction of what were once, in the twilight of

knowledge, called sorcery or miracles, to realities.

The gem of the Exposition was the bridge of Alexander III., which has no peer in all the world for beauty and glory. As one stood on it midway over the Seine one could see how the French genius flowers in art. Here are people that love beauty both for its own sake and delight also in the application of it to the common things of life. On this bridge, also, one ceases to wonder why the Pope of Rome, once sovereign ruler of the world (as known to Europeans), took or inherited (by appropriation) as his highest title Pontifex Maximus—the greatest of bridge builders. Entranced, we gazed on the glory of arch and column, of orb and pinion, of bold and splendid figures of man, bird, and beast, winged, helmed, or in the apparent glory of overflowing life. The perfection of the art almost made one forget that here were stone and steel and gold, rather than living eagle or man, a reality resting on piers and not a dream floating in air, a bow of masonry and not of prisms.

Yet even here I could not forget the first twisters of strands for the suspension bridge, the primitive makers of arch or cantilever. In this first triumph of the art of the pontifex, one can look through a long perspective of the work of the men who made highways over gorge and river. Yet he may not forget their dangers, their toils, and their triumphs even while he reads the story of their mastery of material, for in a bridge one perceives the index of national taste and the record of character. Who can look at the bridges across the Thames and the Seine, and not discern in them sure proofs of the varying character of Briton and Gaul? In the one is a solidity as of Assyria, Egypt, or Rome, while yet lacking highest beauty. The eye of the builder was for a permanence as of æons. In the other, refined taste and a delight in harmony with appropriate surroundings are preeminently manifest. "For glory and for beauty," even if for a season," seems to have been the craving of those who spanned the Seine.

In the vastness of its details the Exhibition was confusing. In the clearness and strength of its total effect it was one of the best of teachers. It was eloquent

in lessons which need to be learned, yes, and often impressed, and which some of us are glad in fresh forms to receive. Knowledge of history, which is the best preparation for enjoyment either of Europe or its chief cities, is in itself also a fountain of youth. It makes a young man old without feebleness. To go even a little further than the gilding, the paint, and the staff of the great show was to pluck some of the best fruits which this tree, whose root is that of all science, bears on its branches. It was as exhilarating, almost, as if one were in a Western prairie town, where things are in a perpetual boom, to hear the young men of the twentieth century sound the praises of the last new invention or appliance which they "represented." Each brand-new device bore its stamp of "patent," or "patent applied for," as if Father Time lived mostly in Washington and was to be pulled by the foremost hair of his forelock and made to talk like a drummer. I could of course easily believe that this or that last new bolt, hinge, plunger, drill, or lathe eclipsed everything else that went before it; for did not Mr. Glib Tongue say so? But, all the time, I could see only the dwarf on the giant's shoulders.

If such a collection of mind-shadows, or of materialized human thought, suggests anything, it is to illuminate the past. It tells of the labors of those who have rested, but whose works follow. Names will perish but results endure. Multitudes of minor changes and improvements are made by unknown men, and wait to be fused into unity by some "genius." Those who had visions and spoke or wrote, or who reduced their thoughts to metal or wood, left an inheritance to be gathered up by some one who should receive the glory and the reward. Often it is as when Professor Morse, who did nothing whatever electrical, gathers on his bosom the stars and medals from many sovereigns and stands forever associated with a story as long and glorious as that from amber to Marconi, from *electric* to wireless telegraphy. Whether it were a Westinghouse air-brake, or a new generator of electric power, or the model of a steamship, as of the *Deutschland*, that was to be the arrow shot by steam across the ocean, I could not but see behind the present phenomenon a host of toilers

working in concert, of men through all the ages in the world's broad harvest-field "binding in unconscious brotherhood the self-same sheaf."

The twentieth-century man has his forward foot on a new and greater era than the world has ever seen. With torch in hand, he is eager to plant it far afrent, to kindle beacons on the headlands of the once unknown. Yet he is tempted to forget the past, and doubtless he often does, though the discoverers of the first order and the real inventors are perhaps far less likely to do this than the commercial gentleman who is eager to sell. Exhibitors are very apt to think and behave very much like children born into the world to-day, who imagine that electric push-buttons, and telephones, and Empire State expresses were always here. Yet, philosophically speaking, the inventor of the wheel and the plow was as great in originality as he who gave us the telephone or the electric light.

In fact, it is impossible for an inventor to live or to die unto himself alone. In mythology and romance this may happen, but not in true history. The Exposition's wonders in war and peace, in propulsion and transportation, illustrated the old story again that no one man either invents or creates. He happily catches gleams and sees visions of what already exists. He adds another link to the chain, looks over the shoulders of the players and lights upon possibilities of improvement which he may make actualities. Though every man who has lived before him may be Greek or barbarian, yet in reality the last comer is debtor to all these. "Our civilization is largely the product of the forgotten." One of the first things which the obtainer of a patent, or the maker of money from a machine which he imagines he has invented, ought to do is to build the tombs of the forgotten prophets. He should erect a great monument in honor of the men, known and unknown, who have helped him to win. He has been made able to see because thousands of dead men have reared out of their brains a Darien peak for him to stand on, as he discovers some new ocean to which, perhaps, he would fain give his own name.

I was delighted to find in the American section of the Palais de l'Electricité a few

manuscripts and prints which hinted at the work of Moses Farmer, who, away back in the forties, did by electric power and his own devices blow up a submarine mine, light a house, run a passenger-car many miles, and, as his own shop and home-made models at Greenacre, Maine, still show, anticipated many things since made commonplace. Yet where is the cyclopædia or reference-book that even mentions his name? What American book tells, or boy knows, of him?

The Paris Exposition is eloquent of humanity's shining host—of those who *gave something* to the world. I enjoyed greeting these even more than the exhibitors who had an eye to glory and dollars.

It is said that the difference between a gentleman and a trader—and the saying is true whether we mean parsons, lawyers, and doctors, or green-grocers and shoemakers—is that while the latter has something to sell, the former has something to give. The world's gentlemen have enriched humanity by their gifts. This truth on a larger scale is also seen in that nations, too, bestow as well as trade. I, for one, was delighted with the United States building, its idea and atmosphere. I am glad I found nothing to sell there, that everything was inviting and comfortable, open to everybody alike, with polite attendants ready to give help, comfort, and information, while seats and rooms were abundant to yield welcome, coolness, and comfort. It was every American's club-house, rich with a home feeling. There was none of the shop air or talk, or clinking of money in the drawer. Thus the world saw that the "free heart's hope and home," called by ignorant foreigners "The Land of the Almighty Dollar," had in Paris a home for its people, and put its shops elsewhere.

The United States at the Paris Exposition appeared as the gentleman among nations. Here was an index of a true evolution, of a State founded by men, and by women too, who could leave even dear old England and the comforts of Leyden in order to give and not sell something to the world and for all time.

The American house was not the only one which showed that more than one people had come to full consciousness of themselves in the family of the nations.

The various national buildings expressed their history in a nutshell. "There are living and there are dying nations." There are those, also, that have a name and a reality which are quite different from each other. To discern and recognize in the various edifices not only varying traits and history, but expressions of the feeling and temper of them in this decade, was a fascinating study. One who knew Spain or Russia, Japan or China, for example, in the other world's expositions—the whole story of which, since the first in the London Crystal Palace, is not yet fifty years old—could easily do this. Turning from the United States edifice most naturally to that of Spain, its near neighbor on the Street of All Nations, fronting the Quai d'Orsay overlooking the Seine, we see a pavilion in the Renaissance style. It shows at once the pride and poverty of the quondam ruler of America and the Indies. Within, grand and gloomy, are empty rooms. The walls are lined with the tapestry, faded but inimitable, of the sixteenth century, with a few trophies of old armor and weapons, but in the main telling of glories gone, suggesting what is preterit rather than what is of promise. Near by it rises the pavilion of Peru, which in size and general impression outshines, we might say outglares, the Spanish edifice. On the other hand, Great Britain is represented by the most solid of all the foreign buildings, an exact reproduction of an old English manor-house of Jacobean time and style—one of the stately homes of mighty England. Built on a framework of steel and covered with cement, it suggests all that is fine, rich, and massive in the old, while yet furnished and fitted throughout with all the modern comforts and appliances.

In no other of the world's expositions that I can remember have the edifices been so characteristic of the people who erected them. For the most part, the shops and trading-places, which show the commercial phases of life, are placed elsewhere. The United States and Spain are not alone in their strong peculiarities. Japan, too, has resolved to put her marketplace on one site and what she stands for—as leader of the art, the taste, the progress of Asia—elsewhere. China lets the Frenchmen direct her exhibit at Paris,



and make of her temples and palaces trading-places for tea and crockery. Spite of its hoary antiquity, China has not thus far come to national consciousness. The race has not yet reached the evolutionary stage of a nation. Japan, which thrills with newness of life, seeing herself anew in the mirror of her own history, has done more wisely. In 1876, at Philadelphia, the Dai Nippon, with a national unity then only eight years old, was known as a shop, a pleasure garden. In 1900 Japan asks, as asked her own poets a thousand years ago, for the world's admiration of her art, which is her soul. She wisely erects in Paris her model, not indeed of a Kioto temple, for Japan's genius does not lie in religion, but of a Kioto pavilion that was once gorgeous in gilt and decoration, even as its lines are now charming to the eye that has looked lovingly on its pagodas and the work of its native craftsmen at home. Nothing of the shop is here, but one sees her superb paintings of natural scenery, her marvelous inlaid armor, her severe and chastened taste in decoration—as well as the hideous and the monstrous which lurk in her traditions. Japan has her Caliban and *oni*, as well as her Kobo and her “angels”—unwinged ladies instead of the plumed females of our debased and unbiblical notions.

Wisely, too, have the northern nations, those that yet live close to the forest, Sweden, Norway, Finland, and Russia, erected their pavilions and edifices in wood, while those of the south, where the sunshine is perennial, have used stucco and staff abundantly, with open and airy verandas and porticoes. Our many-windowed northern houses seem traps to catch sunbeams, and our “living-rooms” crave more light. In the south lands, comfort means seclusion from the sun. Whether it be Hungary and Germany, whence feudalism seems loth to retire, with their lofty towers and turrets, Austria and Roumania with their edifices set lower, the Ottoman, Servian, and Roumanian pavilions with their domes, the open edifices of the African Dahomey and the Ivory Coast, which seem built merely to corral a little of all outdoors, the exquisite and richly decorated civic hall of Belgium, a model of that at Oudenarde, or the Tyrolean House, each tells

its story of climate, physical environment, tradition, taste, and history.

In a survey politically, there was everything to cheer. One needed no actual or metaphorical glance from the top of an Eiffel tower to learn how the world has moved since the first universal exhibition was held in London in 1851. Then the Turk dominated southwestern Europe, and millions of Christians lay groaning under his heel. Then Russia was in the chains of diplomacy. Even France had joined hands with the Turk and “perfidious Albion” to keep her bound. China was unknown as a participator in anything social that might interest Occidentals. With millions of banners, she had no national flag. The pitiful apology for a government would not recognize any subject that once left the borders of the Middle Kingdom. China cared nothing for her own people abroad. Her interest in Western nations was a minus quantity. Japan was still a hermit, excluding the alien and so including her own people that they could escape abroad only in secret and on pain of death, while all her forts were ordered to fire on the American rescue ships returning ocean waifs to their inhospitable home. Other peoples, now free nations, lived in lands that were then mere geographical expressions, and were unrepresented. But now, behold a more social world. Relaxed is the grasp of the dying Turk, of the Spaniard, and of the mighty ecclesiastic once claiming temporal power, while even a Chinese Emperor has awakened to duty and reform.

It is positively exhilarating to the lover of human progress to find here the nations of the Balkan peninsula present in the rapture of freedom and the thrill of joyous achievement. How happy seem the Bulgarians and Roumanians, Bosnians and Herzegovinans, to show themselves and their products in the family of nations! Was it all imagination, born of “the wisdom that comes after the event,” that discerned in the faces of both men and women a contagion that keeps even the Armenian hoping for like blessings? The Turk as yet will not have Armenia to be even as much as a term in geography, but to her sons the ancient name is not impersonal. It stands for a vitalizing entity. It may be that her turn will come. Even Greece seems to be recovering from that

spasm of misdirected patriotism which prompted her to dash herself against Turkish artillery served by German officers. She spent \$200,000 at Paris, and her Byzantine pavilion of teakwood, iron, and ceramics will be re-erected at Athens as a permanent museum.

Instead of the old days of mighty empires, the Turkish dominating vast areas in Europe and western Asia, the Spanish ruling so much of America, the Chinese surrounded by a fringe of nations in eastern Asia, behold now three shivering skeletons, sick men in the fear of death. This vast change has been wrought in about fifty years! Spain has shrunk into her former shell. Turkey is but a name, albeit the agony of dying may be long continued. China, like a cooling center of the nebular hypothesis, has shrunk in all her dimensions. She has lost her satellites, Korea, Manchuria, Tonking. At Paris we greet a whole cycle of new nations freed from the Turk, the Spaniard, and Manchu. We hail new giants, American, Russian, British, German, Japanese, and wonder whether they, too, are to enter and to complete, like Babylon, the cycle which Isaiah depicted in his fourteenth chapter. Even the kaleidoscope of Africa shows new changes and combinations. It is like opening a revised atlas to attend this meeting-place of nations. Here on a grand scale is shown the evolution of past politics which become present history. Russia and France are one as allies. Britain is grandly alone. Germany at last has land abroad, and a navy at sea. Japan is a world-power. The varied exhibits of Russia, Asiatic and European, of Great Britain both home and colonial, of the United States, and of Germany, show easily which are the nations leading in vastness and variety of area ruled, in numbers governed, and in material wealth; while brave little Holland shows by her own exhibits and by those of the South African republics (now engulfed, as Jonah was, but still undigested) how she, though so small, is a mother of nations. By her impressive array of temples, pavilions, and native bungalows, Netherland proves that she is second only to Great Britain as a colonizer. In that Insulinde, or India of the Islands, she governs, by her wisdom rather than physical force, thirty-three million souls of the Malay

world. No part of the exhibition is more impressive than that of the Dutch East Indies.

Most wonderful of all the evolutions which the Exposition enabled us in mental vision to survey was that of man himself. Jewish legend and fairy tale, which Jesus, the greatest of the higher critics, so persistently challenged, masks the simple assertion of Scripture. The facts, so long hidden, distorted, masquerading under rabbinical and mediæval theology, are slowly but surely coming to light and line and order. For ages have we been blinded to the facts and to the right interpretation of the statement that God made man out of the dust of the earth. The first human representative, as evolved in the dogmatic consciousness, was a supernal being of incredible powers and perfections. Science has been the servant of revelation in helping us to scrape away the whitewash of scholasticism and see the simple truth. Sprung "from the dust of the earth," pathetic is the story of our ancestors' age-long education, as museums, trophies, and the reports of travelers in every land and age reveal it. In such an Exposition we trace his patient mastery of the forces of nature, his rise out of dumb brutehood into the moral consciousness that makes man, his martyrdom for the sake of knowledge, and his slow response to and advance in that training which, under his Infinite Friend, produces a Joseph Henry or a William Gladstone. I confess I took more interest in the gypsum image standing in the Sumatra House than I did in the garish figure, overdressed and overdecorated, perched on the Porte Monumental. Amid flags and streamers by day and many-colored lights by night, this symbolical female raised aloft looked to me, for all the world, like a doll inside the bits of blue and red glass stuck into the gypsum State House (with a penny candle to give the glory) of nursery days. Such a Paris, though so elevated, was to me plaster of Paris, and nothing more.

The Sumatra House is rich in Buddhist imagery, and exquisitely carved emblems of that calm which comes from self-conquest and the extinction of all earthly passions—the goal of the Buddhist believer, as summed up in the word Nirvana. The wonderful bas-reliefs tell

not only of that Oriental history at which the Westerner in his ignorance sneers, but also show a keen love of beauty and passionate susceptibility to the glory of form. Within stands what some of the thoughtful would call at least a suggestion of the missing link in the divine chain of evolution between earth and brain, between nerves and spirit—the Pithecanthropus Erectus. This counterfeit in gypsum of the ape-man, or man-ape, shows a smooth-skinned, or at least not a wholly hairy, creature, with something arboreal, or, in plain English, a stick, in his hand. With that scientific use of imagination commended by Professor Tyndall, the image, or rather its form, has been dictated by that fragment of skull which Dr. Du Bois found in Sumatra. As Cuvier could, without shaking the foundations of orthodoxy, tell from a bone or the fragment of a fossil to what order and

even genus its owner belonged, and thus from the scrap recreate to the imagination the whole animal, so Dr. Du Bois, the comparative anatomist and discoverer, having the upper half of a skull, has shown us how its owner, one of our forbears, may or must have looked. We can even accept this as a fair portrait of an ancestor, whether of primeval garden or forest, and still be none the less children of faith. Yet it is no wonder that the elegantly dressed "Anglaises" exclaimed "Shocking!" and the gay Parisians "How ugly!" Yet, if anything is certain, it is that beauty, whether male or female, in every race is but the fruit of a long process—the consummate white flower of perduring evolution.

It is said that nowadays "men love texts, but hate sermons." The Exposition preached to me, in every one of my seven visits, "the steady gain of man."

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Almost as Good as a Boy.** By Amanda M. Douglas. Illustrated. Lee & Shepard, Boston. 5x7½ in. 375 pages. \$1.25.

**American Slave Trade (The).** By John R. Spears. Illustrated. Charles Scribner's Sons, New York. 5¼x8¼ in. 232 pages. \$2.50.

The horrors of the slave-passage, the brutality of the slave-trade, the cold-blooded villainy of traffic in flesh and blood, are here portrayed by a calm recital of facts that needs no rhetoric nor any exaggeration to heighten the effect. Mr. Spears has marshaled his facts from authentic records and official reports. His book is the first complete, popular narrative of a chapter in American commerce which we of the Northern States as well as of the section that held slaves might well wish forgotten; but the record needs to be preserved and made emphatic as a world-lesson of the ease with which individual men without heart or conscience can be found to trample on the rights of the weak when once bad laws or non-enforcement of law opens the possibility of cruelty and oppression.

**Bimbi: Stories for Children.** By Louise de la Ramée. Illustrated. Ginn & Co., Boston. 4¼x7 in. 239 pages.

There is an unusual quaintness and charm in these children's stories, especially in "The Nürnberg Stove," which tells of a little German lad who cared so much for the great porcelain stove that was the presiding genius

of the household that when it was sold he could not let it go, but gets inside and goes away with it.

**Boston Boys of 1775; or, When We Besieged Boston.** By James Otis. Illustrated. Dana Estes & Co., Boston. 5½x8 in. 112 pages. 75c.

Two boys are sent from the Continental army besieging Boston into the city as spies—dangerous work for men, and still more dangerous for boys, since one of them cannot keep his temper at the remarks of a Tory acquaintance, and they escape with difficulty to their own lines again, without the accomplishment of their mission.

**Brenda, Her School and Her Club.** By Helen Leah Reed. Illustrated. Little, Brown & Co., Boston. 5½x7½ in. 326 pages. \$1.50.

A very natural story of a group of school-girls.

**Church Folks.** By "Ian Maclaren" (Dr. John Watson). Doubleday, Page & Co., New York. 5x7½ in. 206 pages. \$1.25.

This volume of observations in brief by a judicious note-taker is in Dr. Watson's best vein of genial humor, with many a shaft of wit well barbed for proper targets.

**Colonial Days and Ways: As Gathered from Family Papers.** By Helen Everson Smith. Decorations by T. Guernsey Moore. The Century Co., New York. 5¼x8¼ in. 376 pages. \$2.40.

Reserved for notice later.

**Consequences.** By Egerton Castle. The Frederick A. Stokes Co., New York. 5×7½ in. 417 pages. \$1.50.

One suspects this of being early and immature work. It is in no way worthy of the author of "The Pride of Jennico."

**Cricket on the Hearth (The), and A Christmas Carol.** By Charles Dickens. Illustrated. G. P. Putnam's Sons, New York. 5¼×7¾ in. \$2 each.

Of all Christmas stories these are the most spontaneous and delightful. Appropriate decoration, and drawings of genuine feeling and good technique, make this edition attractive for holiday purposes.

**Dames and Daughters of Colonial Days.** By Geraldine Brooks. Illustrated. Thomas Y. Crowell & Co., New York. 5½×8 in. 284 pages. \$1.50.

The author makes no attempt to crowd between the covers of one book all the colonial ladies whose stories may be found worth telling. Eclectic as well as selective, she confines herself to ten women whom she considers the most representative of their respective States and periods. These are Martha Washington, of Virginia, Margaret Brent, of Maryland, Eliza Lucas, of the Carolinas, Sally Wister and Deborah Norris, of Pennsylvania, Betsey Schuyler, of New York, Anne Hutchinson, Abigail Adams, and Madam Sarah Knight, of Massachusetts, also Madame La Tour, of Acadia. Miss Brooks has done her work remarkably well. The historic atmosphere, what might be called the color of thought, of the periods and States, is admirably caught and conveyed. The strength of character, the real power, of some of these women of the olden time make puerile the claims of some of the so-called new women of the present. Margaret Brent, of Maryland, anticipated and acted out in her own person two hundred years ago all the "rights" claimed by the most advanced of her sex to-day. In the gray daybreak of the Boston of two hundred and fifty years ago, Anne Hutchinson, in her lonely grandeur, stands out a monument of intellectual and religious liberty. And as noble Abigail Adams—also of the old Bay State—looms up from these pages, we cannot but recall a remark said to have been made by one of her descendants of the present day, when somebody congratulated him on his family record—"Why, my dear sir, the ablest man my family ever produced was my great-great-grandmother, Abigail."

**Daniel O'Connell.** By Robert Dunlop, M.A. Illustrated. G. P. Putnam's Sons, New York. 5×7¾ in. 393 pages. \$1.50.

A welcome addition to the popular "Heroes of the Nations" series. The romantic, brilliant character of the idolized Irish leader is cleverly caught; and the story of his life as here told is picturesque with continually interesting side-lights on men, manners, and politics. As a piece of biographical writing the book deserves high commendation.

**Dr. Dale.** By Marion Harland and Albert Payson Terhune. Dodd, Mead & Co., New York. 5×7¾ in. 408 pages. \$1.50.

In this story the author is assisted by her son. It is one of the strongest works from her pen. The scene is laid in the oil-lands of

western Pennsylvania; the period, that of the sinking of the first petroleum wells, the outflow of the mighty yield, and the boom which followed. It has the interest which attaches to a field newly opened to fiction. The story itself is vivid, dramatic, realistic, and in the picturing of its character contrasts somewhat repulsive in its ruggedness.

**Doris and Her Dog Rodney.** By Lily F. Wesselhoeft. Illustrated. Little, Brown & Co., Boston. 5×7½ in. 338 pages. \$1.50.

There is nothing in this book to appeal to the intellect or the imagination of a child.

**Dream Fox Story Book (The).** By Mabel Osgood Wright. Illustrated. The Macmillan Co., New York. 5¼×7¼ in. 251 pages. \$1.50.

Even quainter, queerer, and jollier than Mrs. Wright's "Tommy-Anne and the Three Hearts." How Billy Button (a boy full of boyishness and sturdy impulsiveness) met the Dream Fox, and how together they found the most remarkable, comical, and lively adventures, makes up a topsy-turvy tale of surprises, one which is most fitly illustrated by Mr. Herford.

**Faith for To-Day (A).** By R. J. Campbell, B.A. Thomas Whittaker, New York. 5×7½ in. 353 pages. \$1.50.

Since Frederic W. Robertson's voice was still by his early death nearly half a century ago, no preacher in a Brighton pulpit has attracted more interest than the author of these sermons. They present a marked difference to Robertson's sermons. They do not touch the deeper chords of religious feeling as did his. They deal with the profoundest questions of theology; a speculative, philosophic character predominates. The attractiveness of such discourses in popular and oral rather than literary form is evidence that theological interest is not declining among plain people—at least among English Congregationalists. Mr. Campbell's theology is of the so-called liberal orthodox type.

**Filibusters (The).** By Cutcliffe Hyne. The Frederick A. Stokes Co., New York. 5×7½ in. 326 pages. \$1.50.

A rattling, "devil-may-care" tale of a South American revolution. None of the characters have any principles to speak of, and they fight like buccaneers. The hero escapes being shot, roasted alive, and boiled in a sugar-kettle, all in one chapter. The plot is exciting, the literary execution just tolerable, the moral tone brutalizing.

**Godson of Lafayette (The).** By Elbridge S. Brooks. Illustrated. W. A. Wilde Co., Boston. 5×7¾ in. 333 pages. \$1.50.

A story for boys, told in a manner to hold their attention and dealing with an exceptional and little understood phase of American history; namely, the strategy of the Rev. Eleazer Williams, missionary to the Indians, who was possessed with the belief that he was the "lost Dauphin" of France, son of Louis XVI. and Marie Antoinette, and direct heir to the French throne. With this personage the boy, Joseph Lafayette Harvey, meets, becomes fascinated, and for a while does his bidding. This was in the days when Jackson was President and Webster at the height of his

power, and Black Hawk was making trouble for the Government. With these and all the other notabilities of the time "Joe Harvey" becomes acquainted, and carries the reader with him in a series of remarkable adventures which lay bare some strange bits of American history.

**Helps for Ambitious Girls.** By William Drv-dale. Illustrated. Thomas Y. Crowell & Co., New York. 5x8 in. 505 pages. \$1.50.

The American woman may sometimes feel surfeited with advice, but it were well if all the advice were as sensible as that contained in these chapters on various trades and occupations for women, such as Photography, Agriculture and Floriculture, Dentistry and Medicine, and the demands and opportunities of each. The frontispiece is a photograph of the President of Wellesley College, and the book contains portraits of women prominent in other fields.

**Henry Fielding: A Memoir.** By Austin Dobson. (Revised Edition.) Dodd, Mead & Co., New York. 4¼x7 in. 315 pages. \$1.25.

A new and very attractive edition, revised and enlarged by the author, of an admirable biography.

**Hidden Servants and Other Very Old Stories (The).** By Francesca Alexander. Little, Brown & Co., Boston. 5¼x7¾ in. 234 pages. \$1.50.

The superb print of this volume reminds us almost of some mediæval missal. The appearance of the book is thus in accord with the spirit of an age which produced a Saint Bernard, a Saint Louis, a Dante, and a Giotto—an age which built the great cathedrals. The Gothic Age was *par excellence* the age of faith. From old and curious Italian books and from constant intercourse with the country people, many of whose legends and traditions had never been written down, the author of "The Story of Ida" has compiled this collection of stories, and then turned them into rhyme, in order to make them vivid and comprehensible to youngest hearers. Her poetry exactly matches the naïve simplicity, spontaneity, and directness with which the Franciscan's "Fioretti" were written and the Madonnas of Angelico painted.

**"How to Play;" "How to Study;" "How to Work."** By Amos R. Wells. (The "How" Series.) United Society of Christian Endeavor, Chicago. 4¼x7¾ in. 75c. each.

In this trinity of little volumes, which supplement one another, the United Society of Christian Endeavor seems to have really hit a mark often aimed at but generally missed—namely, the combining of the didactic with the interesting. How to make study engaging, work a pleasure, and play a personal possession, and not a mere thing of proxy, is here set forth in a manner that can hardly fail of pleasing any young person who may open these little books.

**Lady of Dreams (The).** By Una L. Silberrad. Doubleday, Page & Co., New York. 5x8 in. 418 pages. \$1.50.

Genuine refinement of style and delicacy of literary touch are to be found here, as well as real creative power. But the shadows of mania, innocent homicide, and suicide are so dark

that the total impression is rather one of gloom than of power. In Miss Silberrad's former story, "The Enchanter," the ghoulish and devilish element introduced among charming pictures of English country life was as if Frankenstein's monster were to figure in the placid pages of "Cranford." Here the discordant note is less jarring and yet there is a dissonance. Doctor Jim, however, is a character worth having, and one only wishes he had been thrown into a stronger light. The author's knowledge of the London under-world of poverty and vice is evident.

**Lane that Had No Turning (The).** By Gilbert Parker. Doubleday, Page & Co., New York. 5¼x8 in. 399 pages. \$1.50.

A group of short stories dealing with characters with whom Mr. Parker is most familiar, and whom he sketches with almost unerring skill: the old seigneur of Lower Canada and the old habitant are drawn again in these pages, not only with vividness but with charming sympathy. Mr. Parker succeeds in conveying the fragrance of spirit of the old French life expressed in its sense of honor, its conception of gallantry, and its religious devotion. The longest story, which gives its name to the book, is extremely well told; the shorter stories are, almost without exception, pervaded by that picturesqueness which is Mr. Parker's most striking characteristic.

**Last Refuge (The).** By Henry B. Fuller. Houghton, Mifflin & Co., Boston. 5x8 in. 284 pages. \$1.50.

A story the scene of which is laid in southern Italy, and in the manner, half fanciful, of Mr. Fuller's earlier tales. A group of people who, for one reason or another, have not found life to their minds and are making one final effort to get from it what they anticipated at the beginning, are moved by a common impulse to seek Sicily as the ultimate refuge of those who have not found in life the beauty they crave, in work the satisfaction for which they looked, or in experience the joy and comfort which it promised; but the story centers about and finds its most characteristic figure in a man of forty who selects a younger man to go with him in order that he may revive the freshness, the vividness, and the joy of youth through his eyes. The story is very delightfully conceived and delicately wrought out, with charming bits of landscape in Mr. Fuller's sensitive style.

**L'Aiglon: A Play in Six Acts.** By Edmond Rostand. Adapted into English by Louis N. Parker. R. H. Russell, New York. 5¼x8¼ in. 262 pages. \$1.50.

The play by the author of "Cyrano de Bergerac" in which Sarah Bernhardt and her company have made an overwhelming success in Paris, while an American company with Miss Maude Adams in the part of the Duc de Reichstadt is now rendering the drama in this city. The "eaglet," weakling son of Napoleon and Marie Louise, hardly had in actuality the imperial ambition and yearning to break the gilded chains of luxury with which he is credited in M. Rostand's conception. That conception, however, is instinct with dramatic life and force. The situations are astonishingly strong and the surprises quick and sharp.

Probably the critical verdict will find here less true poetry and humor than in "Cyrano," yet there are passages which even under the test of quiet home reading move and arouse the imagination, and this despite the truth that the spectacular and theatrical elements are often exaggerated. That such a play can be enacted in Paris week after week without the slightest danger of fanning the "Napoleonic idea" into a political flame illustrates the great change which thirty years has wrought in France.

**Letters of Thomas Edward Brown.** Edited by Sidney T. Irwin. 2 vols. E. P. Dutton & Co., New York. 5x7½ in. \$4.

Two volumes of delightful letters, which go far to disapprove the statement that the art of letter-writing, like that of conversation, has perished. Mr. Brown's verse fills a large volume, much of which has a great deal of charm, and some of which has lasting value. But he has left nothing so interesting as this collection of letters, at once intimate, familiar, and reserved, with the reserve of a man of taste and dignity. A scholar, a clergyman, a Manxman, a poet, and a wit, with a genius for friendship, Mr. Brown had the background of a true letter-writer; and these volumes are the record of a life which had many interests, of a mind which had many resources, and of a nature rarely gifted in the art of expression. The letters are breezy, informal, personal, touched with literature, appreciative of scenery, and altogether delightful.

**Life of Christ (The): A Poem.** By the Rev. Samuel Wesley. Revised by Thomas Coke, LL.D. Edited by Edward T. Roe, LL.B. Illustrated. Union Book Co., Chicago. 6½x10 in. 516 pages.

This work by the father of John Wesley was published under royal patronage two centuries ago. Having gone out of print, it was republished a century later by Dr. Thomas Coke, the first Methodist bishop in America. Two years ago it was rediscovered by the present editor, and now reappears in an elegant form with twenty full-page illustrations. The editor's laudatory estimate of it is too high. The world recognizes a distinction, which he does not, between poetry and verse. He has done well, however, to preserve this memorial of the piety and literary ingenuity of a man to whom the entire Church owes much.

**Lincoln at Work: Sketches from Life.** By William O. Stoddard. Illustrated. United Society of Christian Endeavor, Boston. 4¾x7¼ in. 173 pages. 75c.

A sheaf of anecdotes connected with the life of the "martyred President" both before and after his election, told by one who seems to have been ever at his elbow, so to speak. These stories may not be new to all who open this volume, but they can bear a good deal of retelling. They help to show us Lincoln's daily life and habits of thought as if reflected from a looking-glass.

**Life and Song.** By Anna R. Henderson. Charles Wells Moulton, Buffalo. 5x8 in. 113 pages.

**Life of Henry George.** By Henry George, Jr. Doubleday & McClure Co., New York. 5¼x8 in. 634 pages. \$1.50.

Reserved for notice later on.

**Mr. Dooley's Philosophy.** Illustrated by William Nicholson, E. W. Kemble, and F. Oppen. R. H. Russell, New York. 5x7½ in. 263 pages. \$1.50.

Very few crises happen in American history which do not develop a humorist—a man who, behind the mask of comedy, has the gift of natural insight and of incisive comment. Mr. Dooley was one of the compensations for the Spanish-American war. His manner of approach is distinctly Celtic, but his vision has the straightness and his wisdom the directness which, perhaps with some self-sufficiency, we are in the habit of calling American. In this volume the Chicago philosopher deals with such questions as marriage, the servant-girl problem, China, the Exposition, alcohol as food, and other subjects as vitally unrelated to one another. The humor sometimes drags, and is by no means always of the best quality; but a great deal of it is genuine, and there is an underlying common sense in the volume which gives it some importance as a contemporary human document.

**Mooswa and Others of the Boundaries.** By W. A. Fraser. Illustrated. Charles Scribner's Sons, New York. 5¼x8 in. 260 pages. \$2.

A handsomely illustrated volume, in which the inhabitants of the forest—bird and beast—meet in conclave, tell their own stories, display their own codes of honor, together with their attitudes and sentiments towards man. It is sympathetically done, and with a latent sense of humor which warms it to a gentle human heat from beginning to end.

**Onesimus: Christ's Freedman.** By Charles Edward Corwin. The Fleming H. Revell Co., New York. 4¾x7¼ in. 332 pages. \$1.25.

Onesimus, the slave whom St. Paul sent back to his master, used to be much heard of fifty years ago in the mouths of apologists for the Fugitive Slave Law. His possibilities as material for a much more commendable kind of fiction one never imagined till Mr. Corwin revealed them. It is a work of decided merit, not only in the plot and its working out, but also in the skill with which the author has availed himself of the meager Biblical material. In matters of technique some blemishes need the retouching which a good classicist might give; e.g., the Proconsul's proclamation is not in Roman style, and obol, not "oblos," is the correct term for a certain coin. Taking his cue from St. Paul's allusion in the Epistle to Philemon to the incongruity between the name and the character of Onesimus, Mr. Corwin depicts the slave as a desperate fellow, whose dream of freedom is realized at length in conversion to Christ. This, however, is but part of the general conflict between heathenism and Christianity, which is graphically delineated from the notices of St. Paul's work at Ephesus, as related in Acts xix.

**Oxford Two-Versions Bible: Being the Authorized Version with the Differences of the Revised Version Printed in the Margins.** Oxford University Press (American Branch), New York. 5¼x8 in. 1,373 pages. \$7.50.

This is, as the Bishop of Gloucester says in his Preface, "a convenient and carefully arranged combination" of the old and the new Versions. The marginal references are added, which until now no combination of the two Versions has supplied. The handsome copy

before us includes all this, together with an indexed atlas, in a volume of thin paper and very moderate size, printed in clear type.

**Queen versus Billy, and Other Stories (The).** By Lloyd Osbourne. Charles Scribner's Sons, New York. 5x8 in. 309 pages. \$1.25.

There is a hard, unsympathetic note in many of these stories of South Pacific life, the same discordant note that jars in "The Wrong Box" and some other tales in which Mr. Osbourne collaborated with Robert Louis Stevenson. But from this criticism must be excepted "The Happiest Day of His Life," than which few more charming and idyllic tales have appeared in recent years.

**Real Chinese Question (The).** By Chester Holcombe. Dodd, Mead & Co., New York. 5x7½ in. 386 pages. \$1.50.

"The Real Chinaman" is one of the best books on China. Its readers will have, therefore, a ready welcome for the author's new volume, "The Real Chinese Question." Mr. Holcombe's long service as Interpreter, Secretary of Legation, and Acting Minister of the United States at Peking well fits him for his task. His book has atmosphere. His words are those not of the mere observer, no matter how clever the observations. His words, like Dr. Smith's in "Chinese Characteristics," are those of one who has lived long amid the scenes he describes, who has not merely learned to know China, but who has allowed China time enough to learn to know him. Men of the alert intelligence of these two have thus a right to speak with authority on Chinese problems. Mr. Holcombe points out in some detail the friction and conflicts necessarily resulting from misconceptions of the Chinese character; he analyzes that character, showing that the Chinese are not a decadent race; he describes their *literati*, their secret societies, their army and navy, and finally the missionary, mercantile, and diplomatic work of foreigners in China. He concludes that the real question is that of the continued existence of the Chinese nation, and that the solution of the question is not to be found in the partition of the Chinese Empire, but in wise aid given by the Powers to China, that she may aid herself.

**Record of Books Loaned from the Library.** Current History Co., Boston, Mass. 4x5½ in. 48 pages. 25c.

**Reels and Spindles.** By Evelyn Raymond. Illustrated. The W. A. Wilde Co., Boston. 5x7½ in. 369 pages. \$1.50.

A story for girls. The heroine, Amy Kaye, daughter of a sweet-natured Quaker mother, and an artist father whose life is passed in dreams without outcome, finds herself at an early age beset by trials of a most grinding and pressing poverty. Nobly unselfish and wholly ignorant of life, she faces the situation by simply taking up the first work that offers—in a carpet-mill. How she triumphs over circumstances by simple strength of character, melts the soul of a sordid relative, and uses what she inherits for the good of others, forms the burden of a story ideal in purpose and admirably well told. A half-witted boy whom Amy befriends, and Cleena Keegan, the Irish

"help"—and practically the most resourceful member of the household—would alone make the story an entertaining one. While some of the incidents may be tinged with the improbable, the whole effect is morally wholesome.

**Religion of a Gentleman (The).** By Charles F. Dole. Thomas Y. Crowell & Co., New York. 4¼x7 in. 219 pages. \$1.

Some years ago Professor Sumner, of Yale, commented on evil symptoms in American society by saying, "We do not need patricians, but we need patrician virtues." To expel the taint of a vulgar and mercenary commercialism our democracy needs the spirit of the old-time gentleman ever ready at his own cost to serve the State, the knightly spirit self-pledged to defend the weak and succor the helpless. Such is the spirit of the religion that Mr. Dole here commends to young men as the religion of the truly civilized man. He appeals to those generous, soldierly, heroic sympathies that are peculiarly responsive in the earlier period of life. Nor does he leave unanswered those profounder interests that grope for satisfaction where religious thought is perplexed by doubts. Books of this sort are greatly needed to correct false and one-sided ideas of the spiritual life by duly accenting its manly and strenuous side, too frequently overshadowed, as it has been, by the gentle and feminine.

**Representative British Orations.** Edited by Charles Kendall Adams. With a Supplementary Volume by John Alden. G. P. Putnam's Sons, New York. 5x7¼ in. 4 vols. (sold separately, \$1.25); per set, \$5.

These well-edited volumes have a particular value. They show more comprehensively than do ordinary histories the currents of thought which have shaped the policy of Great Britain during the past two and a half centuries. The historical notes are admirable, and in themselves furnish a history of England from Pym to Rosebery.

**Return to Christ (The).** By Amory H. Bradford, D.D. Dodd, Mead & Co., New York. 4x6¾ in. 155 pages. 75c.

That remarkable movement of religious thought during the century which is designated by this title Dr. Bradford here exhibits in various points of view. What has come to pass and is going on for the simplifying and ethicizing of theology, the socializing of ethics, truer conceptions of the Divine Kingdom and better methods for promoting it, is presented with clearness and cumulative effect.

**Russia and the Russians.** By Edmund Noble. Houghton, Mifflin & Co., Boston. 5x7¼ in. 285 pages. \$1.50.

A close and thoughtful study by a fair-minded political philosopher. More than ever to-day the world is eager to understand Russia because of its prominence in world-problems. Mr. Noble treats in broad outline the founding of the empire, the origin of the autocracy, the impetus given to national growth by Peter the Great, the partial Europeanization that followed, the various revolutionary propaganda, the emancipation of the peasants, the exile system, the material and territorial expansion, and the language and literature. Finally, he devotes a chapter of supreme interest to a

discussion of the future of Russia. He believes that the process of political transformation, though certain, must be slow, because the autocracy is strongly upheld by the ignorant and unprogressive class, but that the measures for encouraging industry and spreading education introduced in the present reign must gradually bring about the conditions under which Russia will be regenerated. Even its present military supremacy must, he thinks, necessarily yield before powers higher in social and political development, while the traces of popular representation now existing might make it possible even in two generations to graft constitutional reforms upon the nation's life, when once the principle of such representation is admitted by the government.

**Short Rails.** By Cy Warman. Charles Scribner's Sons, New York. 4¼×7 in. 310 pages. \$1.25. A dozen or more spirited tales, tersely told, and with that surety of touch which comes only from intimate knowledge. In the management of a flying train over difficult passes the writer is as much at home as is the average individual at his own fireside. The romance, danger, bravery, plottings, and nobility of action incident to life on the rail are all realistically depicted, and the reader feels the charm which attaches to the new or strange. The literary form is good, the situations varied and kept well in hand.

**Sleeping Beauty and Other Prose Fancies.** By Richard Le Gallienne. John Lane, New York. 4¼×7¼ in. 211 pages. \$1.50.

There is less of self-consciousness here than in most of the author's essays. Whether he is deploring Kipling's "Absent-Minded Beggar," defending Stevenson's style against Mr. George Moore, chatting pleasantly about his American visit, or writing from a new-found Danish bathing-place, the author for once is thinking more of the matter than the manner of his writing.

**Social Teaching of the Lord's Prayer (The).** Charles William Stubbs, D.D. Thomas Whittaker, New York. 4¼×7¼ in. 102 pages. 75c.

The request of American friends, who heard the Dean of Ely on this subject in various cities which he visited last year, has drawn from him these four sermons given in his term as Select Preacher before the University of Oxford. Many as are the volumes upon the Lord's Prayer, its social teachings have not been adequately exhibited. We would earnestly recommend this volume as supplying the defect, and exhibiting the lessons of social order, social progress, social justice, social duty, and social discipline, which all who use that universal prayer should lay to heart.

**Stringtown on the Pike.** By John Uri Lloyd. Illustrated. Dodd, Mead & Co., New York. 5×7½ in. 414 pages. \$1.50.

Two causes will prevent a large class of readers from thoroughly enjoying Mr. Lloyd's novel despite its unquestionable originality. One is its excess of dialect, too painfully rendered, with almost every word misspelled. This may be accurate, but it is harsh to the eye and tedious to read; compare a page of it with the negro dialect writing of Thomas Nelson Page, or Harry S. Edwards, or Joel

Chandler Harris, and the force of the common remark that there is dialect and dialect is at once evident. The second fault is the mingling of the supernatural and the realistic incongruously—the first chapter repels those whose taste or imagination does not care for ghostliness; here again we do not refer to the depicting of negro superstition, but to those "spooky" things which the reader is called on to accept as actual occurrences. Apart from these drawbacks and a general over-intensity that often becomes melodramatic, the novel is remarkable for its dramatic situations and the vividness of its pictures of Kentuckian village life.

**Theatre and Its People (The).** By Franklyn Fyles. Illustrated. Doubleday, Page & Co., New York. 4¼×7½ in. 259 pages. \$1.25.

The author writes not to encourage illusions nor to detract from the popular regard for things theatrical. He knows intimately the practical side of play-writing, acting, scenic art, and stage-management, and he lets the lay reader into many interesting secrets. Many people will question his belief that the theatrical "trust" system has raised dramatic standards.

**Tongues of Conscience.** By Robert Hichens. The Frederick A. Stokes Co., New York. 5×7½ in. 368 pages. \$1.50.

Here are five stories intended to deal with situations in which soul problems are involved. In one a painter is haunted into madness by dwelling on the supposed ruin of a child whom he tutored into becoming a mere puppet to his æsthetic requirements; another man ruins his family and meets a tragic death through a similar mania for "art for art's sake." In another a lady miser is converted into leaving all her wealth to charity, through finding herself haunted by the memory of a man driven to suicide through her refusal to give him bread. The working out of these stories shows a good deal of literary art and subtle penetration, but they result only in making the reader feel that they were written because of the author's own bias towards the æstheticism he condemns. They are soul stories with a morbidly unwholesome flavor.

**Twelve Great Actors and Twelve Great Actresses.** By Edward Robins. Illustrated. G. P. Putnam's Sons, New York. 2 vols. \$5.

The author of "Echoes of the Playhouse" has now put forth a work which may be of even greater popularity. In describing the careers of twenty-four actors and actresses he describes as well twenty-four real philanthropists, those who gave royal pleasure to the public. Mr. Robins's skill in narration is notable, and these two volumes will undoubtedly find special favor at the holiday time. The selections range from Garrick to Wallace, from Anne Bracegirdle to Adelaide Neilson.

**United States in the Nineteenth Century (The).** (Old South Leaflets.) Old South Meeting House, Boston. 5×7 in. 180 pages.

**United States in the Orient (The).** By Charles A. Conant. Houghton, Mifflin & Co., Boston. 5×7½ in. 228 pages. \$1.25.

The economic and political problems involved in the new position of the United States as a world-power are well stated in these pages.



Though the manner in which we have assumed our new duties may have had something of the appearance of accident, Mr. Conant shows that we are only following other countries in the general movement to find outlets for surplus capital and for the products of labor. Mr. Conant does well to call attention to the labor interest, since the laborer is the largest contributor to the vast fund of savings which seek investment in remunerative enterprises. His savings suffer by a fall in interest, and are permanently impaired in value if he permits the markets of the world to be closed to the products of his labor. Therefore foreign outlets become necessary if we would prevent idleness of wage-earners, commercial depression, and consequent suffering. In the case of the United States, by instinct of self-preservation, a great agricultural and manufacturing country is compelled to enter upon the field of international politics. While Mr. Conant devotes himself chiefly to the economic aspect of the problem, not so much to its ethical or political aspects, he admits that they are not "traitors" who are convinced that expansion is unwise and can give reasons for their belief. Then, however, he proves impressively that they are not without ethical ideals who believe that, both on the economic and the moral side, the application of American commercial enterprise and American civic standards to the Philippines, for instance, will result in benefits of high character, first to our island wards, and then inevitably to the home country.

**Wanted: A Match-Maker.** By Paul Leicester Ford. Illustrated by H. C. Christy. Dodd, Mead & Co., New York.  $5\frac{1}{2} \times 8\frac{1}{4}$  in. 111 pages.

As amusing a little story as one could wish with which to while away a pleasant hour. With such every-day subjects as a rich young woman sighing for some object in life and too fastidious to marry without love, an impecunious doctor of soaring scientific ambition, and the most slangy of newsboy street waifs, the author of "Janice Meredith" is to be congratulated on having achieved an artistic success—even if reality is stretched to the snapping point!

**Webster's International Dictionary of the English Language.** New Edition, with Supplement of Twenty-five Thousand Words and Phrases; W. T. Harris, Ph.D., L.L.D., Editor-in-Chief. G. & C. Merriam Co., Springfield, Mass.

The publication of a new edition of Webster is an important event in the book world. Since the last revision was issued, in 1890, other and larger dictionaries have been published, and those who wish to "follow Webster" will be pleased to find their favorite again fully abreast of the times in this new edition. While this is not, of course, a new book throughout, it is printed from new plates, and such changes as the advance in knowledge of a decade has made necessary have been made in the plates. In addition, a very valuable supplement of twenty-five thousand words has been added. The preparation of this supplement has been under the general charge of Dr. W. T. Harris, United States Commissioner of Education, and with him many well-known specialists have collaborated. A dictionary is

of value to its users just in proportion to the fullness of its vocabulary; and we are pleased to note that the new International contains many familiar terms of recent introduction not found in other dictionaries; as, for instance, commandeer, Harvey process, osteopathy, telephoto, fin keel. The very important feature that has distinguished the International from some of its rivals, that of ease of reference, each word having a paragraph to itself, is carried out in the supplement. Taking it all in all, we are inclined to say that, for the general reader and the average family, the new edition of the International is entitled to the praise given to the old edition by Dr. J. A. H. Murray, editor of the great English Dictionary now in course of publication, that it "is perhaps the best of one-volume dictionaries."

**White Flame (The).** By Mary A. Cornelius. The Stockham Publishing Co., Chicago.  $5 \times 7\frac{1}{2}$  in. 402 pages.

**Woman Tenderfoot (A).** By Grace Gallatin Seton-Thompson. Illustrated. Doubleday, Page & Co., New York.  $5\frac{1}{2} \times 8$  in. 361 pages. \$2.

Mrs. Seton-Thompson has been her husband's companion in many of those expeditions in forest and cañon which have aided to give him the marvelous knowledge of animal life and animal thought (if the word may be used) so charmingly drawn upon in his books and lectures. Here we have the story of camping, hunting, and mountain-climbing in the far Northwest from the woman's standpoint. The author's experience was not by any means free from disagreeables, but hardships overcome only added to her joy in free, exhilarating outdoor life. Incidentally she gives other women expert advice as to camp outfit and dress. The volume is odd and attractive in decoration and illustration, but the figure-drawing is sometimes rather queer.

**Wonders of Nature: As Seen and Described by Famous Writers.** Edited and Translated by Esther Singleton. Dodd, Mead & Co., New York.  $5\frac{1}{2} \times 8\frac{1}{4}$  in. 366 pages. \$2.

This beautifully illustrated volume is likely to be welcomed most by those who may desire some acquaintance with the varying styles of famous authors without spending the time required for studying them at large. Among the authors from whose works excerpts are selected are Balzac, Hugo, Alexandre Dumas, Scott, Thackeray, Dickens, Pierre Loti, Shelley, Keats, Sir Edwin Arnold, Kingsley, Lamartine, Eugene Fromentin, Von Humboldt, David Livingston, Gautier, Sir Richard Burton, Gordon Cumming, Lady Brassey, Amelia B. Edwards, Lord Dufferin, John Ruskin, Rudyard Kipling, and others. The author says she has purposely confined herself to the grand, the curious, or awe-inspiring, eschewing topographical or detailed description; the aim has been to reproduce for the benefit of the reader the effect upon the author. Hence those who would look for such beauty as might smile from the Lakes of Killarney or the vine-clad hills of the Rhine must await it in another volume.

**Works of Theodore Roosevelt (The).** 15 vols. Each containing Frontispiece. G. P. Putnam's Sons, New York.  $4\frac{1}{4} \times 6\frac{1}{2}$  in. \$7.50.

Although still a young man, Mr. Theodore

Roosevelt takes his definite place among the makers of literature, if the collection of his works in a uniform edition may be taken as an indication. There are fifteen volumes in this edition. It comprises Mr. Roosevelt's "Winning of the West," "The Naval War of 1812," "The Rough Riders," "Civil Service," "American Ideals," and his four books on hunting—"The Wilderness Hunter," "Hunting Trips on the Prairie," "Hunting Trips of a Ranchman," and "Hunting the Grizzly." The publishers have put these works before the public in volumes extremely light and convenient to the hand, in irreproachable binding both as regards cloth and color, and in paper and print very agreeable to the eye.

**Works of Honoré de Balzac (The).** Edited by Professor W. P. Trent, of Columbia University, New York. Illustrated, Thomas Y. Crowell & Co., New York. Popular Edition. 16 vols.  $5\frac{1}{4} \times 8$  in. \$1 per vol. \$16 per set.

That permanent regard for Balzac's works exists among American readers is put beyond

doubt by the appearance of three complete translations of his monumental "Comédie Humaine" in less than ten years. That now before us is in sixteen volumes, is sold at an extremely moderate price, and is in typographical form satisfactory and even surprisingly good if price be considered. Professor Trent, of Columbia, has evidently devoted care and thought to the editing of the work; he furnishes an adequate biography of Balzac, an accurate bibliography, and introductions to the several stories. Through all these means the reader may readily gain full knowledge of the author's life, and especially of his purpose and proposed system in this in many ways the most ambitious and wide-embracing work of fiction ever planned. The freshness and clarity of Balzac's style have held their own for fifty years, and despite the difficulties of translation. His amazing acquaintance with the society of his time and country and with universal human traits make his fame secure.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

1. Please give the underlying basis of Kant's philosophy, as you kindly did of Hegel and Lotze. What is the best exposition of his teaching that can be secured? 2. What do you think of the story of the Witch of Endor? Can it be explained by modern hypnotic revelations? 3. Mention two or three of the best histories of the Jews.

1. The basis of Kant's system was like the feet of Nebuchadnezzar's image, part of iron, part of clay. The clay was his doctrine of the inadequacy of "pure reason" to transcend the sphere of common consciousness and to attain the knowledge of ultimate reality, or "things-in-themselves." The iron was in his doctrine of the "practical reason," postulating God, Freedom, and Immortality as necessities of the ethical life. Ethical considerations are the basis of Kant's positive teaching. 2. She is prototype of the modern trance-medium, well known to Spiritualists. For this view see a chapter in "Early Pupils of the Spirit" (T. Whittaker, New York, 80 cents). 3. Graetz's History of the Jews is a standard work in five volumes (Jewish Publication Society, Philadelphia). Kent's and Riggs's three volumes are valuable (Scribners, New York).

Please answer the following question: How do you interpret John i., 1-3; xvii., 5; Col. i., 15; Heb. i., 2, 3? Do they teach that Christ existed before the incarnation? If so, how?

With reference to the point of your inquiry, all these passages, if the first be connected with its sequel in John i., 14, teach the pre-existence of Christ. The mode of it is nowhere explained except in Philippians ii., 6, "the form of God," which is more properly translated "a divine form."

Please name six best books for our Young People's Society of Christian Endeavor, to be reviewed before them to encourage those who read little to read. They are young people of limited education, from fifteen to eighteen years of age.

Biography seems to us the most promising field for your undertaking. Christian ethics are best taught in that line. Try the "Missionary Biography Series" (75 cents per volume), the lives of eight Christian heroes; also

Buckland's "The Heroic in Missions" (50 cents). Besides these, others of great interest are "The Story of Mackay of Uganda by his Sister," Dr. Hamlin's "My Life and Times" (\$1.50 each), and Tiffany's "Dorothea Lynde Dix" (\$1). You can conveniently order all these from the Pilgrim Press, Boston.

Please inform me where I can obtain the Apocalyptic books under one cover. If this is impossible, where can copies of the separate books be obtained, especially of the Book of Enoch?

X. Y. Z.  
See "The Sibylline Oracles," Dr. Terry's version (Eaton & Mains, New York, \$2).

Some years ago a picture or engraving entitled the "Drunkard's Five Steps," or "Five Steps Drinking Gin," etc., was published in Philadelphia. It illustrated the drunkard's downward career by five representations of the same man in different stages of demoralization. Would you kindly give name of publisher?

A. E. P.  
Referred to our readers.

Our recent notice of the Seminar conducted by Dr. Moxom in the South Church at Springfield on the Book of Psalms has brought him many letters from readers who suppose him to have prepared an outline for a course of general Bible study, of which they desire copies. Dr. Moxom has no such thing for distribution, but only a very brief and simple exhibit of what his seminar is doing on the Psalms. He has distributed these to applicants, but cannot do so indefinitely.

Kindly state who is the author of this quotation, and where it is to be found:

"Brightly the splendor of the Godhead shone  
In awful glory from His living throne.  
Then bowed was every brow; no human sight  
Could brave the splendor of that flood of light  
That veiled His presence and awful form.  
Whose path the whirlwind is, whose breath the storm."

D. V. S.  
I want a copy of "Seven Great Hymns of the Mediæval Church." It is out of print. Can any Outlook reader furnish me a copy?  
C. B. B., Box 472, Rockport, Mass.

# The Outlook

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## Lord Salisbury's Speech

Every year at the Lord Mayor's banquet the British Premier makes the principal speech, and, as far as it can be divulged, outlines the policy of the Government. Last week the Marquis of Salisbury, in fulfilling this function, was unusually pessimistic, even for him. He even admitted that "the trend of recent events has almost put an end to the hopes of the Russian Emperor and those who took part in the Peace Conference at The Hague." Mr. Kruger and the Empress of China, he went on to say, had forced war upon Great Britain. He earnestly maintained that the idea of invading China with "our scanty force," or of "approaching the stupendous task of governing China instead of leaving it to be governed by the Chinese," was extremely dangerous. The Anglo-German compact, he remarked, "represents the feelings of most, if not all, the Powers allied. It is impossible to lay too much emphasis upon the integrity of China and the 'open door,' and I think it a matter of great advantage that the Powers should have expressed themselves in favor of these fundamental principles, for, if they are achieved, the issue of the China problem need not concern us very anxiously." Lord Salisbury appealed to the people of England to maintain their home defenses in such a perfect condition that "we shall not be exposed to any sudden interruption of the peace upon which our prosperity depends." To Americans the speech is especially memorable from the Premier's references to America. He said that the one circumstance which had gratified him most during the past year was that the heartiest and friendliest feeling had been displayed between Great Britain and the United States; and, turning to Ambassador Choate, who was one of the Lord Mayor's guests, Lord Salisbury added:

"It is quite wrong for a Secretary of State to make observations in regard to the internal politics of another country, but I am soon to relinquish that office. I therefore hope that the Ambassador will forgive me for expressing the extreme satisfaction with which we have all heard of what has recently taken place in the United States. We believe the cause which won is the cause of civilization and commercial honor. We believe those principles lie at the root of all prosperity and progress in the world."



**China** Last week the rebellion broke out afresh in the provinces of Kuangtung and Kuangsi; and Marshal Su, Commander-in-Chief of the Imperial forces, is asking for more men. The British have despatched additional infantry and artillery from Hongkong to guard their Kaulun frontier. In the north, on the other hand, the news is more encouraging to the peace-lover. The foreign envoys in Peking announce that they have reached an agreement regarding the punishment of the main culprits, the mandarins and princes; the witnessing of the execution of such punishments by representatives of the Powers; the principle of paying damages to the several Governments for the costs of the China expeditions, and for damages sustained by private persons and missions; the permanent stationing of sufficient guards for the Peking Legations; the razing of the Taku forts; and, finally, the maintenance of secure and regular communication between Peking and the seashore. China also seems to be doing her share in this direction. Minister Wu informed Secretary Hay last week that the Board of Punishments—directed to consider the cases of Prince Tuan and other officials named in the recent edict—has made its report. Prince Tuan is sentenced

to lose his rank, emoluments, and pay, and to forfeit his estates. His degradation is visited upon his children, though an exception may be made in the case of his son, selected as the heir apparent to the Imperial throne. Minister Wu says this punishment is considered by the Chinese officials as only short of death. Prince Tuan is not banished, there being no precedent for the exile of a prince, but this will probably be demanded by the Ministers.



#### The Reconstruction of China

In a forthcoming work on China by the venerable Dr. Martin, President of the Imperial University of Peking, the following interesting suggestions are made, looking to the restoration of order. The suggestions are equally timely as advice for the securing of the fruits of a revolution which has placed the fate of China in the hands of the foreign Powers. Dr. Martin places the principal blame for the revolution on the Empress Dowager, and says: (1) To undo the mischief which she has accomplished, she should be sent into exile and the Emperor should be restored to his proper authority, subject to a concert of the Great Powers. Dr. Martin does not suggest any direct penalty to be visited upon the Empress; deprivation of power would in itself be sufficient punishment for a woman of her proud and haughty disposition. Should the Emperor return to Peking, however, the Dowager ought not to be allowed to accompany him, nor in any event should there be any communication allowed between her and her Imperial nephew. (2) Let all the acts of the Empress Dowager, beginning with her *coup d'état*, and including the appointment of her partisans, be canceled, except such as are approved by the new administration. (3) Let the Emperor's programme of reform be resumed, and carried out with the sanction of the Powers. (4) Let the Powers mark out their spheres of interest, and each appoint a representative to control the action of provincial governments within its own sphere. The fourth consideration raises the most serious question with which the Powers have to deal; nor is it now raised for the first time. It originated more than a score of years ago. Some of the Great Powers had then

planted their feet on the portion of the Empire which they intended to claim as their special spheres, or perhaps ultimately as their territorial dependencies. Dr. Martin has lived fifty years in China. As the result of his long experience, he declares that, for the Chinese, complete independence is neither profitable nor advisable. His plan, as indicated above, would, he holds, keep existing machinery in motion, avert anarchy, favor progress, and conciliate the support of the most enlightened among the Chinese people. The alternative, in his opinion, would be the overthrow of the present dynasty and the formal partition of the Empire—a process that would involve long and bitter conflicts. Dr. Martin points out that, in the scheme proposed, foreign Powers would have time to mature their policies and to introduce gradual reforms, gaining vastly more than they could hope to secure by open or violent absorption. In short, Dr. Martin says, it is easy to govern China through the Chinese, but impossible otherwise.



#### The Boer War

Last week's two engagements near the Koomati River in the Transvaal were important. At the first the British losses were twenty-six; at the second, fourteen. The Boers were defeated in both; their loss is unknown, but is believed to have been several times as heavy. General Buller arrived in England last week, and answered his critics vigorously. He declared that, when the history of the war was fairly written, it would be found that the British army in South Africa had confronted difficulties far greater than those which any army operating against an equally civilized enemy had ever experienced. He cited the Boers' superior range of vision and familiarity with the Kaffir language and country. The shameful drunkenness in London, for which the return of the City Imperial Volunteers from South Africa was the excuse, has called forth some remarkable protests. "The Speaker" declares that the "degrading influences of the last twelve months have left neither self-control nor self-respect in the populace, fed daily on a diet of sensationalism and passion." The "Spectator" says it were better that the people should always remain under the "long gray

shadow left by Puritanism " than combine the " Roman elephant with the leer of the satyr on such occasions." Most impressive of all, however, is the protest from Lord Roberts, Commander-in-Chief of the British army. He expresses the hope that future welcomes will not lead to excesses tending to degrade those whom the nation delights to honor, and to lower the soldiers of the Queen in the eyes of the world. " I therefore beg earnestly," says Lord Roberts, " that the public will refrain from tempting my gallant comrades, but will rather aid them to uphold the splendid reputation which they have won for the Imperial Army. I am proud to be able to record, with the most absolute truth, that the conduct of this army from first to last has been exemplary. Not a single case of serious crime has been brought to my notice ; indeed, nothing deserving the name of crime. I have trusted to the men's own soldierly feeling and good sense ; and they have borne themselves like heroes on the battlefield and like gentlemen on all other occasions."

**The Triple Alliance** In the October number of that excellent review, the " *Nuova Antologia*," there is a paper of much interest to students both of past history and of present politics. The article is the work of Signor Crispi, long Prime Minister of Italy. For the first time from an official Italian source, the origin of the Triple Alliance is explained. The Alliance is generally supposed to have been the work of Bismarck and his friend Crispi. The latter declares this to be a mistake. The Italian fathers of the Alliance were Signori de Robilant and Mancini, though Signor Crispi admits that he completed and renewed it. The Russo-Turkish war and the Treaty of Berlin had changed the map of eastern Europe, but Italy, at that time politically isolated, had obtained no advantages. This was not because she had not aspired to them. She pretended to have rights to the eastern shore of the Adriatic and also to Tunis. She was compelled to see the annexation of Bosnia and the Herzegovina by Austria and of Tunis by France without the ability to prevent. Doubly disappointed, Italy was compelled, if she would be a real Power, to seek friendship. That of Ger-

many was offered to her. By political necessity Germany had already gained Austria's friendship, despite the memories of 1866. Italy gladly grasped at the chance, and changed the dual alliance into a triple one. She entered it on a footing of equality, without being asked to take upon herself any engagements which might hamper her liberty of action. While, by the laws of equilibrium, this conjunction of Powers determined the gradual formation of the Franco-Russian alliance, says Signor Crispi, Italy really rendered an indirect service to France, a country also suffering from isolation after the war of 1870-1. In addition, as Germany separates France and Russia, Italy has nothing to fear from the new dual alliance. For her part, France, becoming yearly calmer, has been able more and more to appreciate things as they are. She now sees in the Alliance uniting Germany, Austria, and Italy no permanent menace for her.

**The Canadian Election** The Canadian elections were held on November 7, and the Government of Sir Wilfrid Laurier was sustained by a large majority. The last House of Commons was composed of 134 Liberals and Independent members who usually supported the Government, 78 Conservatives, and one member classed as a representative of the Labor party. In five outlying constituencies the elections have not yet been held, but when they are completed the supporters of the Government in the new House are likely to number 130, the Conservatives 80, and the Independents 3. The fifteen members of the Government who have seats in the House of Commons have all been returned by large majorities, while on the Conservative side many of the leaders of the party have suffered defeat. Among the most notable of these are Sir Charles Tupper, the Conservative leader, Mr. Foster, ex-Minister of Finance, Sir Adolph Caron, and Hugh John Macdonald, only son of the late Sir John Macdonald, and regarded by many as the coming leader of his party. While the Government majority remains almost the same, the Liberals met with a decided reverse in the great English-speaking Province of Ontario, where, out of 92 members, the Government has but 36

supporters as against 51 in the last House. On the other hand, it has made heavy gains in the Province of Quebec, where 57 out of 65 members are now supporters of Sir Wilfrid Laurier. The Liberals also made large gains in the Maritime Provinces. The large Liberal majority in Quebec is principally due to the great popularity of Sir Wilfrid Laurier with the French-Canadians, who are proud that one of their own race should be at the head of the Government. The Conservative journals in Quebec attribute the overwhelming defeat of their party in that Province to the raising of the racial cry against Sir Wilfrid Laurier by the Conservatives of Ontario. This, they assert, caused the French-Canadians to rally around him as they never had done before. The raising of the racial cry against Sir Wilfrid Laurier in Ontario undoubtedly told against the Liberals in some parts of that Province, notably in Toronto, which was swept by the Conservatives; but the principal reason for the Government losses in Ontario seems to have been a widespread feeling that they had failed to carry out their ante-election pledges to cut down the annual expenditure and reduce the public debt, which is now over fifty dollars per capita. It can hardly be said that there was a leading issue in the campaign, although general satisfaction with existing conditions is the chief indication in the result. On the Government side the electors were exhorted to vote for a continuance of prosperity and the full dinner-pail, while the Conservatives attacked the Government for admitting British goods at preferential rates without securing preferential treatment for Canadian exports to Great Britain. If this was the issue, English-speaking Canada has declared against the British preference, and French-speaking Canada for it. The sending of the military contingents to South Africa was a subject of much discussion. In Quebec Sir Wilfrid Laurier was attacked by the Conservative candidates for sending any contingent, while in Ontario he was attacked for not sending them with greater promptness. Since the election, Sir Charles Tupper, who is now in his eightieth year, has announced that he will not accept a seat for another constituency, and the Conservative party is thus left for the present without a leader.

#### Cuba's Constitutional Convention

Little progress was made by the Constitutional Convention in Cuba in its first week's session. The disputed election cases evidently caused some delay and anxiety, while other preliminary matters are still to be settled, chief among which is the question whether the sessions of the Convention shall be open or secret. It is alleged that those of the delegates who are urging that the sessions should be private are opposed to such a federal form of government as the United States possesses, although the advocates of that form of government insist that the delegates were selected on an understanding by the voters that this plan should be adopted. It is said, on the other hand, that the delegates could not freely discuss the important questions before them if the sessions were to be open, and the precedent of the Convention which framed the Constitution of the United States is cited. In either case there is little doubt that the public will be kept pretty well informed of the proceedings of the Convention. The election of a permanent President for the Convention will occur this week; and then, for the first time, there is expected to appear a sharp division of the Convention on political lines between the Republicans and the Nationalists. General Wood, in opening the Convention, used the following language:

It will be your duty, first of all, to frame and adopt a Constitution for Cuba, and when that has been done, to formulate what, in your opinion, ought to be the relations between Cuba and the United States. The Constitution must be adequate to secure stable, orderly, and free government. When you have formulated the relations which, in your opinion, ought to exist between Cuba and the United States, the Government of the United States will doubtless take such action on its part as shall lead to a final and authoritative agreement between the people of the two countries, to the promotion of their common interests.

General Wood's address indicates a welcome change from the position taken in the call for the Convention, which, after stating that it would be the duty of the delegates to form a convention, added: "And, as a part thereof, provide for and agree with the Government of the United States upon the relations to exist between that Government and the Government of

Cuba." Such an agreement ought to be made, in order to secure the interests and promote the welfare of both parties, but we ought not to require that such agreement be incorporated in the Constitution. General Wood wisely advised calmness, self-restraint, and conservatism in the deliberations of the Convention; and pointed out that the fundamental distinction between representative government and dictatorship is that in the former every representative of the people confines himself strictly within the limits of his defined powers. Eminently proper and commendable was the first utterance of the Convention, which was one of appreciation and gratitude to the United States Government and to Governor-General Wood for the aid given to the Cuban people in advancing toward self-government. This utterance of the Convention neither expressed nor implied any doubt of the sincerity of the United States in aiding Cuba to attain "the liberty and independence of the Cuban people."

**Conditions in Cuba** We have received the following letter from General Wood, which we give to the public promptly. The apparent delay is due only to the time involved in its transmission through the mails:

Headquarters Division of Cuba, Havana,  
November 5, 1900.

*To the Editors of The Outlook:*

In your edition of November 3, under heading "General Wood on Cuba," you quote me as saying that full reports of the yellow fever condition were not made public last year. *I have never made any such statement.* I simply stated that the reports were not published last year in the same manner as they are at present. There is absolutely nothing in my remark to warrant that anything about yellow fever was withheld or concealed. Nothing can be further from the fact. Last year there was a monthly statement of fever conditions given out. This year we publish it daily in the local press, and give the statements day by day to the representatives of the American press; the purpose being to keep the American public fully informed as to exact conditions, as I do not care to have a large number of Americans come here without knowing the yellow fever situation, which, while not serious, is still sufficiently pronounced to render it desirable that it should be known to all intending visitors.

LEONARD WOOD.

The Outlook is often dependent on the daily journals for its information, and

it is liable at times to be misled. In this case the misapprehension of the daily press was not unnatural; at least it is easy to see how the statement that the reports were not published last year in the same manner as they are at present might lead to the impression that they were not published as fully. One radical difference between American and Spanish administration lies in the fact, illustrated by this letter, that the facts are made public under an American administration which were concealed under Spanish, and that thus at times the worst is reported. This is as it should be; publicity is one of the best methods of securing correction of public evils.

**The Porto Rican Election** A singular election was that which took place in Porto Rico last week, the first since the island has come under the control of the United States. The singularity is found in the extraordinary fact that while from sixty to seventy-five thousand votes were cast (the meager accounts which have reached this country vary as widely as this), only two or three hundred votes were polled by the minority party; the Republicans in Porto Rico, therefore, may felicitate themselves on having gained proportionately the largest majority ever attained in an election under United States laws. The two parties in the island were known as the Republicans and the Federals. The reason of the enormous disparity in the vote is found in the fact—one which we believe to be unique in election contests—that the Federal party formally withdrew from the contest before the election day. It appears that the leaders of the Federal party claim that gross injustice had been done to their party in the method of registration, and they proposed to appeal to the courts after the election for the purpose of nullifying the results. The object of the election was to choose delegates to the inferior of the two legislative bodies established by the Porto Rican law passed at the last session of Congress. Under that law qualifications for voters are stated as follows: "All citizens of Porto Rico shall be allowed to vote who have been bona-fide residents for one year, and who possess the other quali-

fications of voters under the laws and military orders in force on the first day of March, 1900, subject to such modifications and additional qualifications and such regulations and restrictions as to registration as may be prescribed by the Executive Council." The qualifications for voters in the municipal elections in the fall of 1899 were that the voter be a bona-fide male resident of the municipality, over twenty-one years of age, and either a taxpayer of record or able to read and write. Whether these qualifications have been since altered, either by military orders or by the Executive Council, we are not able at this writing to ascertain; inquiry at Washington fails to obtain information on this point. The total registration for this election was about one hundred and twenty thousand, and as seventy-five thousand votes were cast, there would seem to be a probability that the Federals possessed only a minority of the voters, amounting to perhaps forty thousand. In addition to members of the House of Delegates, a Commissioner to represent Porto Rico in Congress (but of course without a vote) was chosen. The Republican candidate elected was Señor Gonzales; and, owing to the withdrawal of the Federal ticket, there was practically no opposition. The Porto Rican Legislature meets on December 3. Governor-General Allen is reported as saying that the election marks a forward step for Porto Rico, both because it was quiet and orderly, and because, as he thinks, the success of the Republican party indicates immediate legislation in the direction of the protection of property rights, more schools, and better roads; while it also implies a cordial reception by the people of the American government.



#### General MacArthur's Report

As a renewed and aggressive campaign is, according to semi-official reports from Washington, about to begin in the Philippines, the wet season now being about over, General MacArthur's report, which covers the time from May 1, 1900, to September 1 last, really marks a complete period in the history of the war. In large part it is occupied with a consideration of the motives and sentiments of the natives toward Americans, and the

nature and causes of the so-called guerrilla methods now adopted. General MacArthur points out the conditions of the country which aid the natives in this kind of warfare; shows that the fact that we were occupying on September 1 of this year four hundred and thirteen stations explains the number of minor skirmishes; and reports the casualties of Americans during the months named above as 268 killed, 750 wounded, and 55 captured, while the Filipino losses for the same time were 3,227 killed, 694 wounded, and 2,684 captured. He plainly states that the extensive distribution of troops has strained the soldiers of the army to the full limit of endurance. This is further confirmed by the annexed report upon health conditions, which shows that in June of this year, out of a total of 63,284 for our army, there were 5,563 sick, making the large percentage of 8.79 per cent. Coming to the relations of the Filipinos to the Americans, General MacArthur declares that the Filipinos are not a warlike or ferocious people. Left to themselves, he thinks a large number would gladly accept American supremacy; but he adds, "They have been maddened during the past five years by rhetorical sophistry and stimulants applied to national pride," and seem to be actuated by the idea that "in all doubtful matters of politics or war men are never nearer right than when going with their own kith and kin, regardless of consequences." General MacArthur admits that some further explanation of the unity of action of the natives in aiding the guerrilla warfare is necessary, and states that even where we have organized municipal governments it is quite common for secret Filipino municipal governments to exist side by side with the American governments, even acting through the same personnel, and, "paradoxical as it may seem, with considerable apparent solicitude for the interests of both." Intimidation is not enough, says General MacArthur, to account for this, and he somewhat cumbrously ascribes the adhesive principle to "ethnological homogeneity, which induces men to respond for a time to the appeals of consanguineous leadership, even when such action is opposed to their own interest." In the final paragraphs of his report General MacArthur discusses the possibility of a



republican form of government in the islands, and, while he at first finds it difficult to realize that there is possibility of such a future, and admits the necessity of the presence of a large American military and naval force for many years to come, he still finds reasonable possibilities for an eventual establishing of representative government.

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**The Ice Trust** The answer of Mayor Van Wyck to the charges against him relating to the Ice Trust has been made public, together with the opinion on the charges rendered to Governor Roosevelt by Attorney-General Davies, of New York State. These charges were brought by the New York "World," and Mr. Davies finds in them a lack of evidence, a doubt as to who was responsible as counsel, and, generally, much informality. As to their substance, Mr. Davies finds that Mayor Van Wyck did hold stock in the American Ice Company, but that when it was bought the Company had no business relations with the city of New York, and as soon as the Mayor discovered that such relations existed he began to sell his stock. In all respects but one, Mr. Davies finds the Mayor's reply satisfactory; that exception is in the fact that Mayor Van Wyck bought the stock from the President of the Company on credit, at very favorable terms; others than Mr. Davies do not hesitate to draw the inference that the Mayor practically received a large present from the Ice Trust, and presumably for municipal favors or official influence. The Attorney-General's conclusion is that there is not sufficient basis for further action by the Governor in the way of appointing a commission to consider the charges. This report by Mr. Davies was dated on October 4, and was sent to Governor Roosevelt in the Far West, where he was engaged in Republican campaigning. Mr. Davies recommended that the papers in the case should not be made public until Governor Roosevelt returned, as in point of fact no official action could constitutionally be taken out of the State. It may be stated, in connection with this matter, that the New York "World" published what purported to be a telegram from Mr. Odell to Governor Roosevelt, urging that Mayor Van Wyck's answer

should not be made public until after election, lest it imperil Republican chances. Governor Roosevelt, however, is quoted by the New York "Tribune" as saying that this telegram was "an absolute fake." He added, "I am going to make the telegraph company prove it a fake." We earnestly hope that Governor Roosevelt will carry out this intention, as the public as well as individuals concerned should be protected from outrageous forgery. Mr. Roosevelt's declination to make public the Mayor's answer or the Attorney-General's report was based on the uniform practice of the Executive not to publish any of the proceedings in such cases until a decision is reached; and apparently it was within the power of the Mayor to have published his reply at any time.

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**A Criticism** This report gives us occasion to offer a criticism on the recent political campaign which we did not offer while it was pending, because it concerns a matter of minor detail, and it did not seem to us wise to deflect public thought from fundamental issues to subordinate questions. We venture to doubt the practical wisdom of the kind of campaigning illustrated most strikingly by the railroad tours of Mr. Bryan and Mr. Roosevelt. The speech which a candidate for office can make from the rear platform of a car in ten minutes, to a crowd which has come to see and not to listen, still less to learn, is not educative. It has and can have no such serious effect on the public mind as the debates in Illinois between Lincoln and Douglas, or such speeches as that of Elihu Root at Canton, and that of Carl Schurz at Cooper Union. When such a railroad campaign is undertaken by candidates for President and Vice-President respectively, the soberer portion of the American people cannot but feel that there is involved a loss of dignity; and when, in addition, it takes the Governor of a great State like New York away, not merely from the capital, but from the State, so that he is not able, under the constitution, to take executive action in so serious a matter as is involved in charges against the Mayor of a city containing over three millions of inhabitants, there is a failure in public duty as well. It is true that in this case the charges against the Mayor were not sustained; but it is also true that he

remained under their shadow, and the right to a *speedy* hearing and determination of the case was practically denied to him. Mr. Roosevelt has done such good work as Governor of the State, and especially his prompt action in holding the Mayor responsible for Chief of Police Devery's order was so effectual in securing for the city of New York a peaceful election in the face of the ominous threats of Mr. Croker, that we are reluctant to add our criticisms to those of his political opponents. But the time is opportune for saying that such an executive absence from the State is an example which we hope may not be followed in future campaigns; and the friends of Mr. Roosevelt are the ones to give expression to that conviction.

**Railway Earnings** A retrospect of railway earnings for the past four years is a cheering one in that earnings each year have exceeded the previous year. During the first half of 1900 the increase has been enormous, being no less than fifty per cent. in gross earnings and in net sixty-two per cent. With these figures in mind it is not surprising to note that sixty active railway securities appreciated an average of over thirty-five dollars per share during the three years following 1896. Present operations in Wall Street reach half a million shares a day. A comparison of quotations for railway securities between those existing four years ago and the present is as follows:

	1896.	1900.
Canada Southern.....	43	52
Chesapeake & Ohio .....	13	30
Chicago, Burlington & Quincy....	59	127
Chicago, Milwaukee & St. Paul...	65	114
Chicago & Northwestern.....	92	163
Chi., R. I. & Pacific.....	54	107
Clev., C., C. & St. Louis.....	23	62
Del., Lack. & Western.....	142	179
Illinois Central.....	85	118
Lake Erie & Western pf.....	59	100
Louisville & Nashville.....	42	74
Metropolitan Street Ry.....	84	155
Missouri Pacific.....	17	52
New Jersey Central.....	92	135
New York Central.....	92	131
Southern Pacific.....	17	34
Southern Railway pf.....	19	55

Quotations cannot be advanced excessively without danger of reaction; even the present high prices, however, are not refused by New York City banks and other conservative institutions in arrang-

ing for permanent investments. Their purchases of prime dividend-paying stocks and bonds continue to be notably large.

#### Roman Catholics and American Citizenship

In a recent number of the "North American Review," the Rt. Rev. J. A. McFaul, Roman Catholic Bishop of Trenton, New Jersey, asked some searching questions. Among them were the following: Are Roman Catholics in the United States permitted to enjoy their constitutional rights in their integrity? Are they allowed the free exercise of their religion? Does the flag guarantee and protect them in rights equivalent to those of every other citizen? Are there any grievances of which Roman Catholics have reason to complain? He claims that grievances do obtain. One is the alleged difficulty of obtaining permission to preach Roman Catholic doctrine to Roman Catholic adults in penal, charitable, and educational institutions, to teach the catechism to Roman Catholic children there, and to administer the sacraments. Bishop McFaul justly claims for Roman Catholic clergymen the right to enter State institutions at seasonable times and to give the benefits of their religious rites and teaching to Roman Catholics. He is not so reasonable in his demand that the system of worship and religious teaching at present existing in many institutions should be abolished, because it apparently leads to proselytism. He says that the constitutions of the United States and of the several States guarantee the rights of conscience to the inmates of public institutions. Why, then, he asks, are Roman Catholics obliged to be present at non-Roman Catholic instruction and prayers? Why should clergymen be subjected to annoyance, not to say harshness, when bringing the consolations of their religion to Roman Catholics? Bishop McFaul's second grievance has to do with the treatment of Roman Catholic Indian schools by the Government. He quotes the following from a letter signed by Cardinal Gibbons: "Despite the fact that Religious Orders and other Catholic bodies have equipped schools for the education of the Indian children in full confidence that the Government would not reverse its recognized and successful policy of subsidizing

these schools, yet, in the height of their success and in spite of their doing the work cheaper and better than the Government itself could do it, we find that the subsidy has been for the greater part and will eventually be entirely withdrawn." "In other words," adds Bishop McFaul, "our enemies would rather have the Indian children grow up without religion than taught the tenets of the Catholic Church." His third grievance is the payment of taxes by Roman Catholics for the support of schools to which they cannot conscientiously send their children. The remedy suggested is concerted action among Roman Catholic societies; this would probably lead to political unity among Roman Catholics, though Bishop McFaul adds, "I have not the remotest idea of promoting or even suggesting a Roman Catholic political party."



**Roman Catholics  
and Constitutional Rights**

This complaint is answered by a Roman Catholic priest, the Rev. T. H. Malone, of Denver, a member of the Colorado State Board of Charities and Correction. His article also appears in the "North American Review." Father Malone says that, while there have been some instances of friction in New Jersey, the cases are rare in which Roman Catholic priests have been hindered in ministering to their co-religionists in any city, county, State, or Federal institution in America. He admits that, in isolated cases, Roman Catholic priests may have been hampered by an excess either of official machinery or of bigotry on the part of officials. But, he protests, "a particular instance of this character cannot, in logic or common sense, be adduced in support of a universal conclusion that Roman Catholics are prevented from receiving spiritual ministrations in charitable, penal, and reformatory institutions. To do so would be as unjust as to assume that Roman Catholic ecclesiastical authority is unwilling to supply the religious needs of these institutions because, in a certain case, a State Board of Charities and Correction has been unable to secure the ministrations of a Roman Catholic clergyman in the institutions under its control." Father Malone declares that he has visited prisons in all

parts of the United States, that he has everywhere been received with good will, and that at all seasonable times he could have celebrated mass and given religious instruction to Roman Catholic inmates. While he deplores the fact that Roman Catholic Indian schools have been hampered (if the failure of the Government to make further appropriations for their support has so resulted), he finds it difficult to understand how any one could expect that the Government "would return to its policy of subsidizing these schools." He points out that, five years ago, under the Cleveland administration, the United States Government declared its definite and irrevocable policy in the future to be the refusal of support to private Indian schools. Of this intention five years' notice was given—the support being withdrawn at the rate of twenty per cent. annually. No direct answer is made to Bishop McFaul's theory that the taxes paid by Roman Catholics should be turned over to Roman Catholic authorities for the maintenance of Roman Catholic schools. Father Malone's words, however, are not consistent with such a theory: "I quite agree with a distinguished Catholic author that it would be much better if both Catholics and Protestants would cease accepting money from the State for any purpose." The Outlook absolutely agrees with him in this respect; whether he agrees with The Outlook that public education is a matter for the State primarily and only for the Church secondarily we are not sure; but this is the opinion of some eminent Roman Catholic authorities.



**A Papal Encyclical** Leo XIII. has addressed to the Roman Catholic Bishops an encyclical, dated November 1, on the subject of the Redeemer. The Pontiff says he rejoices at the assemblage of Catholics from all parts of the world in Rome during Holy Year, which, he adds, demonstrates that the peoples are marching toward Christ. He exhorts the world to seek the Redeemer, which, the Pope points out, is the road to truth and life, adding: "As Christ's coming to the world reformed society, so the latter, in turning to Christ, will become better, and be saved by following his doctrines and divine law, by discountenancing revolt

against the constituted powers and avoiding conflicts." If the peoples acted so, the encyclical continues, they would all love one another as brothers, and obey peacefully their superiors. Neglect of God, the Pontiff further asserts, has led to so many disorders that the peoples are oppressed with incessant fears and anguish. He concludes with urging the Bishops to make known to the entire world that the Redeemer and Saviour of mankind alone can bring salvation and peace. We commend this encyclical to the Western clergyman whose article "Wanted, a Motive," called out the editorial a reply to which, with our response, will be found on another page. The Pope appears to believe that the Gospel is a fact and a life rather than a dogma.



**Dr. Hall on Bible Study** President Stanley Hall, of Clark University, recently made an address on Bible Instruction in the Sunday-School which has attracted no little attention and some criticism, and which appears to us to be full of value. As reported, we should characterize it as an attempt to apply psychological principles in the construction of a course of Bible study. Its keynote is the declaration that the succession of the books of the Bible is about as good pedagogy as can be devised, simply because they take the child through the same order of religious experiences as has been traversed by the race in its spiritual evolution. He would, therefore, begin with the Bible stories, presumptively the Creation, the Fall, the Patriarchal stories, and so on through Samson, Jephtha, David, Elijah, and Elisha. Where he would put Job, the Psalms, the Proverbs, and the Prophets does not appear from the report before us. When the arrival of adolescence comes is the time for the introduction of the New Testament, with its new birth of love. To attempt to introduce it before is to anticipate the order of nature. Justice, law, obedience, habit-making, must precede the spontaneous and free life of the spirit inculcated in and developed by the New Testament. Not until the later years of adolescence is there a natural attraction to the spirit of entire devotion as manifested by Jesus, and then is the time for teaching pity, charity, and other unselfish tendencies.

**On the Life of Christ** Moreover, in teaching this life, at first the object should be simply to present it as a human life, without, on the one hand, perplexing the child's mind with any doctrine of divinity, or, on the other, still less, explaining away the miracles. On this subject we quote from the Rev. George William Cooke's interpretative report in the Boston "Transcript":

It is a dangerous thing to mix up Deity and humanity, and to set Jesus apart from others. The result is that children are not attracted to Jesus, and they never will be until his simple humanity is presented to them. On the other hand, as the mental attitude of the child is that of those who believe in miracles, no effort should be made to keep from children the miraculous element in his life. Miracles should be interpreted as a great expression of love, but the mysteries of the Trinity and incarnation should be kept away from the young.

It is, we believe, this statement which has subjected Dr. Hall to the severest criticism. But we believe that in it he is thoroughly correct. Paul came to his knowledge of Jesus through the revelation of his divine appearance while the Apostle was on the road to Damascus. But the twelve came in the other way; they knew him first as a teacher, then as the Messiah, not certainly till after his resurrection as divine. It is in this way that the mind most naturally comes to know Christ's divinity. If it is to know that God was in Christ, it must first know the Christ in whom he was. If acquaintance with the human life of Jesus does not suffice to develop acquaintance with the divine spirit which filled and radiated that life, nothing can suffice for that purpose.



**St. George's Church** Of the increasing number of Year-Books published by our churches, that of St. George's, New York City, still maintains its lead in interest. St. George's is essentially a downtown church; perhaps it has successfully solved more problems than has any other religious institution similarly situated. Within the past year, however, its situation has again changed. As Dr. Rainsford, the rector, says, from the nature of the movement in the population of the city, those who are liberally supplied with means form each year a lessening proportion of the congregation;

but poor people, too, are now moving away from the neighborhood; nor are the causes of this movement hard to understand:

Here is a family that comes in contact with the church when the children are quite little. These join the kindergarten and juvenile Sunday-school classes. In their early teens the boys go into the Trade-school, the girls into the Junior Friendly. Later the boys are to be found in the Battalion, and still later in the Men's Club, while the girls have graduated to the various classes of the Girls' Friendly or King's Daughters. The whole status of the family has risen, and when these children, who came to us before their teens, reach their early twenties, the family comes to the conclusion that the neighborhood in which they have lived for many years isn't good enough for them, and they move to Brooklyn or to One Hundred and Fiftieth Street. It is absolutely true that our poor people are moving away almost as rapidly as our rich have moved. You will see that, the facts being as I state them, the work of the church is not made easier thereby. We have to stand our ground, and do what we can for thousands of people who in a few years will not be numbered in our flock. Surely the work of the downtown church in New York presents difficulties and opportunities that are unique.

A new departure made during the past year was the freeing of Dr. Rainsford's staff from all other work for a fortnight, that it might devote its attention to a house-to-house visitation of certain blocks east of First Avenue. Over 2,200 visits were made; not the usual hurried calls made by census-takers, but visits often prolonged to an hour, in which the information desired was sought until it was obtained. On the admirable scheme of lectures addressed to workingmen which found successful realization last winter The Outlook has already commented. Dr. Rainsford's next need to be supplied is as follows: "I want to give the young working people opportunity for meeting. . . . Opportunities for social intercourse are an immense moral safeguard. . . . As things are to-day in New York, where can a young man and a young woman meet? Not in the tenement house. That is too crowded and generally too hot. The street is a poor place, and to loiter there and talk is contrary to law. The hasty 'move on' of the policeman is not a pleasant though it is a very common experience." Dr. Rainsford would provide a large, simply furnished room, with a piano and papers and writing materials—a church drawing-room always open. The

idea is a good one, and we hope to see the experiment tried.

#### Educational Progress

The report of Dr. Harris, United States Commissioner of Education, for the year ending June 30, 1899, which has recently been issued by the Government, shows a total enrollment of pupils in American schools and colleges of all kinds of 16,738,362; of these more than fifteen million pupils were in attendance on the public schools, and about a million and a half were in private schools and colleges. Before 1896 the average school year in the public schools of the country had never exceeded one hundred and forty days; during the year covered by the report the average rose to 143 2-10 days. Of the entire population of the country during the period covered by the report, about one person in four and a half was in attendance upon schools, and about one in every five hundred of the population was receiving a college education. The work of teaching was performed by about four hundred thousand teachers in the common schools, of whom sixty-eight in every hundred were women; the latter received on an average \$38.14 monthly; the men teachers, \$45.25. The public schools receive from funds raised by taxation about two hundred millions of dollars, the average amount for each person being \$2.67. To this ought to be added the fact, commented upon in The Outlook at the time, that the amount of money given by private persons for educational purposes in this country during last year exceeded seventy millions of dollars. With this great public and private generosity has come not only increased educational facilities of every sort, but a prolonged period of school life. Thirty years ago the average child in the public schools received three years of training; last year the average child received nearly four and a half years of training. The standards of teaching have steadily risen; and while much remains to be done in detaching the public schools of the country entirely from politics and in substituting fresh and individual methods of training for mechanical methods, the advance of the country in the last twenty years in all educational matters has been most encouraging.

## The Election

Without attempting here to account for the victory of the Republican party at the polls, but reminding our readers that Mr. McKinley's popular plurality of seven hundred thousand in a total vote of about fifteen millions—that is, less than five per cent. of the total vote—does not indicate so overwhelming a public sentiment in favor of the Republican party and the Republican principles as would otherwise seem to be indicated by the overwhelming majority in the Electoral College, we here merely attempt to report the vote in some detail and to indicate the significance of local and sectional changes of feeling and opinion as shown by an analysis of the vote in the different parts of the country.

In the results reported in these columns last week the latest returns make no change whatever. Mr. Bryan's electoral vote is 155—the smallest received by any Democratic candidate since 1880, when General Hancock received the same number of votes in a smaller electoral college. It is, however, a larger vote by 10 than President Harrison received in 1892. Mr. McKinley's electoral vote is 292—the largest number ever received by any candidate for President, and the largest proportion of the electoral college supporting any candidate since 1872, when President Grant received 286 votes against 42 for his opponent. On the popular vote the latest reports confirm last week's estimates. In some of the Southern States the local press has not yet published complete returns, but enough have been received to show that President McKinley's popular plurality is at least seven hundred thousand votes—or about one hundred thousand more than four years ago. This plurality is one of the largest ever polled, though it is a trifle less than that received by President Grant in 1872, when the total vote was only half as large. Comparing the results this year with those four years ago, the East—particularly in the cities—shows Democratic gains, the South remains the same, and the West—particularly in the rural districts—shows Republican gains.

In the East the Democratic gains seem to be largely the result of the return of Gold Democrats to their old party allegiance. In New England alone does the

issue of imperialism seem to have won the Democratic party many votes at the expense of the Republican. In that section, however, the majorities against Mr. Bryan in Maine and Vermont were about four thousand less than the majorities against the Democratic State candidates two months ago, and in Massachusetts the majority against Mr. Bryan was sixteen thousand less than that against the Democratic candidate for Governor at the same election. Congressman McCall, the anti-imperialist Republican, ran three thousand votes ahead of Mr. McKinley in his Congressional district. This vote seems to have registered the high-water mark of anti-imperialist enthusiasm. In Connecticut, owing chiefly to local issues, Mr. Bryan ran fourteen thousand votes behind the Democratic candidate for Governor; and in New York, owing chiefly to the silver issue, he ran nearly sixty thousand behind. In Pennsylvania the Republican plurality of three hundred thousand four years ago was repeated—and, unfortunately, Mr. Quay is able to claim a majority in the newly elected Legislature.

In the Southern States the changes from four years ago were generally too trivial to record. In Maryland the Republican majority was reduced, and in Kentucky it was reversed, but in both States the Democrats failed to hold their own as compared with 1899. The Middle-of-the-Road Populist vote was insignificant except in Texas, and even there it was small. In the Middle West the Republicans sustained some losses in cities, where they had made their astounding gains in 1896, but in all States except Illinois more than offset these losses by gains in the rural districts where the Silver Republican movement had been strong four years ago. West of the Missouri the Republicans made enormous gains everywhere, though they did not, except on the Pacific coast, recover the strength they had prior to the rise of the Populist party. Here, as in the far East, there was a strongly marked return of voters to their old allegiance.

The most notable fact in the agricultural States was that, in Kansas and also in Nebraska, Mr. Bryan ran several thousand votes behind the Populist candidates for Governor. Whether this was due to Populist and Silver Republican

resentment of the rejection of Mr. Towne at Kansas City, or whether it was due to opposition to Mr. Bryan's position respecting the Philippines, is not clear. From the Rocky Mountains west, however, it is clear that the Republican party made enormous gains on the issue of expansion. In Utah a majority of five to one for Mr. Bryan in 1896 is replaced by a majority for Mr. McKinley, and in California, which was a doubtful State even before the silver question arose, the Republican majority is nearly forty thousand. Democrats do not dispute the cause of their loss in the Far West. Of the minor parties, the Prohibitionists claim to have doubled or trebled their vote of 1896, and the Social Democrats are pointing with pride to the fact that Mr. Debs polled five thousand votes in Chicago, and more votes than Mr. Bryan in Haverhill, Mass. The aggregate vote of the smaller parties cannot be accurately estimated until the official returns are published.

On these facts The Outlook sees no reason to change its general interpretation of the election as given editorially last week.



## Silence and Solitude

"Besides that mental solitude to which you may retreat," wrote St. Francis of Sales, "even amidst the largest companies, . . . you ought also to love local and real solitude; not that I expect you to go into the desert, . . . but to be for some time alone in your chamber or garden, or in some other place where, undisturbed, you may withdraw your spirit into itself, and recreate your soul with pious meditations, holy thoughts, or by a little spiritual reading. After the example of the great Bishop of Nazianzum who, speaking of himself, says, 'I walked all alone, about sunset, and passed the time upon the seashore; for I am accustomed to use this recreation to refresh myself, and to shake off a little my ordinary cares;' . . . after the example also of St. Ambrose, of whom St. Augustine relates that often, going into his chamber (for he never denied entrance to any one), he found him reading, and that, after staying a while, for fear of interrupting him, he departed again without saying a word, thinking that the little time that remained to this great pas-

tor for recruiting his spirit, after the hurry of so many affairs as he had upon his hands, ought not to be taken from him. So when the Apostles one day told our Lord how they had preached, and how much they had done, He said to them, 'Come ye apart into a desert place, and rest a while.'"

In these words the great Bishop puts the whole duty of solitude; the duty of securing it for ourselves and the duty of preserving it for others. The great arena of the world in which men act, strive, seek, speak, and work is the place in which we give expression in many forms to our inward power. In that turbulent field, filled with cries of every sort, and the tumult and noise of a thousand occupations, we do our work and turn the inward force into resolute and efficient character. There the idea becomes a deed, the aspiration is transformed into an achievement, the hope into reality; and the undeveloped man becomes a trained, intelligent, and harmonious power among men.

But the springs of a man's life are not in this great turbulent field; they rise in secret and solitary places far from the tumult and dust of the arena. In society a man puts forth his strength; in solitude he re-creates his soul. He works for and with God in the crowded thoroughfares; but he meets God face to face in deserts and lonely places. The great spirits, who not only act for men but who feed their deepest life, are nourished in solitude; they must have silence and isolation; for it is in silence and solitude that the deepest truths come to the soul. It was while he plowed the fields of Ayrshire that the music of the Scotch fields became articulate in the heart of Burns. Wordsworth's vision and inspiration came to him as he paced his little garden or roamed across the hills from Grasmere to Rydal Mount, or meditated on Loughrigg Terrace. Tennyson's exquisite lyrics were born between blossoming hedgerows or in the silence of fragrant days in Surrey and the Isle of Wight. The greatest of teachers sought healing from wounds inflicted by an uncomprehending world in the quietness of desert places. No man can grow in spirit and ripen in soul without the aid of silence and solitude.

But while we seek these conditions for ourselves, we often deny them to others.

We exhaust and deplete the most promising teachers by our demands on their time and strength. Popularity is fatal to all save the resolute, because it takes from a man the conditions which are essential to growth. The young artist to whom nature has given the touch of genius must fight for his life against the tide that beats against his peace and time and would sweep both away with relentless eagerness. The young writer who has the vision and the faculty will have the springs of freshness and originality in his soul drained dry unless he bolts the door between himself and a popularity which is as dangerous to his growth as an artist as it is generous in intention. The young preacher whose word has the music or the truth which men love as they love nothing else is swept into a sea of activities which absorb and exhaust him unless he resolutely guards his time and his solitude as sacred to his soul and his work. He serves his people best who gains and keeps that freshness of the spirit which makes him sight to the blind, ears to the deaf, and life and light to those who sit in dark places. Many congregations take too little thought for the growth of their ministers, and limit the power which ought to have steadily expanded, and blight the promise which ought to have been fulfilled in increasing spirituality and ripeness of mind. The right to grow is sacred; no one ought to take it from a man even if he is willing to lose it. Silence and solitude ought to be sacredly preserved for all those who are to teach, to lead, and to inspire.



## Service and Thanks

It is natural to expect some expression of appreciation from those upon whom we confer benefits. Men expect to be thanked when they have rendered service, and that expectation is based, not only on the usages of courtesy, but on the human instinct. The ungrateful man and the unappreciative man are visited with something like contempt in public opinion; they are more objectionable than men who commit offenses of a much more serious character. But this natural desire for the appreciation of benefits may become a danger to those who are in the way of

rendering service to others; for service ought to have no root in the hope of recognition, any more than sound work ought to be done for the sake of recompense. Recompense is just, and ought to be expected; but a man must put skill, honesty, and thoroughness into his work for the sake of his own integrity; in like manner a man ought to serve his fellows, not for what they are going to give him in return, but because service is his business in this world.

From one point of view it is a matter of entire indifference whether we are thanked or not. It is no concern of ours whether a great service which we have rendered to a fellow-being draws from him an expression of gratitude; the manner in which our service is met is important to him, not to us; we are concerned with the doing of the deed; he is concerned with his attitude toward our act. It is significant that almost nothing is said in the Gospels about the services which men rendered to Christ; everything is said, on the other hand, of the services which Christ rendered to men.

But this way of estimating service never occurred to Christ. It never occurs to the heroic and the self-sacrificing; they are concerned to give the utmost without reference to what is to be returned to them. It is enough for them to find a fellow-being in a situation which appeals for help; that of itself evokes their activity. Work, if it is to be sustained and powerful, must be the result of an inward conviction, or of a spiritual impulse; it must not depend for its energy on the stimulus which comes from any kind of recognition or gratitude. A man is to serve his country, no matter how badly his country treats him; Benedict Arnold's tragic end is a dramatic example of the corruption which enters into a man's nature when he bases his service, not on duty, but on recognition. A man is to serve his community to the utmost of his ability, and with entire sincerity of devotion, without reference to local recognition. The great servants of society—the teachers, prophets, poets, and leaders—have never looked for pay; rewards were sometimes given them and sometimes denied them, but they poured out all that was most original and forceful in their natures under the impulse of conviction or the



passion for service. Applause is good if it comes, but a man can do his work without applause. What he cannot do is to measure the work by the applause, and to give and do only so much as he is paid for giving and doing.

## What is Religion?

It is very curious that there should be such widely different answers to this simple and fundamental question. For clearness of understanding of religious debate it is above all things important that the disputants understand what they are disputing about. And religious disputes are perplexing partly because the word religion is used by the disputants with such widely different meaning.

Thus, Theodore Parker defines religion as "being good and doing good." "I told her," he says in one of his letters, "there was, to my thinking, but one religion—that was *being good and doing good*." Mr. Chadwick, in his recent admirable biography of Theodore Parker, quotes this sentence, giving the italics as we give them, and supplements it by saying: "A complete disclosure of his thought would, however, have revealed that, to his thinking, a man could not *be good* without loving God, at least unconsciously." But even with this supplemental explanation Theodore Parker's definition of religion is to the Evangelical believer no true definition; it does not even indicate the most important element in religion. Religion the Evangelical defines as "the life of God in the soul of man." Being good and doing good result from that life as physical energy and pleasure result from health of the body; but the health is more than the energy and the pleasure which it produces. Flowers are a product of spring, and harvests of summer; but flowers are not spring and harvests are not summer.

If this sixteenth-century definition of religion be deemed too mystical, let us take Max Müller's, which is distinctly philosophical: "Religion consists in the perception of the infinite under such manifestations as are able to influence the moral character of man." It is perfectly clear that this is not the same as being good and doing good. It is

philosophically conceivable that a man may be good and do good without any perception of the infinite. The agnostic vigorously maintains that this is not only possible, but sometimes he goes so far as to maintain that any and every supposed perception of the infinite has interfered with man's being good and doing good. It is because the Evangelical believes that religion consists in a perception of the infinite, and that the perception of the infinite as manifested in the life and character of Jesus Christ is the one most able to influence men to the highest and noblest life, that he condemns the rationalistic philosophy which defines religion as being good and doing good, and which so eliminates, or appears to eliminate, that historic manifestation of the infinite which has in it the secret of moral and spiritual regeneration. It is because he believes that the secret of religion is such a perception of God, such an acquaintance with God, such fellowship with God, as Christianity gives, that he lay stress on what to his disputant appear the meaningless dogmas of inspiration, revelation, incarnation, and atonement.

We turn to another definition furnished by Theodore Parker, this time of Christianity: "Jesus of Nazareth . . . demanded, not a belief, but a life—a life of love to God and love to man." Of course the Evangelical believes this; but he does not believe that it was for this that Jesus Christ came to the world. He came to give men life and to give it more abundantly. And the Evangelical believes that the first thing for man to do is to *receive that gift of life*; he will then spontaneously, naturally, inevitably, live that life of love which he has so received. Any theology which represents Christ as coming primarily to make a demand on men of any kind whatsoever he opposes as fatally defective. To be Christ's disciple is not merely, according to Evangelical thinking, doing what Christ commands; it is also receiving what Christ has to give. "Those," says Mr. James Martineau, "are the most genuine disciples who stand with him [Christ] at the same spring; who are ready for the same trust; and can disengage themselves from tradition, pretense, and fear, at the bidding of the same source of inspiration."

# Christianity: Is it Dogma or Life?

## I.—Dogma

[One view of the vitally important question put in the title above is presented in the following article, sent to us by a professor in one of our Southern universities. It seems to us an extremely able argument in favor of a contention from which we entirely and radically dissent; our own view of the question will be found in the second of the two articles.—THE EDITORS.]

**Y**OUR article on "The Gospel Motive" in your current number lies before me. Its main contention seems to be couched in these words: "How, then, can this preacher reach them [the inhabitants of Vanity Fair] with his message? As Paul and Christ and the prophets reached the people in their time." "The Christian minister is not a teacher of philosophy; he is not an executioner of divine judgments; he is not a herald of impending retribution. He is an apostle sent forth to tell the world a fact, and on that fact to inspire it with a hope." Of course the "fact" is the life, passion, death, resurrection, of Jesus Christ. You then proceed to enforce eloquently your idea that this "incomparable life" furnishes an "ideal" that must win the hearts of men when properly presented and illustrated. You further say that "this was the message of Paul to Rome and to Corinth," and you imply that it was the main if not the exclusive content of early Apostolic preaching.

Your position is plausible and attractive; we could easily wish it were correct; but the fact seems to be that it is historically indefensible. That the "life" of Jesus as a model or as an inspiration cut any considerable figure in the preaching of New Testament times seems quite incredible. If you call your own chosen example, St. Paul, to witness, it is notorious that his Epistles (so called) are strangely, even astonishingly, lacking in references to this "life" of Jesus. In fact, these "Epistles" disclose the most meager knowledge, if any knowledge at all, of the earthly career of the Christ; they make practically no use of anything in that career but the Crucifixion and, in far less measure, the Resurrection; and these are cited, not at all in the spirit you represent, not as models or inspirations, but solely as *dogmas*—it is the dogmatic significance, and that alone, with which Paul has to deal. To the Galatians he depicted

Christ, but Christ crucified; among the Corinthians it was only Christ and him crucified that he would know; to the Romans in his great Treatise he is absolutely silent concerning the life, and mentions even the crucifixion only casually in passing; in fact, from xv., 3, he would seem to know nothing of that life save as fore-mirrored in Hebrew scriptures; with that life as history he seems to have had the very smallest concern. In Corinthians he tells us that, even though he may have known Christ after the flesh, yet henceforth he knows him so no longer. But why dwell on a matter so incontestable? Beyond the dogmas of Death and Resurrection, Christ is for Paul an Idea, and only an Idea. No, we had forgotten: Paul does mention one other very interesting historical fact of this "life," namely, that the Son was "born of woman." Let this have its due weight.

Like may be said of the other "Epistles." They contain only the vaguest allusions to anything in the earthly career of the Christ; speaking broadly, they have no concern with that career save in its *dogmatic* significance; they touch it only at points of doctrinal moment. The "Epistle" of James is eminently practical, yet it knows nothing whatever of this "life;" if we leave out two or three lines, thinks Spitta, of Christian interpolation, we shall have a pure Jewish original whose author had never heard of Jesus! Consider next the Apocalypse of John—practically ignorant wholly of the earthly Jesus, whose life furnishes not the least *motif* in this imposing drama. The same, or nearly the same, may be said of Hebrews. Apart from certain doctrinal moments, this "life" does not exist for the author.

When we come to Acts, the case is not essentially altered. The preaching there recorded has the least possible to do with the history of Jesus save only in its most prominent dogmatic aspects. To our knowledge not one of the Apostles

proclaimed the Gospel as you would have the modern preacher proclaim it. What did Peter say at Pentecost? Did he set forth the "incomparable life" as "an ideal worthy of admiration if not of emulation" and as exhibiting "a character deserving of love if not demanding worship"? Not a hint of it! He preached the Death and the Resurrection and the "impending retribution." "Save yourselves from this untoward generation." And so throughout his ministry. Paul, too, began his evangelization by confounding the Jews in dogmatic discussion; he kept on confounding them for twenty-five years, and the last we hear of him in Rome he was confounding them still. But it was solely a question of rabbinic interpretation of the Scriptures, and not "this story of the life"—as far as possible from it. Why, from Acts xviii., 25, xix., 2, 3, we learn that the mighty Apollos was preaching the "way," the Saviour, the Gospel, apparently having never heard of the historical Jesus!—"knowing only the baptism of John"!

Turning now to the extra-canonical early Christian literature, we find that the same state of case obtains. In the Clements, in Polycarp, in Ignatius, in Hermas, in all the Apologies, in Barnabas, in the Teaching and the rest, the "life" of Jesus plays a wholly insignificant rôle. In some the name even is not found. In not one is there found this message, this "story of Christ's life;" in not one shines "the hope which that life enkindles;" in not one is that life found as "a motive which does not fail."

I am writing in complete absence of books, and there may be some seeming or trivial exception to these statements; but, having read practically the whole body of such literature with an eye to this point, I feel safe in affirming their substantial correctness throughout. It seems entirely beyond question that the distinctive note of early preaching was not a life at all, but a doctrine, a dogma. This may seem strange to us, it may even be quite inexplicable, but it is none the less true. In a word, the first Evangelists preached, not Jesus the Man, but Christ the God; so far as we can see, the "life" had no significance at all except as teaching or illustrating some theological doctrine. Of this we may be sure if we may

be sure of anything at all in the Apostolic and sub-Apostolic age.

But what about the Gospels? Do they not relate this "life" minutely, as an unapproachable model for our own, and do they not tell their touching story to teach Christ's "loving sympathy with men and women" as "a motive which will not lose its power as long as hope and love have any power to move the hearts of the children of men"? By no means! There could not be a greater misconception of the aim and spirit of the Gospels. They are just as doctrinal as the Epistles or the Acts or the Apocalypse. We may undoubtedly find in them all that you so eloquently and persuasively set forth, if we but seek it in the proper spirit, for he who seeks shall find. But it is equally true that he who would bring back the wealth of the Indies must take out the wealth of the Indies. That the ancients either put into those Gospels or took out of them the matchless model, the inspiring ideal, the unfailing motive-power that so enkindles noble natures of to-day, is a grave historic error. From beginning to end the Gospels are arguments, veiled in narrative form, it is true, but arguments none the less. Their aim is to teach and not to woo, to prove and not to thrill, to indoctrinate and not to inspire. "These are written that ye may believe, and, believing, may have life." It is the intellectual element that dominates in the Gospels, not the emotional, not the moral, not the spiritual; it is the logic of the situation that determines whether the Evangelist shall say this or that. It is the understanding of his readers that he assails, not their emotions, their heads and not their hearts. If he can carry their reason with him, he cares nothing for their smiles or their tears. The modern critic, in discussing the Synoptic question or the Johannine, whether broadly or in detail, scarcely dreams of asking what emotive or historic or even hortative considerations prevailed to give this or that form to the whole or to any part; he asks what dialectic concern molded it into this shape rather than that. To present a hundred examples would be only a matter of space.

If some example among so many be asked for, take the parable of Lazarus and Dives. This is nothing but an argument in behalf of the Gentile and against

the Jew. The latter has enjoyed the peculiar favor of God for so many years since his birth. "When Israel was a child, I loved him;" now at length that favor is withdrawn, and he is cast out into torment, ground to powder under the Roman heel. The Gentile, on the other hand, so long despised and foul with the sores of paganism, is now at last received into the kingdom, into the very bosom of Abraham. Such is the evangelistic syllogism. Again, consider the prince of parables, the parable of the prodigal son. It is the same argument for the equal rights of the Gentile with the Jew in the Messianic kingdom. No, not quite equal; the Jew still retains his prerogative, his inalienable birthright. Says the Father, "Son, thou art with me alway, and all I have is thine;" but the long wayward heathen world is admitted to the joys of the kingdom as an act of grace and condescension. "The Gentiles praise God for his mercy," but not the Jews, who must be saved to maintain the "truth," the fidelity, of God "to confirm the promises to the fathers." If we inquire what is there in the Gospel story that is related for its own sake or to show forth the beauty of the incomparable life, and without any regulative doctrinal content or argumentative motive, we shall find the merest fraction, a vanishing residuum. The motives that lord it in the modern Christian consciousness were almost totally foreign to the ancient. It is with a sharp pang of regret that we learn that the lofty doxology, "Glory to God in the highest, and on earth peace, *good will to men*," is not in the Gospel, which merely says, "And on earth peace to men of good pleasure" (*i. e.*, to the Israel of God). Our hearts sink when we discover that the sublime prayer, "Father, forgive them, for they know not what they do," is not in the oldest text; the sentiment that made Rousseau exclaim, "Socrates died like a philosopher, but Jesus like a God," is a Western interpolation. But our surprise and chagrin are alike unjustified; we were judging the Gospels by a false standard.

There is much, very much, that is seductive in the cry of "Back to Jesus! Away from dogma!" One might almost wish it were true; but it is not. It has no critical warrant; it has no historic basis. Behold its incurable weakness. The note

rings false on whatever eloquent lips it may be heard. Primitive Christianity conquered the world, not by a life, but by a death; not by history, but by theology; not by morality, but by religion; not through the heart, but through the head; not through imitation, but through faith; not through personality, but through dogma; not through memory, but through hope—the hope of the apocalyptic visions of John.

Undoubtedly a man of very exceptional endowments of head and heart may gather about him a certain personal following, and hold it through a long life, but nothing more. His work will be but an eddy in the stream of history. No preaching, however enthusiastic or persuasive, of the life of Jesus has ever affected, or can ever affect, greatly the course of civilization. From the first century even until now it is dogma that has been the life-blood of Christianity. Withdraw this vital sap if you would have the plant wither and die! In every age the Church has felt, with the true instinct of self-preservation, that the creed thereof is the life thereof; and wisely and well she has resisted to the death every encroachment upon the inmost citadel of her being.

As nearly as we can ascertain, the burden of primitive preaching was most concisely expressed in the formula, *The Jesus the Christ*. Precisely what this meant we may not now be able clearly to make out. But of so much we may be sure, that it was a transcendental dogma, an article of faith, and that its proclamation and propagation did not consist, either in whole or in any large part, in the delineation of an incomparable life as pattern or inspiration. If any features of that life were used in this preaching, it was only for their logical worth as demonstrating by signs and wonders the divine power and superhuman origin and nature of the bearer of that life—exactly the particulars in which that life could be to us neither example nor inspiration.

Decisive in this matter is the famous passage in 1 Timothy iii., 16:

And confessedly great is the mystery of godliness:

Who was manifested in flesh,  
was justified in spirit,  
appeared to angels,  
was preached among Gentiles,  
was believed on in the world,  
was received up in glory.

This sextet may be regarded as the earliest extant *symbol* of the new faith. We cannot be sure of its precise significance, but it is certainly a "mystery," *durch keine Menschen weisheit erkennbare* (Weiss), mystical, metaphysical, hyper-empirical. It is not in any measure the

doctrine of an "incomparable life," to be admired and emulated as an "ideal," full of human sympathy and tenderness and love, an unfailing fount of light and power and noble incentive for the child of God.

CLERICUS.

## II.—Life

We do not remember ever to have seen a more brilliant defense of the doctrine that Christianity is a dogma, not a life, than that furnished by this letter of "Clericus." But though it is brilliant, though it comes from a professor in one of our most prominent Southern universities, though it bears abundant evidences of the scholarship of its author, in our judgment it is not sound in its interpretation, for the reason that it is not historically correct. It disregards the historical conditions of the New Testament times, and imports into the writings of that day a spirit of scholasticism which belongs to a wholly different school and in the main to a wholly different age.

The dogmatic endeavors which characterized Jewish rabbis and subsequently the mediæval theologians, which "Clericus" imputes to the New Testament writers, are wholly incongruous with the simple characters of the peasant evangelists. Of this incongruity a striking illustration is afforded by the interpretations which "Clericus" gives to the parables of Dives and Lazarus and the Prodigal Son, which are as inconsistent with the simple spirit of Jesus' teachings as they are with the common and popular understanding of those illustrative stories. In the first parable, Jesus, accepting the eschatology of his times, teaches that the condemnations of God are reserved for cases of man's inhumanity to man, and do not depend upon ecclesiastical, theological, or race considerations; in the second he teaches that the love of God is universal, and is exercised alike toward the worthy and the unworthy. The interpretation which "Clericus" gives to Paul appears to us equally wide of the mark. We are no more to determine the subject matter of Paul's teaching from letters by him written in reply to special questions or

in correction of special errors, than we are to determine the subject matter of Bushnell's or Robertson's sermons from their correspondence. Paul has told us what was his theme. "I determined," he says, "not to know anything among you save Jesus Christ, and him crucified." What does this mean except that the theme of his preaching was the story of the life and death of Jesus the Christ? "I delivered unto you first of all," he says, "that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day." What could he have received which he repeated to the Corinthians except the story of the life, death, and resurrection, as it was current in the early Churches, and as it is told in the Gospels early compiled from those current narratives? One has only to turn to the Book of Acts and read the report of the Apostolic sermons to see their nature. Paul's sermon on Mars Hill at Athens is the only one which is philosophical in its character; and that was clearly broken off just as he got through his introduction and approached what he intended to make the substance of his discourse. Are the other sermons theological disquisitions on such dogmas as the Trinity, Vicarious Atonement, Plenary Inspiration, Particular Election, and Eternal Punishment? Let the reader turn to them and see for himself.

It is quite true that the preaching of the primitive Church was not merely the rehearsal of the story of a martyr's life. It is truly declared by our correspondent to be expressed in the formula "Jesus the Christ." Nor is it difficult to understand what that formula meant to those who made it their message. A distinctive characteristic of the Hebrew religion was its forward look. The golden age of the

Hebrews was not in the past, but in the future. From prehistoric times, when legends foretold the hour when man's heel should crush the serpent's head, down to the time of the Babylonian captivity, when their greatest prophet told them of One who should come to bring good tidings to the meek, they were taught to look forward with hope to a Kingdom of God and a King who would deliver from oppression and rule in equity. When Jesus first appeared and began to draw disciples about him, neither they nor the world without imagined that this was "he that should come." But as the greatness of his character grew upon their opening vision, and their loyalty and love grew too, this hope began to dawn in their hearts and became almost a conviction. His death destroyed it; the slowly received story of his resurrection revived it again. This hope, grown into a clear, strong faith, was their message, first to the Hebrews, then to the Roman world. It may be summed up in the single sentence: The Deliverer has come. They repeated concerning their Master the Master's message concerning himself: "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . This day is this scripture fulfilled in your ears." The poor, the broken-hearted, the captives, the blind, the bruised, flocked about them, as they had flocked about the Master, to hear the good tidings. And the heralds of this good tidings gave to others the evidence which had convinced them that Jesus was indeed the Deliverer. The evidence which had convinced them was his life, his teachings, his death, and, above all, his resurrection. The written records of that life, teaching, death, and resurrection constitute the Gospels. The record how that story was told by word of mouth in portions of the Roman world, how it was accompanied by the presence and power of the living Person, and what was the effect, constitutes the Book of Acts. What intellectual and spiritual difficulties arose in the brotherhoods

which sprang up as a result of the new faith, and how they were met chiefly by one master mind, and what that faith means translated into the terms of a living experience, that constitutes the Epistles.

If the message, The Deliverer is come; he is here; for evidence that he is the Deliverer, come and see—if this is a dogma, then the Apostles were teachers of a dogma; if this is the heralding of a life, then they were heralds of a life. It is not worth while to dispute about words: the fact alone is important; and the fact, palpable in the Gospels, in the Acts, and even in the Epistles, is that the Apostolic preachers were neither mere biographers of a saintly soul, nor teachers of a new philosophy; they were heralds of a Person, who came to give life and liberty to the world of men. Neither in them nor in their message, but in the living Person whose herald they were, was the power of the primitive Church and its Apostolic ministry.

Whenever the minister becomes a mere teacher of politics, sociology, or personal ethics, and, for the sanction of the laws he proclaims, looks to suffering here or hereafter, or whenever he becomes a mere teacher of theology inculcating views respecting the philosophy of religion instead of bringing religion itself, he need not wonder if his auditors grow restless, inattentive, dissatisfied, and finally leave him altogether. Whenever he is a true herald of a Person who is his companion, going with him in his ministry and confirming it by his gifts of life, he will have the same power which was possessed by his ancient prototypes, the Apostolic preachers. He may be a Roman Catholic preaching friar, or a Protestant evangelist; he may be a conservative Spurgeon, or a liberal Beecher; he may be an untutored Moody, or a cultivated Phillips Brooks; so long as there remain in the world the poor, the broken-hearted, the captives, the blind, and the bruised, so long will they welcome the man who comes to tell them that close at hand is One who has come to give them riches, healing, liberty, sight—in a word, life and ever more abundant life. Such we take to be the Gospel.

L. A.

# Up from Slavery: An Autobiography'

By Booker T. Washington

## Chapter III.—The Struggle for an Education

ONE day, while at work in the coal-mine, I happened to overhear two miners talking about a great school for colored people somewhere in Virginia. This was the first time that I had ever heard anything about any kind of school or college that was more pretentious than the little colored school in our town.

In the darkness of the mine I noiselessly crept as close as I could to the two men who were talking. I heard one tell the other that not only was the school established for the members of my race, but that opportunities were provided by which poor but worthy students could work out all or a part of the cost of board, and at the same time be taught some trade or industry.

As they went on describing the school, it seemed to me that it must be the greatest place on earth, and not even Heaven presented more attractions for me at that time than did the Hampton Normal and Agricultural Institute in Virginia, about which these men were talking. I resolved at once to go to that school, although I had no idea where it was, or how many miles away, or how I was going to reach it; I remembered only that I was on fire constantly with one ambition, and that was to go to Hampton. This thought was with me day and night.

After hearing of the Hampton Institute, I continued to work for a few months longer in the coal-mine. While at work there, I heard of a vacant position in the household of General Lewis Ruffner, the owner of the salt-furnace and coal-mine. Mrs. Viola Ruffner, the wife of General Ruffner, was a "Yankee" woman from Vermont. Mrs. Ruffner had a reputation all through the vicinity for being very strict with her servants, and especially with the boys who tried to serve her. Few of them had remained with her more than two or three weeks. They all left with the same excuse: she was too strict. I decided, however, that I would rather

try Mrs. Ruffner's house than remain in the coal-mine, and so my mother applied to her for the vacant position. I was hired at a salary of \$5 per month.

I had heard so much about Mrs. Ruffner's severity that I was almost afraid to see her, and trembled when I went into her presence. I had not lived with her many weeks, however, before I began to understand her. I soon began to learn that, first of all, she wanted everything kept clean about her, that she wanted things done promptly and systematically, and that at the bottom of everything she wanted absolute honesty and frankness. Nothing must be sloven or slipshod; every door, every fence, must be kept in repair.

I cannot now recall how long I lived with Mrs. Ruffner before going to Hampton, but I think it must have been a year and a half. At any rate, I here repeat what I have said more than once before, that the lessons that I learned in the home of Mrs. Ruffner were as valuable to me as any education I have ever gotten anywhere since. Even to this day I never see bits of paper scattered around a house or in the street that I do not want to pick them up at once. I never see a filthy yard that I do not want to clean it, a paling off of a fence that I do not want to put it on, an unpainted or unwhitewashed house that I do not want to paint or whitewash it, or a button off one's clothes, or a grease-spot on them or on a floor, that I do not want to call attention to it.

From fearing Mrs. Ruffner I soon learned to look upon her as one of my best friends. When she found that she could trust me, she did so implicitly. During the one or two winters that I was with her she gave me an opportunity to go to school for an hour in the day during a portion of the winter months, but most of my studying was done at night, sometimes alone, sometimes under some one whom I could hire to teach me. Mrs. Ruffner always encouraged and sympathized with me in all my efforts to get an education. It was while living with her that I began to get together my first

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library. I secured a dry-goods box, knocked out one side of it, put some shelves in it, and began putting into it every kind of book that I could get my hands upon, and called it my "library."

Notwithstanding my success at Mrs. Ruffner's, I did not give up the idea of going to the Hampton Institute. In the fall of 1872 I determined to make an effort to get there, although, as I have stated, I had no definite idea of the direction in which Hampton was, or of what it would cost to go there. I do not think that any one thoroughly sympathized with me in my ambition to go to Hampton unless it was my mother, and she was troubled with a grave fear that I was starting out on a "wild-goose chase." At any rate, I got only a half-hearted consent from her that I might start. The small amount of money that I had earned had been consumed by my stepfather and the remainder of the family, with the exception of a very few dollars, and so I had very little with which to buy clothes and pay my traveling expenses. My brother John helped me all that he could, but of course that was not a great deal, for his work was in the coal-mine, where he did not earn much, and most of what he did earn went in the direction of paying the household expenses.

Perhaps the thing that touched and pleased me most in connection with my starting for Hampton was the interest that many of the older colored people took in the matter. They had spent the best days of their lives in slavery, and hardly expected to live to see the time when they would see a member of their race leave home to attend a boarding-school. Some of these older people would give me a nickel, others a quarter, or a handkerchief.

Finally the great day came, and I started for Hampton. I had only a small, cheap satchel that contained what few articles of clothing I could get. My mother at the time was rather weak and broken in health. I hardly expected to see her again, and thus our parting was all the more sad. She, however, was very brave through it all. At that time there were no through trains connecting that part of West Virginia with eastern Virginia. Trains ran only a portion of the way, and the remainder of the distance was traveled by stage-coaches.

The distance from Malden to Hampton is about five hundred miles. I had not been away from home many hours before it began to grow painfully evident that I did not have enough money to pay my fare to Hampton. One experience I shall long remember. I had been traveling over the mountains most of the afternoon in an old-fashioned stage-coach, when, late in the evening, the coach stopped for the night at a common, unpainted house called a hotel. All the other passengers except myself were whites. In my ignorance I supposed that the little hotel existed for the purpose of accommodating the passengers who traveled on the stage-coach. The difference that the color of one's skin would make I had not thought anything about. After all the other passengers had been shown rooms and were getting ready for supper, I shyly presented myself before the man at the desk. It is true I had practically no money in my pocket with which to pay for bed or food, but I had hoped in some way to beg my way into the good graces of the landlord, for at that season in the mountains of Virginia the weather was cold, and I wanted to get indoors for the night. Without asking as to whether I had any money, the man at the desk firmly refused to even consider the matter of providing me with food or lodging. This was my first experience in finding out what the color of my skin meant. In some way I managed to keep warm by walking about, and so got through the night. My whole soul was so bent upon reaching Hampton that I did not have time to cherish any bitterness towards the hotel-keeper.

By walking, begging rides both in wagons and in the cars, in some way, after a number of days, I reached the city of Richmond, Virginia, about eighty-two miles from Hampton. When I reached there, tired, hungry, and dirty, it was late in the night. I had never been in a large city, and this rather added to my misery. When I reached Richmond, I was completely out of money. I had not a single acquaintance in the place, and, being unused to city ways, I did not know where to go. I applied at several places for lodging, but they all wanted money, and that was what I did not have. Knowing nothing else better to do, I walked the streets. In doing this I passed by



many food-stands where fried chicken and half-moon apple pies were piled high and made to present a most tempting appearance. At that time it seemed to me that I would have promised all that I expected to possess in the future to have gotten hold of one of those chicken legs or one of those pies. But I could not get either of these, nor anything else to eat.

I must have walked the streets till after midnight. At last I became so exhausted that I could walk no longer. I was tired, I was hungry, I was everything but discouraged. Just about the time when I reached extreme physical exhaustion, I came upon a portion of a street where the board sidewalk was considerably elevated. I waited for a few minutes till I was sure that no passers-by could see me, and then crept under the sidewalk and lay for the night upon the ground, with my satchel of clothing for a pillow. Nearly all night I could hear the tramp of feet over my head. The next morning I found myself somewhat refreshed, but I was extremely hungry, because it had been a long time since I had had sufficient food. As soon as it became light enough for me to see my surroundings I noticed that I was near a large ship, and that this ship seemed to be unloading a cargo of pig iron. I went at once to the vessel and asked the captain to permit me to help unload the vessel in order to get money for food. The captain, a white man, who seemed to be kind-hearted, consented. I worked long enough to earn money for my breakfast, and it seems to me, as I remember it now, to have been about the best breakfast that I have ever eaten.

My work pleased the captain so well that he told me if I desired I could continue working for a small amount per day. This I was very glad to do. I continued working on this vessel for a number of days. After buying food with the small wages I received there was not much left to add to the amount I must get to pay my way to Hampton. In order to economize in every way possible, so as to be sure to reach Hampton in a reasonable time, I continued to sleep under the same sidewalk that gave me shelter the first night I was in Richmond. Many years after that the colored citizens of Richmond very kindly tendered me a reception

at which there must have been two thousand people present. This reception was held not far from the spot where I slept the first night I spent in that city, and I must confess that my mind was more upon the sidewalk that first gave me shelter than upon the reception, agreeable and cordial as it was.

When I had saved what I considered enough money with which to reach Hampton, I thanked the captain of the vessel for his kindness, and started again. Without any unusual occurrence I reached Hampton, with a surplus of exactly fifty cents with which to begin my education. To me it had been a long, eventful journey; but the first sight of the large, three-story brick school building seemed to have rewarded me for all that I had undergone in order to reach the place. If the people who gave the money to provide that building could appreciate the influence the sight of it had upon me, as well as upon thousands of other youths, they would feel all the more encouraged to make such gifts. It seemed to me to be the largest and most beautiful building I had ever seen. The sight of it seemed to give me new life. I felt that a new kind of existence had now begun—that life would now have a new meaning. I felt that I had reached the promised land, and I resolved to let no obstacle prevent me from putting forth the highest effort to fit myself to accomplish the most good in the world.

As soon as possible after reaching the grounds of the Hampton Institute, I presented myself before the head teacher for assignment to a class. Having been so long without proper food, a bath, and change of clothing, I did not, of course, make a very favorable impression upon her, and I could see at once that there were doubts in her mind about the wisdom of admitting me as a student. I felt that I could hardly blame her if she got the idea that I was a worthless loafer or tramp. For some time she did not refuse to admit me, neither did she decide in my favor, and I continued to linger about her and to impress her in all the ways I could with my worthiness. In the meantime I saw her admitting other students, and that added greatly to my discomfort, for I felt deep down in my heart that I could do as well as they, if I could only get a chance to show what was in me.

After some hours had passed, the head teacher said to me: "The adjoining recitation-room needs sweeping. Take this broom and sweep it."

It occurred to me at once that here was my chance. Never did I receive an order with more delight. I knew that I could sweep, for Mrs. Ruffner had thoroughly taught me how to do that when I lived with her.

I swept the recitation-room three times. Then I got a dusting-cloth and I dusted it four times. All the woodwork around the walls, every bench, table, and desk, I went over four times with my dusting-cloth. Besides, every piece of furniture had been moved and every closet and corner in the room had been thoroughly cleaned. I had the feeling that in a large measure my future depended upon the impression I made upon the teacher in the cleaning of that room. When I was through, I reported to the head teacher. She was a "Yankee" woman who knew just where to look for dirt. She went into the room and inspected the floor and closets; then she took her handkerchief and rubbed it on the woodwork about the walls and over the table and benches. When she was unable to find one bit of dirt on the floor, or a particle of dust on any of the furniture, she quietly remarked: "I guess you will do to enter this institution."

I was one of the happiest souls on earth. The sweeping of that room was my college examination, and never did any youth pass an examination for entrance into Harvard or Yale that gave him more genuine satisfaction. I have passed several examinations since then, but I have always felt that this was the best one I ever passed.

I have spoken of my own experience in entering the Hampton Institute. Perhaps few, if any, had anything like the same experience that I had, but about that same period there were hundreds who found their way to Hampton and other institutions after experiencing something of the same difficulties that I went through. The young men and women were determined to secure an education at any cost.

The sweeping of the recitation-room in the manner that I did it seems to have paved the way for me to get through Hampton. Miss Mary F. Mackie, the

head teacher, offered me a position as janitor. This, of course, I gladly accepted, because it was a place where I could work out nearly all the cost of my board. The work was hard and taxing, but I stuck to it. I had a large number of rooms to care for, and had to work late into the night, while at the same time I had to rise by four o'clock in the morning, in order to build the fires and have a little time in which to prepare my lessons. In all my career at Hampton, and ever since I have been out in the world, Miss Mary F. Mackie, the head teacher to whom I have referred, proved one of my strongest and most helpful friends. Her advice and encouragement were always helpful and strengthening to me in the darkest hour.

I have spoken of the impression that was made upon me by the buildings and general appearance of the Hampton Institute, but I have not spoken of that which made the greatest and most lasting impression upon me, and that was a great man—the noblest, rarest human being that it has ever been my privilege to meet. I refer to the late General Samuel C. Armstrong.

It has been my fortune to meet personally many of what are called great characters, both in Europe and America, but I do not hesitate to say that I never met any man who, in my estimation, was the equal of General Armstrong. Fresh from the degrading influences of the slave plantation and the coal-mines, it was a rare privilege for me to be permitted to come into direct contact with such a character as General Armstrong. I shall always remember that the first time I went into his presence he made the impression upon me of being a perfect man; I was made to feel that there was something about him that was superhuman. It was my privilege to know the General personally from the time I entered Hampton till he died, and the more I saw of him the greater he grew in my estimation. One might have removed from Hampton all the buildings, class-rooms, teachers, and industries, and given the men and women there the opportunity of coming into daily contact with General Armstrong, and that alone would have been a liberal education. The older I grow the more I am convinced that there is no education

which one can get from books and costly apparatus that is equal to that which can be gotten from contact with great men and women. Instead of studying books so constantly, how I wish that our schools and colleges might learn to study men and things!

General Armstrong spent two of the last six months of his life in my home at Tuskegee. At that time he was paralyzed to the extent that he had lost control of his body and voice in a very large degree. Notwithstanding his affliction, he worked almost constantly night and day for the cause to which he had given his life. I never saw a man who so completely lost sight of himself. I do not believe he ever had a selfish thought. He was just as happy in trying to assist some other institution in the South as he was when working for Hampton. Although he fought the Southern white man in the Civil War, I never heard him utter a bitter word against him afterward. On the other hand, he was constantly seeking to find ways by which he could be of service to the Southern whites.

It would be difficult to describe the hold that he had upon the students at Hampton, or the faith they had in him. In fact, he was worshiped by his students. It never occurred to me that General Armstrong could fail in anything that he undertook. There is almost no request that he could have made that would not have been complied with. When he was a guest at my home in Alabama, and was so badly paralyzed that he had to be wheeled about in an invalid's chair, I recall that one of the General's former students had occasion to push his chair up a long, steep hill that taxed his strength to the utmost. When the top of the hill was reached, the former pupil, with a glow of happiness on his face, exclaimed: "I am so glad that I have been permitted to do something that was real hard for the General before he dies!" While I was a student at Hampton, the dormitories became so crowded that it was impossible to find room for all who wanted to be admitted. In order to help remedy the difficulty, the General conceived the plan of putting up tents to be used as rooms. As soon as it became known that General Armstrong would be pleased if some of the older students

would live in the tents during the winter, nearly every student in school volunteered to go.

I was one of the volunteers. The winter that we spent in those tents was an intensely cold one, and we suffered severely—how much I am sure General Armstrong never knew, because we made no complaints. It was enough for us to know that we were pleasing General Armstrong, and that we were making it possible for an additional number of students to secure an education. More than once, during a cold night, when a stiff gale would be blowing, our tent was lifted bodily, and we would find ourselves in the open air. The General would usually pay a visit to the tents early in the morning, and his earnest, cheerful, encouraging voice would dispel any feeling of despondency.

I have spoken of my admiration for General Armstrong, and yet he was but a type of that Christlike body of men and women who went into the negro schools at the close of the war by the hundreds to assist in lifting up my race. The history of the world fails to show a higher, purer, and more unselfish class of men and women than those who found their way into those negro schools.

Life at Hampton was a constant revelation to me; was constantly taking me into a new world. The matter of having meals at regular hours, of eating on a tablecloth, using a napkin, the use of the bath-tub and of the tooth-brush, as well as the use of sheets upon the bed, were all new to me.

I sometimes feel that almost the most valuable lesson I got at the Hampton Institute was in the use and value of the bath. I learned there for the first time some of its value, not only in keeping the body healthy, but in inspiring self-respect and promoting virtue. In all my travels in the South and elsewhere since leaving Hampton I have always in some way sought my daily bath. To get it sometimes when I have been the guest of my own people in a single-roomed cabin has not always been easy to do, except by slipping away to some stream in the woods. I have always tried to teach my people that some provision for bathing should be a part of every house.

For some time, while a student at

Hampton, I possessed but a single pair of socks, but when I had worn these till they became soiled, I would wash them at night and hang them by the fire to dry, so that I might wear them again the next morning.

The charge for my board at Hampton was ten dollars per month. I was expected to pay a part of this in cash and to work out the remainder. To meet this cash payment, as I have stated, I had just fifty cents when I reached the institution. Aside from a very few dollars that my brother John was able to send me once in a while, I had no money with which to pay my board. I was determined from the first to make my work as janitor so valuable that my services would be indispensable. This I succeeded in doing to such an extent that I was soon informed that I would be allowed the full cost of my board in return for my work. The cost of tuition was seventy dollars a year. This, of course, was wholly beyond my ability to provide. If I had been compelled to pay the seventy dollars for tuition, in addition to providing for my board, I would have been compelled to leave the Hampton school. General Armstrong, however, very kindly got Mr. S. Griffiths Morgan, of New Bedford, Mass., to defray the cost of my tuition during the whole time that I was at Hampton. After I finished the course at Hampton and had entered upon my life-work at Tuskegee, I had the pleasure of visiting Mr. Morgan several times.

After having been for a while at Hampton, I found myself in difficulty because I did not have books and clothing. Usually, however, I got around the trouble about books by borrowing from those who were more fortunate than myself. As to clothes, when I reached Hampton I had practically nothing. Everything that I possessed was in a small hand satchel. My anxiety about clothing was increased because of the fact that General Armstrong made a personal inspection of the young men in ranks, to see that their clothes were clean. Shoes had to be polished, there must be no buttons off the clothing, and no grease-spots. To wear one suit of clothes continually, while at work and in the school-room, and at the same time keep it clean, was rather a hard problem for me to solve. In some way I managed to get on till the

teachers learned that I was in earnest and meant to succeed, and then some of them were kind enough to see that I was partly supplied with second-hand clothing that had been sent in barrels from the North. These barrels proved a blessing to hundreds of poor but deserving students. Without them I question whether I should ever have gotten through Hampton.

When I first went to Hampton I do not recall that I had ever slept in a bed that had two sheets on it. In those days there were not many buildings there, and room was very precious. There were seven other boys in the same room with me; most of them, however, students who had been there for some time. The sheets were quite a puzzle to me. The first night I slept under both of them, and the second night I slept on top of both of them, but by watching the other boys I learned my lesson in this, and have been trying to follow it ever since and to teach it to others.

I was among the youngest of the students who were in Hampton at that time. Most of the students were men and women—some as old as forty years of age. As I now recall the scene of my first year, I do not believe that one often has the opportunity of coming into contact with three or four hundred men and women who were so tremendously in earnest as these men and women were. Every hour was occupied in study or work. Nearly all had had enough actual contact with the world to teach them the need of education. Many of the older ones were, of course, too old to master the text-books very thoroughly, and it was often sad to watch their struggles; but they made up in earnestness much of what they lacked in books. Many of them were as poor as I was, and, besides having to wrestle with their books, they had to struggle with a poverty which prevented their having the necessities of life. Many of them had aged parents who were dependent upon them, and some of them were men who had wives whose support in some way they had to provide for.

The great and prevailing idea that seemed to take possession of every one was to prepare himself to lift up the people at his home. No one seemed to think of himself. And the officers and teachers, what a rare set of human beings they

were! They worked for the students night and day, in season and out of season. They seemed happy only when they were helping the students in some manner. Whenever it is written—and I hope it will be—the part that the Yankee teachers played in the education of the negroes

immediately after the war will make one of the most thrilling parts of the history of this country. The time is not far distant when the whole South will appreciate this service in a way that it has not yet been able to do.

[TO BE CONTINUED]

## A Prisoner in Peking<sup>1</sup>

### The Diary of an American Woman During the Siege

By Luella Miner

Professor in the American College at Tungchau, China

**J**UNE 30.—Night before last several shells from a cannon just planted west of us flew into the upper story of the house on the extreme west of the compound and created some havoc, but only one horse was added to the list of the slain. One end of a shell was found in his stomach the next morning when he was dissected—not for scientific purposes. Very few of the shells explode, and when they do burst high in the air the fragments fall with little more force than gravitation gives them, so no one has been hurt yet. But a great many pieces of shell have fallen into the Chinese refuge. The Chinese soldiers are using cartridges on us every day by the thousand, but if they kill any one it is the poor Chinese far beyond us, for only a few stray bullets, with the exception of spent ones, fall among us. One killed a British marine standing just inside our gate yesterday, and about ten o'clock last night, when we were all lying—not sleeping—in the church, a bullet came through the glass of one of the church windows and dropped harmless on Dr. Wherry's bed. Just before ten last night began the fiercest attack we have yet had. The noise was quite deafening, and to add to the din a sharp thunder-storm came up, so we could not be sure whether we were listening to the roar of thunder or of cannon.

Our Chinese have been having trying days in the refuge, with constant attacks and several fires. There was a terrible fire there yesterday, which burned building after building, until close up to the one

occupied by over a hundred school-girls. So they were moved last night over to this side of the street, into the buildings to which they were taken temporarily last Sunday. Of course all the heathen Chinese in this vicinity have fled; some of them were officials or wealthy men. Two or three days ago, during a fierce attack, when cannon had battered down the wall into an outer court and our Chinese thought the end had come, they began singing the doxology. The Japanese soldiers inquired what it meant, and when they understood they stopped firing a minute and applauded the Chinese. Isn't the situation an anomaly? Now Christian Japanese are giving their lives to defend Christian Chinese who were their enemies six years ago!

**July 1.**—Our Sundays seem to be hard days. Yesterday we worked up all the sand-bag material we had on hand, and hoped that at least part of to-day might be given up to rest and meetings. But early in the morning came word that the Germans had been driven down from their place on the city wall. This exposed the Americans to fire on both sides; the cannon knocked their barricade to pieces, and they were obliged to take their rapid-firing gun down from the wall for a time. Word came that a large number of sand-bags were wanted immediately; a large force of Chinese and foreign men went to filling them, and in a short time our soldiers and their gun were back on the wall, but not until one Chinese had been killed and two wounded in carrying sand-bags. A great pile of new material came in for bags, and we set out at high pressure to make the two thousand wanted to protect

<sup>1</sup> The first installment of this diary was published in *The Outlook* last week. It will be completed next week. Copyright, 1900, by Luella Miner.

the approach to the wall exposed by the German retreat. One American marine was killed yesterday on the wall, and another to-day, which makes four killed and eight wounded of our fifty men. They are beginning to feel a little discouraged. I heard one marine say to-night, "We will all be gone soon, if the army does not come." Last night, when our American marine was buried, none of his American comrades could be spared from the wall, so only Chinese were digging his grave in the Legation. A Russian soldier went and motioned the Chinese aside, then with his own hands smoothed the bottom of the grave, and when the simple service was over, and the soldier boy, wrapped in the flag which he loved, was lowered into the grave, the Russian packed the earth carefully about his head, saying, "He is my brother; we fought together on the wall." There have been thirty-two foreigners killed up to this time, and there are now forty-four wounded in the hospital.

*July 2.*—Another night without a sharp attack, and up to this time, 2 P.M., we have had only occasional shooting. It really looks as if the report that the most of the soldiers under Tung-Fu-Hsiang left the city Saturday to meet the foreign troops might be true. There is still a large company on the wall, and evidently parties guarding the cannon in other places, but for some reason none are attacking us in force.

Last night Sir Claude Macdonald and several others saw a searchlight reflected in the clouds, which they are sure belongs to the British gunboat *Terrible*—a light which was used in South Africa. They estimated that it could not be more than twenty-five or thirty miles away to the southeast. This is encouraging; yet if they are thirty miles away I fear they will not be here to help us celebrate the Fourth.

*Evening.*—As I sit here in front of the church writing, an old man, Sung-Hsien-Sheng, sits near me with one foot bare, waiting for a letter to the foreign troops to be sewed into his stocking. In the night our soldiers will let him down by the wall into the southern city, and he will make his way through that city as best he may when the gates are opened in the morning and try to find the relief army.

*July 3.*—There was some famous fight-

ing on the city wall last night, and our American marines covered themselves with glory, but at the cost of two lives. A day ago the western barricade of the Americans and the extreme eastern Chinese barricade were the width of a bastion, about one hundred and twenty feet, apart. Then the Chinese extended their barricade in a curve until they were within five feet of our barricade, and were firing bricks over on our men. The end of the barricade parallel with ours was fifteen feet high. The situation was most critical, and something must be done immediately, or our position on the wall would be lost, which would endanger every place we are now holding in the city. About fifty American, British, and Russian marines were gathered on the wall in the night. The British stood guard at the eastern American barricade; the Russians and Americans went through our barricade together; the Russians, exposed to hot fire, charged across the platform, but did not get across the barricade at the end of the ramp; the Americans made the main charge on the wall. Just as they were starting, Captain Myers said, "Boys, there are three hundred women and children down there whose lives depend upon us." Our best sharpshooter, Turner, responded, "Aye, aye, sir, we'll do our best," and a rapid charge was made. The Americans dashed from the right of our barricade behind the curved Chinese barricade and charged under its shelter. The Chinese were driven back from the strong barricade at the west of the bastion which they have held for several days, and the Americans captured three banners, a battering-ram, a large amount of ammunition, and nineteen rifles. Turner was killed just as they broke through to the west of the Chinese barricade at the arrow-head. The "ramp" for ascending the wall is an inclined plane, and it is there that our soldiers and our Chinese carrying sand-bags have been exposed to such a murderous fire since the Germans abandoned their position on the wall east of the Americans. The last two nights they have been making a zigzag barricade which they can follow without being much exposed to fire. Night before last our Christians accomplished a good deal, but last night the Chinese soldiers, knowing what had been done the night before, kept

up a steady fire on the ramp, so they could not work much. Forty of our Chinese were on the wall all night, with very little clothing, no bedding, no food, and now for several hours they have been exposed to the drenching rain; but food has been sent up to them.

*July 4.*—I little thought a year ago at the Western Hills that I should spend to-day at the British Legation! As you can imagine, the eagle hasn't been spreading his wings very extensively or screaming very loudly—it wouldn't seem exactly polite in this location, don't you know! Though, as far as any respect for Sir Claude Macdonald's feelings is concerned, none of us would think of restraining the eagle. We sang "America" at morning prayers, then a feeble few made a feeble effort at "The Star-Spangled Banner." We have wasted no gunpowder—our friends the Boxers, on three sides of us, furnish all the entertainment in that line that we care for. They are giving their rifles a rest during daylight, but working their cannon for all they are worth, training them on the six Legations which are still being guarded and on the Chinese refuge, where the shell are doing some damage. A piece went into a room there to-day and severely wounded a girl's leg. Two shells went through the same hole in the French hotel, close by the French Legation. The soldiers made another vigorous attack on us from three sides last night, but didn't come into close range. Two of our missionaries, who were on the city wall overseeing the Chinese labor, said it was a brilliant display, the rifles being fired so continuously as to make a bright illumination on three sides of us. I proposed that we Americans all spend the night on the city wall to see the fireworks!

Up to this time our casualties, not including Chinese, are one hundred and ten—forty-one killed and sixty-nine wounded. A few of the wounded are on the active list again. Five civilians are included in the forty-one. The Italians have lost most heavily in proportion to their numbers, and largely in helping the Japanese to guard the Chinese refuge; the Germans next. No missionary has been injured yet, which is quite remarkable, as the missionaries are constantly in places of danger, directing fortification

work on the city wall, going out to grain-shops to gather in provisions, and in exposed places within this Legation.

*July 5.*—At last a missionary has been injured, but only a flesh wound, through the calf of the leg. It is Dr. Gilbert Reid—the very one who gave me the statistics which I recorded just above. He was just returning from a shop on Legation Street when he was struck by a stray bullet. A young English civilian was killed to-day when working on the fortifications on the north side of the Legation. I have just been examining two solid cannon-balls—not shell—which were fired into this Legation from cannon mounted this afternoon on the wall of the Imperial City north of us. One ball weighed eight pounds, the other four; at least three of the smaller ones came in here. The larger one crashed through the window of a building only a few feet away from another window where Sir Claude was standing firing our one-pound Italian cannon. That cannon soon broke down the fortification which the Chinese had built above the Imperial City wall, and where a Chinese mandarin with his waving plumes was seen standing; but the fortification was rebuilt more strongly later. That Italian gun can fire only thirty-five more shots until we get more ammunition, so we do not use it except in emergencies.

*July 6.*—All of the buildings at the American Legation are more or less injured by shell. There have been no casualties on this side of the street, but the Japanese who are protecting the refuge made a sortie to try to capture a cannon which was doing serious mischief. They did not succeed in capturing the cannon, but they drove the Chinese away with it, losing a Japanese captain, while two Japanese and one Chinese Christian were wounded, the latter probably fatally. Our Tungchau Bible woman, Mrs. Chao, was wounded in a room in the refuge to-day, a bullet going through her foot near the heel. There is much sickness among our Chinese now, and they are in very uncomfortable quarters since the Chinese cannon have driven them out of the buildings which they first occupied. I wish so much that we could get over there to see them! Another messenger is to be sent to try to get a letter to the

relief army to-night. He has a very diminutive letter wrapped in oiled paper which he is to hold in his mouth if searched, or even swallow in an emergency! Yesterday a boy about fourteen years old was sent out dressed as a beggar, with his letter, wrapped in oiled silk, hidden beneath some mush in his begging-bowl. Other messengers have been sent, but none have returned.

*July 7.*—The Chinese were more saving of their cartridges last night, but are making up for it by favoring us with an unusual number of shells and cannon-balls to-day, and as I write they are making an attack on the Chinese refuge; already two soldiers and one Chinese woman have been wounded, all in the refuge. One cannon-ball crashed straight through Lady Macdonald's dining-room—penetrating three walls, and sprinkling the table (which was spread for lunch) with plaster. One came into their kitchen yesterday, but no other cannon-balls have done serious damage. The soldiers and Boxers have also made an attack on the French Legation to-day, breaking down the wall in one place, and setting fire to some small buildings. The few Boxers who got inside the compound were all killed, and the attack was finally repulsed.

Whenever we get especially discouraged about the foreign troops coming, some new sign comes to keep up our courage, though later it may be proved to be a false one. To-day from two or three different sources it is reported that heavy cannonading has been heard about six miles away. Of course it may be from Chinese cannon.

*July 8.*—Our third Sunday here, and we have made no sand-bags, not because there was no need of them, but because there was absolutely no material on hand. And we have had two informal services to the accompaniment of booming cannon and bursting shell. Last night a cannon-ball struck the edge of the church roof where we were sleeping, but only took off a few tiles and some ornamentations. But it shook the church, and was not very soothing to slumberers. There were two sharp attacks in the night, almost constant firing, and a few cannon-shots. To-day they have been pressing the Chinese refuge hard all day, and have given the Legation an occasional cannon-ball or shell, just to keep us from feeling

neglected. This afternoon I was taking a nap in Lady Macdonald's ball-room when an eight-pound cannon-ball took a generous piece off from the top of a roof not ten feet away, the pieces rattling down close by our door. There were about ten of us lying there, but most of us did not feel very sleepy after that!

*July 9.*—The last two nights have been made wearisome by repeated attacks; for it is moonlight now, and they use their cannon as well as rifles. Yet within this Legation there were no casualties except slight damage done to buildings. The Chinese directed the shell from a cannon west of us on a house near the western side of the compound, north of the one the second story of which they almost completely wrecked over a week ago, and four struck it, but did no very serious damage. We have now a pile of about forty solid cannon-balls which have been fired into this Legation, yet no one has been wounded by them nor by the shells which have been fired by the thousand.

If you want to understand our location here, look at the map of Peking in Williams's "Middle Kingdom" and you will see that, not including the Southern City, we have a city within a city within a city: the outer (which is the Manchu or Northern City, in which we live); within this the Imperial City, and within the Imperial City is the Forbidden City, containing the palaces. The southern wall of the Imperial City is only about five hundred yards from the front gate on the east side of the British Legation, and much nearer our northern wall. The street east of this Legation runs right up against the Imperial City wall, or, rather, to the street at its foot. In this wall the Chinese have blasted out loopholes for rifles and two larger loopholes for cannon, for which they have built platforms. We could not hold our position here for a day if they had suitable ammunition for their guns and skill in firing them. Our Italian gun fires one-pound bullets, but last Saturday only about thirty bullets were left. Our only other gun in this Legation is a rapid-firing one which fires cartridges and is of no use against fortifications; so Saturday they hunted around in the numerous abandoned Chinese shops and residences within this guarded area, found several hundred pounds of pewter utensils, made a mold,



and set to making cylindrical bullets, pointed at one end, for the Italian gun. Among the Russian ammunition were ninety shells just like those the Chinese are firing at us, which had been brought up from Tientsin by the troops, though the gun to which they belonged had finally to be left behind. In our extremity an American marine set to work to make a rude gun to fire these shells, using parts of a fire-engine, heavy wire, and other available metal. Meantime, in the search everywhere for pewter and other metal, we found in an old Chinese shop part of a cannon which the English seem to think was brought by the English to Peking during the war of 1860. This tube was lashed to a heavy beam, mounted on two wheels belonging to the Italian cannon carriage, loaded with Russian shell provided with a long Japanese fuse, with slow-burning German powder, placed first at the gate of the English Legation, and an American soldier sent the first shell over the Imperial City wall; results not recorded. You ought to have a picture of this rude, rusty "international gun"! Then it was sent over to the assistance of the Japanese in the refuge—the American gunner, Mitchell, going too—and a little later we heard the Japanese talking about "our gun." The Chinese must be somewhat surprised at this sudden increase in our artillery. Last night this gun was brought back from the refuge after being used there a short time to give the Chinese an idea that we had several cannon mounted on our northern fortification, and sent a shell clear through the Chinese barricade nearest us this side of the Imperial City. The gun smashed up our own fortification a little in its recoil, but we don't mind a little thing like that, since our gunner escaped. Work on our American gun has ceased since this international gun was discovered, as parts of it are more needed as a fire-engine.

*July 10.*—The Chinese gave us a tremendous racket last night—rifles, cannon, and giant firecrackers, which they evidently think will scare us, for they have been using them a great deal lately. Our "international gun" has been doing some good work lately, in spite of its limitations. It can't be sighted at all; they are obliged to lash it to its beam each time after they fire it, and it takes several minutes each

time to load it. Yet yesterday our American gunner sent a shell so that it exploded just in one of the cannon loopholes in the Imperial City. A Chinese shell came straight through our gatehouse to-day and exploded on the tennis-court full of people without hurting any one. Our smart American marine, Mitchell, is now making cartridges for the Germans, who are short of ammunition. The English tried it first and failed, so we feel just a little proud of our Yankee.

*July 12.*—This morning a supposed Boxer was captured near the French Legation, wearing a small red bag tied around his neck like other Boxers, but on the bag were the English words, "Button, button, who wants a button?" Evidently he had obtained his bag by looting foreign premises. He claimed to know absolutely nothing about the approach of foreign troops; said that the foreign settlement at Tientsin was burned about June 16, which, if true, would account for the return of Captain McCalla; that the region about Tientsin was in great confusion, and that the foreign troops took Taku about two weeks ago; that the Empress Dowager is still in the city; that the ruling spirits in the Government are Prince Tuan, Jung-Lu, and Tung-Fu-Hsiang; that the Catholics are still holding their North Cathedral.

We can hurrah again for America. This afternoon they took the "International" (which the marines call "Puffing Betsey," our name being much too high-toned for them) up to our northern fortification, where the Chinese have built up another barricade, behind which they were preparing to mount a Krupp gun. There were not many in the party. There was a big black artillery flag mounted on the Chinese barricade—an important one belonging to two camps. Three men started out to capture this banner. The English marine, who was in front, was knocked down with a brickbat, but Mitchell, our famous gunner, made a dash for the banner, grabbed one end while a Chinese soldier seized the other, and they played seesaw with it over the barricade for a few seconds; then the third member of the party shot the Chinese soldier, and they were back again behind our barricade with their prize in much less time than it takes to tell it, the Chinese being

so astonished at the performance that they forgot to fire until it was too late.

The Boxer captured yesterday said this morning that the Chinese did not dare to use any of their powerful modern guns for fear of sending their shells into the wrong place and doing too much damage among their own people, and that the Boxers object to fighting in the front ranks, in spite of their boasted invulnerability.

*July 14.*—I was just ready to begin to write last night when a furious attack was made on the French Legation, the worst day attack we have had, and an attack was made on us at the same time, so I didn't feel much inclined to write. The Chinese soldiers made two or three mines under the east wall of the French Legation, blew up the stables and one of the foreign residences (two French marines being buried in the debris), and succeeded later in burning the Minister's house and two others. Then it quieted. From midnight until daylight there was so much firing that we could sleep but little. To-day cannon-balls and bullets are too numerous in this compound for perfect comfort. A spent bullet broke a pane of glass in the church while we were in morning prayers, and a cannon-ball crashed through two walls in Sir Claude MacDonald's house and over a bed in which two ladies were sleeping, rattling a piece of brick on to the arm of one of them.

*July 15.*—To-day there has been posted on our bulletin-board the following communication :

A messenger sent out on the 10th of July by Mr. Tewksbury with a letter for the troops returned yesterday. He is the gatekeeper at the Southern Cathedral, a Roman Catholic. He says he was arrested outside the Ha-Ta-Men (the very first stage of his journey) and taken to the temple of Wo-Fo-Ssu, his letter taken from him, and he was beaten eighty blows. Then he was taken to Jung-Lu's headquarters in the Imperial City. Here he found a man, "Yu" by name, who formerly knew him as a gatekeeper. He was there given a letter purporting to be written by "Prince Ching and Others" and addressed to the British Minister, and was told that men would wait at the water-gate to-night for an answer. A translation of this letter is given below :

"For the last ten days the soldiers and militia have been fighting, and there has been no communication between us, to our great anxiety. Some time ago (June 25) we hung up a board expressing our intentions, but no

answer has been received, and, contrary to expectation, the foreign soldiers made renewed attacks, causing alarm and suspicion among soldiers and people. Yesterday the soldiers captured a convert named Chin-Ssu-Hsi, and learned from him that the Foreign Ministers were all well, which caused us very great satisfaction. But it is the unexpected that happens. The reinforcements of foreign troops were long ago stopped and turned back by the Boxers, and if, in accordance with previous agreement, we were to guard your Excellencies out of the city, there are so many Boxers on the Tientsin-Taku road that we should be very apprehensive of misadventure.

"We now request your Excellencies to take your families and the various members of your staff and leave your Legation in detachments. We should select trustworthy officers to give close and strict protection, and you should temporarily reside in the Tsungli-Yamen pending future arrangements for your return home, in order to preserve friendly relations intact from beginning to end. But at the time of leaving the Legations there must on no account whatever be taken a single armed foreign soldier, in order to prevent doubt and fear on the part of the troops and people, leading to untoward incidents. If your Excellency is willing to show this confidence, we beg you to communicate with all Foreign Ministers in Peking, to-morrow at noon being the limit of time, and to let the original messenger deliver your reply, in order that we may settle in advance the day for leaving the Legations. This is the single way of preserving relations that we have been able to devise in the face of innumerable difficulties. If no reply is received by the time fixed, even our affection will not enable us to help you.

"Compliments,

"PRINCE CHING AND OTHERS.

"6th moon, 18th day."

A reply has been sent to-day, declining on the part of the foreign representatives the invitation to proceed to the Tsungli-Yamen, and pointing out that no attacks have been made by our troops, who are only defending the lives and property of foreigners against the attack of Chinese Government troops. The reply concludes with the statement that if the Chinese Government wish to negotiate, they should send a responsible official with a white flag.

This communication posted on the bulletin-board was signed by the British Minister. It is generally believed, outside diplomatic circles, that the letter is a forgery, at least as far as Prince Ching is concerned, but it must have been written by some one familiar with the inner workings of the Chinese Government during the past weeks, possibly by Prince Tuan, Jung-Lu, or other of the Boxer chiefs. Many think that it would have been far more dignified to ignore the letter, but the Ministers had a meeting over it, and

decided that there was about one chance in a hundred that the fierce attacks on us might be delayed by answering. So yesterday the answer was sent back by the same Catholic. Many of us think that this Catholic is a Chinese spy. Otherwise, when his limbs are a mass of bruises, why is he so willing to walk back into the hands of the Boxers again? Still, there has been no material change in our circumstances the last five days, and if he is a spy, he probably told them everything he knew the first time he was with them. About three o'clock this afternoon, perhaps just after the Chinese had received our answer, they sent us a shower of bullets and a liberal supply of shell, probably to assist in "preserving friendly relations intact," and as a proof of their deep and abiding affection for the Foreign Ministers.

We strongly suspect that the Chinese are trying to dig a mine from the Imperial City, about five hundred yards away, into the northern part of this Legation, and possibly one from the west, where we are most exposed. All the Chinese buildings adjoining us on the west have been torn down or burned, but further away are buildings which the Chinese have loop-holed, and where they have cannon. The number of cannon in use about us is increasing. We have commenced counter mining by digging a trench across the north end of the compound. If we could dig several trenches fifteen feet deep in different places, we would be perfectly safe from mines, as one strikes water at about that depth, especially in the rainy season; but Mr. Gamewell, of the Methodist Mission, who has charge of the work on fortifications, thinks we have not men enough to dig trenches as fast as they can mine, though with four or five days' time we can protect ourselves fairly.

The captured Boxer to whom I have referred several times has been sent off as a messenger to the troops, with an offer of a hundred and seventy-five dollars if he reaches them, and double that amount if he returns to us with a letter. He has been kept in close confinement here, so that he cannot carry much information to the enemy. His important letter is written in the Greek alphabet, and he carries another letter which says in good, plain English that we can hold our position

here indefinitely—a delightfully ambiguous assertion!

Last night was a very wearing one. The first half of the night there was an occasional shell, and the babies, big and little, gave us a concert, three or four of them going at once at the top of their lungs. About eleven o'clock, when they began to quiet down, we had another concert of shot and shell, so this morning a very tired-looking set of people crawled out from the beds spread out on the church floor. This morning Captain Strouts, of the English marines, in command of the garrison here, was reconnoitering at the Chinese refuge opposite, accompanied by Dr. Morrison, of the London "Times," and when in an exposed position both were shot through the thigh, the Captain fatally wounded, Dr. Morrison only slightly. A little later one of our best American marines, Fisher, of Oklahoma, was shot on the city wall, and died very soon after.

To-day it was necessary to choose a new commanding officer, "chief of staff," as he is called, Sir Claude Macdonald being commander-in-chief. The American Secretary of Legation was chosen for this important post, and as he is what the boys call a "hustler," it is thought that more energy will soon be manifest in our operations. Mr. Squires is a West Point graduate, and had fifteen years' experience in the army, with the rank of lieutenant. Our American successes in this siege are largely credited to his planning, and especially since brave Captain Myers has been laid up with his wound.

*July 17.*—Another eventful day. Last night, just as we were starting for the funeral, a messenger came with a white flag, and he proved to be our Catholic returning with an answer to our answer to "Prince Ching and Others." This Chinese letter No. 2 has not been given to the public, but we hear that it states that since the Foreign Ministers do not find it convenient to go to the Tsungli-Yamen for protection, they will send more troops and endeavor to protect them here, though it will be very difficult, as the area occupied by the Legations is so extensive. They also request again that we cease firing on the militia and people, then they will cease firing on us. Besides this letter to Sir Claude, they

brought a letter for Major Conger inclosing a so-called telegram written on a Chinese telegraph blank, without date or signature, the cipher message being simply, "Send tidings bearer." I might write pages of the speculations of various people on this mysterious telegram. It is probably not from Washington, as "bearer" would then have no meaning. But Major Conger says that he is the only man in China who has the key to this cipher code. Possibly the admiral in command of our fleet at Taku may have obtained the symbols for this special message by cabling to Washington or to some American Minister.<sup>1</sup> When the Catholic was sent back this morning, he carried a cipher message by Major Conger to the effect that for a month we had been shut up in the British Legation, besieged by Chinese soldiers with shot and shell, that the situation was perilous, and that there was danger of a general massacre unless speedy relief came.

Sir Claude also sent an answer to his letter, the gist of which was the same as of the one sent yesterday, with the added caution that if the Chinese wished an armistice they must keep within their lines, and build no new barricades for attacking us.

As if this wasn't enough excitement for one day, another Boxer was captured early in the morning; then a white flag appeared over the Chinese barricade by the French Legation, followed by a soldier who had lost an ear, and who said he had come for medical treatment. Shortly after, another soldier with a flag of truce, and with proper credentials from Chinese officials at the Ha-Ta-Men, also appeared on the scene. This messenger brought no word of special importance—simply another request for an armistice. The deserting soldier was quite communicative. He is a bugler, and one explanation given of the loss of his ear is that it was cut off by his colonel because he did not blow his bugle according to orders. He says that the Boxers and soldiers are now at swords' points. Evidently each wanted a large proportion of loot and a small proportion of fight, and now that looting is on the wane for lack

of victims, each prefers that the other should die for his country. Many soldiers want to desert, but the gates are guarded so that they cannot go out armed or in large companies, and if they go singly they fall into the hands of the angry Boxers, who still swarm outside the city. The official messages state that they are protecting us from the Boxers to the extent of their power. Doubtless the three thousand cannon-balls and shell and the myriads of bullets which have fallen into this Legation the past month have been intended for the Boxers, and just accidentally fell in here!

*Evening.*—Our Catholic messenger sent out with letters to the Government this morning has returned, bringing letters to Sir Claude and Major Conger. The latter throws some light on yesterday's mysterious telegram, but still leaves us ample opportunity for conjecture. The letter states that the three words of the telegram were from our Secretary of State, and were included in a cablegram from the Chinese Minister Wu, in Washington. A copy of the complete cablegram was also sent to Minister Conger—though perhaps they made some slight changes in the sentiment to suit themselves. The first statement is that the United States will gladly assist China, but is solicitous to be informed of the welfare of Minister Conger; the remainder of the cablegram relates to the message in cipher from Secretary Hay to Minister Conger, and requests that the Foreign Office forward Minister Conger's reply through Minister Wu—which they assert that they have done, but I doubt it somewhat.

Sir Claude's letter from "Prince Ching and Others," No. 3, received to-day, brings no new messages of importance, but accuses us of beginning the war, and requests that our soldiers, who are making a nuisance of themselves on the wall, be withdrawn. Sir Claude's reply, among other things, suggests that there are also some Chinese soldiers with cannon on the wall who are slightly annoying.

There was a little firing to-night at our barricade on the street in front of the American Legation. The Chinese commenced building a new barricade close by, and high enough to overlook our barricade—a rather improper proceeding for truce-time, so notices were hung out order-

<sup>1</sup> This, of course, was the message sent by the United States through the Chinese Minister at Washington, and the answer gave the first authentic news from Peking.—  
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ing them to stop, and as they continued their work, the "International" was turned on them. To-day a young student in the French Legation showed his faith in the armistice by walking up to the nearest Chinese barricade and talking with the soldiers for a time; then he climbed over the barricade and disappeared from view. Later he was ordered back by the French Minister, and sent the cool reply that he was having a good time drinking tea with the soldiers, and would return in an hour. The time passed, and another note was sent him, but it received only the oral reply from the Chinese that the young man had gone to the Foreign Office, nearly a mile away. We thought the rash youth had fallen a victim to his folly, but late in the evening he came marching proudly in escorted by twelve Chinese soldiers, reporting that he had had a fine time and had been treated to a good meal. When asked at the Foreign Office as to our provisions here, he replied that we had an ample supply—just lacked a little in the line of fresh fruits and vegetables!

*July 18.*—About two o'clock this afternoon—four weeks to an hour from the time when we took refuge in this Legation—we received our first authentic message from the outside world. On June 30 a Methodist young man was sent by the Japanese Minister as a messenger to Tientsin, and he has just returned, bringing a letter from the Japanese Consul in Tientsin, stating that foreign troops numbering 33,300 will leave Tientsin about the 20th, day after to-morrow, for the relief of Peking. In a way, this is discouraging, for now we cannot hope day by day for their arrival; but with this great force they will come up with practically no resistance, and the strain and stress of this terrible siege is over.

The home of this messenger was originally south of Tientsin—as his dialect showed—and he was a tinker by trade, so with his few tools he made the journey safely, on pretext of returning home, and though he was examined on the way, his letter, which was sewed into his shoe-sole, was not discovered.

*July 19.*—We have had twenty-four hours of absolute quiet, no sound of shot or shell, and it seems strange to lie down to sleep without our customary serenade,

and to be able to walk about the compound without wondering whether a shell will burst over our heads. A secretary of the Foreign Office, sent by Jung-Lu, came yesterday to see the Ministers, and, as usual, made a scapegoat of the Boxers—China has not been at war with us! No important business was transacted, but the Ministers asked that arrangements be made for them to communicate with their governments. This morning, by venturing a little beyond our lines, about three hundred eggs were secured, and the Chinese soldiers, who sold them at the risk of their lives, naturally wanted a good price for them. They will be a real godsend to the sick people, and especially to the poor little children, who are all sick or drooping. The comparative good health of this teeming compound, while the hot Peking atmosphere, always poisoned with miasma at this season, now seems putrid with the stench of decaying bodies all about us, breeding clouds of contagion-bearing flies, is one of the miracles of these wonderful days. Many "globe-trotters" were caught here in the siege, some of them guests at the Legations, and when the democratic American sees a young man with an aristocratic air wandering under the trees, he cannot be sure whether he is an Italian count or a gentleman's valet; but, whatever his station in life, it is quite safe to assert that his bill of fare consists mainly of rice, millet, cracked wheat, brown bread, horse-flesh, and some more rice! We are fortunate in having a fair supply of condensed milk, butter, sugar, and coffee, and a few other foreign canned goods, but not enough to last another month.

The Yamen secretary sent by Jung-Lu yesterday came again to-day, and stated that they had been unable to send Minister Conger's telegram, and could not undertake to forward any others, as communication with Tientsin was cut off—which may be a genuine excuse, as Tientsin is now occupied by the foreign army. The secretary also brought six separate communications to the different Ministers from the Foreign Office, repeating the proposition that the Ministers go to Tientsin under guard. Evidently they would like to get rid of us, hoping thus to avert the speedy approach of the relief army.

[TO BE CONTINUED]

# The Temperance Text-Books

OF all the text-books on so-called scientific temperance, Dr. Walker's "Anatomy, Physiology, and Hygiene,"<sup>1</sup> recently laid on our table, is by far the soundest we have seen. It is written in an exceptionally healthy spirit, and with an evident regard for truth that is not discernible in other books of this class. But in order to be qualified for use in public schools, in its preparation, as its preface affirms, "the laws of the various States governing the presentation of the effects of alcohol and narcotics have been complied with." This fact has forced upon it characteristics which we believe to be scientific, pedagogical, and moral defects. We are sure that such defects bring our system of public education into serious danger, for under the existing laws of most States they must inhere in every text-book on this subject used in the public schools. Dr. Walker's book is a commendable effort to diminish such danger as far as possible; it therefore affords the better text for a consideration of those laws and the danger involved in them.

In order to determine whether these "scientific temperance" text-books are wholesome books to be used in the schools, it is necessary to decide as to their content, the manner of treatment, and their purpose. Do they present facts? That is a question to be submitted first to the scientist. Do they so present the facts that the truth, and only the truth, reaches the child mind? That is a question to be submitted first to the educator. Do they evince a purpose that is consonant with the necessary limitations of a public educational system? That is a question to be submitted to the moral sense of all who are concerned in that system. The first question is chiefly scientific, the second chiefly pedagogical, the third chiefly moral. None of these questions ought to be evaded by appeals to sentiment; all of them ought to be answered affirmatively if the text-books are to be justly approved.

1. The question as to the content of these scientific temperance text-books

has been the one oftenest raised in discussing them. In our judgment, it has been unduly emphasized. It has diverted public attention from the more important issues to a point which, in the end, must be decided on technical grounds. Whether the physiology of these books is sound, and, specifically, whether their statements concerning alcohol are true, cannot be decided by any except unprejudiced experts. Arguments *pro* or *contra* by any one else are of little value. The discussion of this question has, however, made one fact at least clear, namely, that experts are not wholly agreed. So long as this remains true, dogmatic statements on the one side or the other should not be presented as unquestioned truth to school-children. A public-school text-book is not the proper place for the hypotheses and opinions of any faction among scientists. A statement doubted or denied by any considerable body of reputable experts would better be omitted from such books; or, if included, ought certainly to be frankly qualified; for every such statement is subject to the possibility of being proved false. If a child who has been taught such statements on the assumption that they are a proper basis for future moral conduct learns later that they are false, he loses at once his moral foundation. There is no danger that is so big with evil as that which comes from carelessness with regard to truth, especially when permitted in the education of children. Then not even eagerness on the part of his teachers for moral reform can afford them escape from the woe pronounced upon those who cause even one of these little ones to stumble. The temperance text-books which present opinions as facts are therefore a menace to the moral character of the public-school children of America, and therefore also a menace to the Nation itself. Dr. Walker's book, by its moderation in statement, has very generally avoided this danger; but that it has at the same time failed to receive the "indorsement" of the "Scientific Department" of the Women's Christian Temperance Union, and is not "published by the instigation of

<sup>1</sup> *Anatomy, Physiology, and Hygiene*. By Jerome Walker, M.D. New Edition. Allyn & Bacon, Boston.

the same," is, we fear, more than a coincidence.

2. After the question as to content comes the question as to method. We should ask not only, Do these books present the truth? but also, Do they so treat their subject that only the truth reaches the child mind? It is conceivable that a book accurate and balanced in its separate statements should use the facts in a way to give pupils wholly false impressions, and mislead them by emphasizing certain facts out of all due proportion? When the "indorsed" temperance text-books are examined on this point, they are found to be wholly lacking in the vital principles of sound pedagogy. The reason for this is not far to seek. They are published by firms which are competing to see which can put out a book conforming most closely, not to the soundest principles of education, but to certain laws in the various States. And these State laws have been framed in total disregard of the conclusions to which the leading educators have come. They have been pushed through the various Legislatures by persons who have not even pretense to any knowledge of pedagogy. As a result, the public schools are helplessly bound to educational methods devised in ignorance and made compulsory for other purposes than education. In this respect Dr. Walker's book is equally with all other text-books at the mercy of an unscientific temperance law. The New York law requires not only that a certain proportion or quantity of every text-book shall deal with the physiological effects of alcohol and narcotics, but that the space so devoted shall be distributed throughout the book. Against this legal mandate might be, in fact is, arrayed the judgment of practically all pedagogical leaders, and yet the mandate must be obeyed. "Temperance" must be administered to the children like medicine, in just such bulk and in just such doses. As President Jordan, of the Leland Stanford Junior University, says:<sup>1</sup> "Such a treatise as the New York law contemplates cannot be written by a scientific man." What the results of that law are upon text-books may be judged from the fact that the index of Dr. Walker's book shows

thirty-eight references to food and water, and thirty-nine to alcohol, tobacco, and narcotics. And yet it is to be remembered that this book is the best of its class. Four of the text-books which are the outcome of the New York law refer to alcohol and narcotics on the one hand, and food, exercise, sleep, water, cleanliness, and contagion on the other, in the proportion of four to one!<sup>1</sup> Such emphasis upon what is abnormal and pathological must have an influence upon the growing minds of boys and girls inevitably harmful and morbid. That these "Scientific Temperance" laws have little to do with pedagogical principles is illustrated by the following fact, stated by a former New England State superintendent. In his State the law required that a certain proportion of each text-book on physiology should deal with alcohol. A certain firm had a text-book in the market which did not quite meet the requirements; but by simply removing an appendix they decreased the proportion of other matter and consequently increased the proportion of space devoted to alcohol, without adding a word.

Not only by means of false proportion do these text-books subvert all true aims of education, but also by means of constant wearying reiteration. This is necessitated by the laws which provide that when the treatment of alcohol and its effects "is massed wholly or in part in a chapter or chapters at the end of a book, such book shall not be considered as meeting the requirements of the law."<sup>2</sup> That means that every teacher must adopt toward public-school children in this subject a process of continual nagging—a method which no sane educator would for an instant defend.

In view of these facts, it is not surprising to find that educational leaders are united in their judgment upon these temperance text-books. We cannot place Presidents Low, of Columbia, Schurman, of Cornell, Taylor, of Vassar, Jordan, of Stanford, Dr. Bowditch and Dr. Fitz, of Harvard, Professor Butler, of Columbia, Superintendents Hill, of Massachusetts,

<sup>1</sup> Appleton's "Popular Science Monthly" for January, 1895, article "Scientific Temperance."

<sup>2</sup> See "How and to What Extent Should Physiology be Taught in Our Public Schools?" by H. E. Mereness, A.M., M.D. Albany, 1896.

<sup>3</sup> From the Connecticut law. Similar provisions have been in force in New York, Illinois, and elsewhere. Text-books for general use are, of course, prepared to comply with the requirements of the strictest laws.

Skinner, of New York, and Dutton, formerly of Brookline, not to mention the host of superintendents and teachers in all parts of the country, among "the bibulous, pleasure-loving, self-gratifying classes," or among "those interested in the traffic of alcoholic liquors," in which the supporters and instigators of these text-books seem to include the opposition.<sup>1</sup> Yet these, and others equally representative, agree in their conviction that the pedagogical methods legally required in the teaching of physiology are not only unsound in theory, but in practice are perilous.

3. As to content, the verdict of experts is at best a disagreement; as to method, the verdict of experts is condemnatory. There yet remains the question as to the avowed purpose of scientific temperance instruction: is that in harmony with the function of public education, and is it morally to be approved? Fortunately, there is no doubt as to what that purpose is. This is the authoritative avowal of it: "This is not a physiological but a temperance movement."<sup>2</sup> And yet it is declared, "It is not desirable to have a separate book for the physiology heretofore studied in the high school."

To put it candidly, this means nothing less than an attempt to carry on a moral reform under the guise of instruction in science; it is teaching physiology under false pretense. And there is no logical reason why this misuse of teaching should be confined to the department of physiology. History might as well be used as giving examples of both temperance and intemperance; geography as affording illustration of the widespread effects of each; reading as providing opportunities for inculcating temperance lessons. The studies of the public schools are not designed to be cloaks under which to smuggle ethical precepts. To treat them as such is not only to pervert them from their true uses, but also to use them in the interest of deceit. Moreover, if total abstinence is to be preached in the schools of the Nation, there is no logical reason why other reforms should not be introduced there also. There are some to whom a certain observance of Sunday is a matter of conscience; others to whom

the abolition of the theater or the suppression of the nude in art, or even the single tax, is equally a matter of conscience. What better means could they devise than the use of the schools to impress the minds of the coming generation at their most impressionable age in the furtherance of these cherished schemes? Yet if there should actually be made an attempt to introduce any of them into the schools, the remonstrance would be swift, sure, and effectual. Why, therefore, have not those who do not believe that total abstinence is a fundamental moral principle a right to demand that it should not be presented as such to their children? Is there any reason why they should be required to conform to the conscience of any body of citizens, however respectable and well-intentioned? Such questions would not arise if once the principle were understood that the function of public education is not to bolster up moral reform, but to develop moral and mental qualities among the children of the people.

The distinction between the two ought to be perfectly clear. To impress upon the child and to require him to accept certain precepts for universal observance, a child's parents, under certain limitations, have a perfect right to do; for parents must exercise at times the power of being conscience for their children; the possession of this power is part of their peculiar responsibility as parents. But the public school, that is, the State acting as public educator, has no such inherent power; it, therefore, has no right to inculcate moral reforms; it cannot usurp the function of the home; it has no right to be conscience for its pupils; it cannot, in this respect at least, be *in loco parentis*. When it attempts to assume that right, the school and the home are at swords' points. If the boy whose father has his beer with his meals is told at school that sound morality is violated thereby, he faces the dilemma of a home disgraced or a school discredited. In either case he is morally hurt, though hurt the worse if he chooses the former horn. Teaching moral reform should never be any part of the public-school curriculum. Moral education, on the other hand, is inseparable from the work of the school, as it is inseparable from every experience of life. A boy cannot study arithmetic

<sup>1</sup> "An Epoch of the Nineteenth Century," by Mary H. Hunt, p. 51. Boston, 1897.

<sup>2</sup> "An Epoch of the Nineteenth Century," *supra*, p. 47.



or geography, he cannot play a game of marbles or of baseball, he cannot mingle with his school-fellows or be subject to his teacher, without developing morally at every step. It is the business of the school to see to it that its influence is on the side of an orderly, consistent, sturdy moral development in that boy. If it is to teach him self-control (and that is the only virtue in temperance), it is not by showing him drunkards' stomachs and making him drop alcohol on a frog's leg, but through the discipline of authority and the discipline of study, through the stimulus of wholesome emulation with his equals and admiration for his superiors, through the countless ways that vary with the atmosphere of the school and the personality of the teacher—in brief, by nurturing the power of control over every deranging influence, whether it be of anger, or indolence, or, when it arises, appetite as well. Those who disregard moral education, and pin their faith to the teaching of moral reform whether in temperance text-books or in any other text-

books, are inviting conflict between the school and the experts, between the home and the school, and between every self-respecting pupil and the conscience that has been set up as his dictator; and in the end they are sure not only to impede educational progress, but to defeat their own worthy moral aims.

Our examination of these Scientific Temperance text-books has led us to these conclusions, which we here finally summarize:

First. The content of all teaching should be the truth—not the opinions of a faction, but the testimony of the whole body of reputable experts.

Second. On the one hand, physiology should be taught (if taught at all) *as* physiology, and, on the other hand, temperance reform should be excluded, with all other reforms, from the public schools.

Third. Teaching moral reform, either by temperance text-books or by any other means, is not a function of the public school; that function consists in mental and moral education.

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**As We Went Marching On: A Story of the War.** By G. W. Hosmer, M. D. A. Weasels Co., New York. 5x8 in. 310 pages.

Told in an engaging, conversational style, this is the story of the march of the Northern army through a large portion of the South during the Civil War. Camp life, with its friendships, fun, and hardships; battle, with its chances and hardships; the march, with its hopes and vicissitudes, all are depicted with the ease and intimacy of one recounting his experiences to a group of friends by the fire-side.

**Bicycle of Cathay (The).** By Frank R. Stockton. Illustrated. Harper & Bros., New York. 5x7½ in. 240 pages. \$1.50.

The amusing and somewhat droll experiences of a young schoolmaster and his wheel during a summer vacation tour have already become familiar to many in magazine form. The book is in no part up to the level of Mr. Stockton's best in humor. It meanders on pleasantly, and at times provokes laughter by touches of drollery.

**Business Man's Religion (The).** By Amos R. Wells. The Fleming H. Revell Co., New York. 4½x7½ in. 67 pages. 50c.

**Black Rock.** By Ralph Connor. The Sky Pilot. By Ralph Connor. Illustrated. The Fleming H. Revell Co., New York. 4½x7½ in. \$1.25.

New editions of books which have made their mark because of their vigor, humor, and tenderness. They are unconventional, original, fresh, robust. That they have gained a great and a still increasing popularity is not to be wondered at, for they have purpose without preachiness, and combine out-of-door talk and pictures of wild mountain life with powerful handling of character and study of human nature.

**Bread Line (The).** By Albert Bigelow Paine. The Century Co., New York. 4½x7½ in. 228 pages. \$1.25.

The story of a group of young writers and artists who tried to start a magazine of their own with disastrous results. Amusing but slight.

**Christmas Angel (The).** By Katharine Pyle. Illustrated by the Author. Little, Brown & Co., Boston. 5x7½ in. 136 pages. \$1.25.

A really delightful Christmas book for young children, teeming with marvelous adventures. A little girl discovers a door in a tree, opens it with a tiny key, and finds her way into a wonder-country full of toys that talk and dolls

who tell her their histories. When she comes back to the common world again, her mother tells her she had passed through a critical illness during the period of her wonderful sight-seeing.

**Collected Poems of T. E. Brown (The).** The Macmillan Co., New York. 5x7½ in. 736 pages. \$2. A substantial volume which presents the entire poetical work of the delightful poet and letter-writer whose correspondence, recently published in two volumes, was commented upon in these columns last week. This volume is uniform with the one-volume edition of the poets which the Macmillan Company has been issuing from time to time.

**Daughter of Freedom (A).** By Amy E. Blanchard. Illustrated. The W. A. Wilde Co., Boston. 5x7½ in. 312 pages. \$1.50.

A story of the adventures and mishaps of a young girl during the Revolutionary war. The scenes are laid in the South. The burning of Norfolk, the downfall of Savannah and Charleston, and the surrender of Yorktown, are among the incidents depicted with graphic touch. The whole setting is made vivid, romantic, thrilling.

**Devil Tales.** By Virginia Frazer Boyle. Illustrated. Harper & Bros., New York. 5x7½ in. 211 pages. \$1.50.

Ten short stories told in the most quaintly characteristic idiom of the field negroes of the South. Weird and uncanny to a degree unusual even in such tales, they are saved from the unpleasantly gruesome by a fine unbroken humor that runs throughout them.

**Eleanor.** By Mrs. Humphry Ward. Harper & Bros., New York. 5x7½ in. 627 pages. \$1.50.

We shall speak of this with other important novels of the season in the December Magazine Number.

**Eothen.** By Alexander William Kinglake. Introduction by James Bryce. (The Century Classics.) The Century Co., New York. 5x7½ in. 410 pages. \$1.

A notable and admirable feature in the series of "Century Classics" is found in the choice of writers of introductions. Thus, Mr. Aldrich writes that for the volume containing a selection of Herrick's poems, Henry James for Goldsmith's "Vicar of Wakefield," and Mr. Bryce for the book before us. "Eothen" has, says Mr. Bryce, "the vivid inconsequence of a dream;" its artlessness is artful, its apparently desultory character is really a striking at the one point of interest. Few books of travel so fully deserve to be classed as literature in the true sense. It fitsly takes its place in this series of English classics. The format of the series is excellent, and the price decidedly moderate.

**Evolution of Immortality.** By Rosicruciae. The Eulian Publishing Co., Salem, Mass. 5x8 in. 145 pages.

The Rosicrucians, or Fraternity of the Rosy Cross, whose views this book sets forth, are a mystic order, whose beliefs combine some Christian material with an Oriental nature-philosophy. With much to which one must assent there is also much to be doubted or disbelieved. There appears in the Rosicrucian theory small hope of immortality for the ma-

jority of mankind, and to all churches an unhappy hostility.

**Fields of Dawn (The), and Later Sonnets.** By Lloyd Mifflin. Houghton, Mifflin & Co., Boston. 5x7½ in. 105 pages. \$1.

Reserved for notice hereafter.

**From Life to Life.** By the Rev. J. Wilbur Chapman, D.D. United Society of Christian Endeavor, Boston. 4½x7½ in. 169 pages. \$1.

Another book sent out by the Society of Christian Endeavor. It is packed with anecdotes and illustrations taken from actual happenings in daily life, which are turned to account in the matter of aiding others both in the larger field of religious endeavor and in private life. Most of the anecdotes, however, have in them enough of common human nature to touch the soul of the most worldly-minded.

**Great Battles of the World.** By Stephen Crane. Illustrated. The J. B. Lippincott Co., Philadelphia. 5x8 in. 278 pages. \$1.50.

The battles herein described all belong to the modern world, and were evidently selected with an eye to those which cut a large swath in the destinies of the nations in which they occurred. The battles of Bunker Hill, Vittoria, Plevna, Burkerdorf Heights, Leipsic, Lützen, Badajos, Solferino, and New Orleans, cover a rather varied area, and all did something towards changing the conditions of the respective peoples as well as creating new geographical boundaries. Vigorous, intelligent, and tersely picturesque, this volume exhales all that love for action and dramatic human passions which impelled Stephen Crane to strike a new and distinct note in literature.

**Helmet and Spear.** By the Rev. A. J. Church, M.A. Illustrated. The Macmillan Co., New York. 5x7½ in. 380 pages. \$1.75.

A series of stories from antiquity, dealing with historic events and personages, with a little mythology added. The stories are mostly familiar ones to readers of Herodotus, Plutarch, etc. There are also stories from Persian, Phœnician, Greek, Roman, Goth, and barbarian sources. The narratives selected are such as never lose interest, by virtue of their ability to illustrate the abiding good growing out of vicissitudes common to mankind. These are retold in a manner well suited to the tastes of youth.

**House of Egremont (The).** By Molly Elliot Seawell. Illustrated. Charles Scribner's Sons, New York. 5x7½ in. 515 pages. \$1.50.

Another romance having the misfortunes of the Stuarts and of their adherents as background. The robust hero comes of a house whose founder made his political fortune by presenting the great Elizabeth with a platter of beans; while the hero himself dates his evil political fortunes from the day when he threw a platter of beans at the head of William of Orange. There are several good characters in the story, and plenty of action. In construction and proportion it is not perfect, but in spirit, wholesome tone, and invention it is far above the average semi-historical novel. The English country, Newgate, Paris, and the Netherlands in war-time, afford rapidly shifting scenes of war and love, with the love element predominating.

**Ian Hamilton's March.** By Winston Spencer Churchill. Together with Extracts from the Diary of Lieutenant H. Frankland. Portrait, Maps, and Plans. Longmans, Green & Co., New York. 5x7½ in. 409 pages. \$1.50.

Few Americans read the London "Morning Post," but many have perhaps read Mr. Churchill's letters to that paper published under the title "London to Ladysmith, via Pretoria." They may be glad now to follow Mr. Churchill's account of the Boer war in another volume of "Morning Post" letters. We are glad to see that this volume is printed and bound uniformly with its predecessor. Mr. Churchill describes the march of a column on the flank of Lord Roberts's main army from Bloemfontein to Pretoria. The route lay for four hundred miles through a fertile country, and was far from the railway followed by the Field-Marshal's force. The column fought ten general actions and fourteen smaller affairs, capturing five towns. The book is a minor contribution to the history of the Boer war, but is in some respects as interesting as was Mr. Churchill's first volume.

**Literary Rambles at Home and Abroad.** By Theodore F. Wolfe, M.D., Ph.D., J. B. Lippincott Co., Philadelphia. 4½x7¼ in. 235 pages.

Mr. Wolfe has served a long apprenticeship in the art of associating literary men with their homes and haunts, and in this volume he continues the pleasantly discursive study of literary homes and haunts which he began in "Literary Journeys," "A Literary Pilgrimage," and "Literary Haunts and Homes," his subjects being the literary associations of the Hudson from the time of Irving to that of John Burroughs, of New Jersey, with Walt Whitman as the chief figure, and of the Delaware, the characteristics of which Dr. C. C. Abbott has so often described. The second part of the book has to do with Stratford, Harrow, the Burns country, and the English Lake region. The volume has more contemporaneous interest than some of its predecessors.

**Little Tour in France (A).** By Henry James. Illustrated. Houghton, Mifflin & Co., Boston. 5x8 in. 350 pages. \$1.

A new edition of Mr. James's charming and leisurely notes of travel, or, more exactly, of observation and of historical and literary reminiscence, first published sixteen years ago. They were governed, Mr. James says, by the pictorial spirit, and now the original intention of having with them worthy pictures is carried out. For this work Mr. Pennell was surely the man, of all who could be named, best fitted for the task. His seventy etching-like drawings are admirably done. Between them, artist and author bring out delightfully the architectural and picturesque features of some well-known and other little-known French towns—Blois, Amboise, Loches, Bourges, Nantes, Toulouse, Nîmes, and many more.

**Lord Jim.** By Joseph Conrad. Doubleday & McClure Co., New York. 5x8 in. 392 pages. \$1.50.

Subtlety of character-study and imaginative delicacy of touch make this romance vastly superior to the average fiction-product of the year. It may not reach great popularity, for

its qualities are of a peculiarly refined and half-elusive kind which may well prove unattractive to the multitude. But there is underlying virility in the carefully worked out picture of an extraordinary character who spends a life of remorse and atonement for a deed of cowardice in Malaysian islands where he helps the weak and oppressed. The tale is essentially psychological, but it has also a wonderfully fascinating air of romance of the sea and of the mystery of the Orient. The climax is painful, but powerfully brought out.

**Lover's Library (The).** Vol. I., "The Love Poems of Shelley." Vol. II., "The Love Poems of Browning." Vol. III., "The Silence of Love." By Edmond Holmes. John Lane, New York. 3x5½ in. 50c. each.

**Madame Bohemia.** By Francis Neilson. Illustrated. The J. B. Lippincott Co., Philadelphia. 5x7½ in. 410 pages. \$1.50.

The existence of "Bohemia," that land without visible boundary, has been much disputed of late, especially in America. But whatever may be said of the locality, the conditions are pictured with a vengeance in this book. It deals with the makeshift existence of a once great singer, a diva whose career was early cursed and blighted by that appendage too common to her kind, a worthless husband. A woman of many errors of life, but with a great, unselfish nature, and a mother-hunger so strong as to impel her to adopt an "infant prodigy," who anon repays her with callous selfishness. The story is told with a practiced cleverness, occasional brilliancy, and too many touches of coarseness. It is not a pleasant book, nor a wholesome one. It illumines a side of life which circumspect people are quite willing to ignore.

**"Marr'd in Making."** By Baroness von Hutton. The J. B. Lippincott Co., Philadelphia. 4½x7½ in. 305 pages. \$1.25.

The story of a girl whose father was unworthy, whose mother died after giving her birth, and who was brought up by a godless grandmother. The heroine is made out the victim of inheritance and environment. The literary quality is good, the dialogue "smart," with that probing into motives which outdoes itself if the tale is prolonged, but the cleverness betrays its professional tricks. At its close the youthful reader is likely to be visited by a vague unhappiness which argues eloquently for the unwholesomeness of the art employed.

**Myths and Fables of To-Day (The).** By Samuel Adams Drake. Illustrated. Lee & Shepard, Boston. 5½x7½ in. 268 pages.

Mr. Drake's antiquarian researches are attested by many popular books of historical interest to New Englanders especially. While so much myth and fable survives in history, he has not gone off his beat in this handsome and entertaining volume. Some of its material, however, would not be granted by the Psychical Research Society to be mere myth and fable.

**My Winter Garden.** By Maurice Thompson. The Century Co., New York. 5x7½ in. 302 pages. \$1.50.

The group of essays which make up this volume will have already become familiar to a large number of readers through their appear-

ance from time to time in the magazines. The sub-title of the volume, "A Nature-Lover under Southern Skies," happily indicates the character and quality of the observations of a mind at once scholarly and poetic which allows itself play amid the flora and fauna of the shores of the Gulf of Mexico and Tampa. Thoughts inspired by the outer world mingle and interplay and explain inspiration derived from much of the world's best literature. The book has charm.

**Nature Study and the Child.** By Charles B. Scott. A.M. D. C. Heath & Co., Boston. 5x7½ in. 618 pages. \$1.50.

This is an admirable presentation of its subject, and strongly to be commended to teachers, as well as to parents intelligently interested in schools. It is not the work of a theorist, but of an expert hand. Its showing of the relation of nature study both to other studies and to the cultivation of a religious spirit removes all reasonable doubt of the value of nature study when properly conducted. For this there is an abundance of practical directions, with an outline of an eight years' graded course. Many gems of poetry are quoted in illustration of the relation between nature-study and literature.

**Outline of New Testament Theology (An).** By David Foster Estes, D.D. Silver, Burdett & Co., New York. 5x7½ in. 253 pages.

What has been given for some years to his classes in the Hamilton Seminary Dr. Estes here presents to a wider circle of Bible students outside. Taking up successively the fundamental Christian truths, he sets forth the Scriptural statements concerning them in such a way that a clear distinction is maintained between the didactic facts and whatever various theories may be held concerning them. If we find anything lacking, it is mainly in an apparent overlooking of theological development during the half-century from the earliest to the latest Apostolic writings. The various types of thought to which this gave rise need full recognition. In this Professor Gould's recent volume, "The Biblical Theology of the New Testament," seems to have done more justice to the subject.

**Paris of To-Day.** By Richard Whiteing. Illustrated by André Castaigne. The Century Co., New York. 7x10½ in. 249 pages. \$5.

Reserved for later notice.

**Peccavi.** By E. W. Hornung. Charles Scribner's Sons, New York. 5x7½ in. 406 pages. \$1.50.

One of the strongest novels published this autumn. In it Mr. Hornung has taken a long step forward in his work as a novelist. His early Australian tales were good stories and nothing more; his "Amateur Cracksmen" was amusing and original but trivial; here at last is a novel of power and purpose. The theme is the expiation of his sin by an English rector who has fallen once and grievously. There is no attempt to excuse the sin or shield the culprit; the reader's indignation is as hot against him as was that of the whole countryside. But the complete self-renunciation of the repentant sinner, and his five years' patient, solitary labor in rebuilding his ruined church stone by stone, gradually gain sympathy and

forgiveness. In vividness of writing the book is remarkable.

**Penelope's Progress (Scotland) and Penelope's English Experiences.** By Kate Douglas Wiggin. Illustrated. (Holiday Edition.) In 2 vols. Houghton, Mifflin & Co., Boston. 5x7½ in. \$4 a set.

Mr. Charles E. Brock is happily apt in his lightly drawn pictures showing forth the lively and ever (or at least almost always) amusing Penelope and her equally lively friends. It needs no prophetic power to foresee that this pleasing edition of two eminently popular books will have a great holiday sale.

**Pilgrim Shore (The).** By Edmund H. Garrett. Illustrated. Little, Brown & Co., Boston. 5x7½ in. 234 pages. \$2.

This is a companion book to the author's "Romance and Reality of the Puritan Coast," from Boston northward to Cape Ann. The shore from Boston southward to Plymouth is the present subject. Its early and later history, its traditions and its present aspect, are related entertainingly, together with many personal anecdotes and reminiscences of the forefathers and foremothers. It was a happy thought to decorate the inside covers with the family names of the first comers from 1620 to 1623.

**Poems of Robert Herrick.** Introduction by Thomas Bailey Aldrich. (The Century Classics.) The Century Co., New York. 5x7½ in. 227 pages. \$1.

See under "Eothen" above.

**Puritan in England and New England (The).** By Ezra Hoyt Byington. Illustrated. (Fourth Edition.) Little, Brown & Co., Boston. 5½x8½ in. 457 pages. \$2.

The added chapter on Witchcraft in this new edition of Dr. Byington's solid and interesting book strongly challenges a popular prejudice. "It is not just," concludes Dr. Byington, "to hold the Puritan leaders of New England responsible for Salem witchcraft. . . . It had been well with the twenty victims at Salem if the ministers of the Colony, instead of the lawyers, had determined their fate."

**Riddle of the Universe (The).** By Ernst Haeckel, Ph.D., M.D., LL.D., Sc.D. Translated by Joseph McCabe. Harper & Bros., New York. 5x7½ in. 391 pages. \$1.50.

It would be quite absurd to attempt in a paragraph to consider seriously the theories advanced in this book. It may be described as an attempt to solve the riddle of the universe by showing that nothing exists but matter, that the dualism which assumes two worlds, a material and a spiritual, is untenable, that the mechanism is all there is, that consciousness is misleading. Doubtless this volume puts the atheistic—not merely agnostic—theory of the universe as vigorously as it has ever been put. Our criticism of it is, first, its assumption that the riddle of the universe can be solved and all mystery banished; second, that, in order to accomplish this undesirable result, philosophy may ignore the verities of moral obligation on which all society rests, and assume that they are only methods of mechanical action—an assumption which, however, the author in his chapter on ethics impliedly deserts and denies—and, finally, the dogmatism

of assertion which springs out of this twofold assumption, and which is quite as dogmatic as anything to be found in mediæval theology.

**Romantic Edinburgh.** By John Geddie. Illustrated. E. P. Dutton & Co., New York. 5x7 $\frac{1}{2}$  in. 326 pages. \$2.50.

Mr. Geddie's book is much more than a guide-book; it is a characterization of one of the most picturesque cities in the world, introducing a background of history, but concerning itself largely with the city of to-day. It is significant of the romantic story as well as the romantic situation of Edinburgh that a book of this kind has much of the interest of a novel, much of the value of a history, while the generous space which it gives to description makes it, for American readers at least, a very enjoyable book of travel. The volume is illustrated with photographs of striking localities.

**Rubáiyát of Omar Khayyám (The).** Translated by Edward Fitzgerald and E. H. Whinfield; and the Prose Version of Justin Huntly McCarthy. Edited by Jessie B. Rittenhouse. Little, Brown & Co., Boston. 5 $\frac{1}{4}$ x8 in. 244 pages. \$2.

The Omar-lover will find here a chance to compare point by point three versions, only one of which will live in literature. Fitzgerald's power and beauty of thought and phrase are really incomparable. The book is handsomely printed, and Mrs. Rittenhouse's introduction is adequate.

**Scottish Chiefs (The).** By Miss Jane Porter. Illustrated. E. P. Dutton & Co., New York. 5 $\frac{1}{2}$ x8 $\frac{1}{4}$  in. 564 pages. \$2.50.

It is nearly a century since this romance of history and mystery made its great sensation—the book was published in 1809. There are those readers who love the book because of the memory of the youthful joy they had from it; there are others who are interested in it because of the thousand and one incidental references to it in other books. To deny that for modern taste its diction is pompous and its prolixity trying would be vain. The publishers have given it a striking illustration and cover design, and the type, though of necessity fine if the book were to be in one volume, is clear.

**Selections from the Idylls of the King.** By Alfred Tennyson. Edited by Mary F. Willard. (Eclectic English Classics.) American Book Co., New York. 4 $\frac{1}{2}$ x7 $\frac{1}{4}$  in. 131 pages. 20c.

**Ships that Pass in the Night.** By Beatrice Harraden. Illustrated. Dodd, Mead & Co., New York. 5x8 in. 235 pages. \$1.50.

A new edition with pleasing photographs by Miss Harraden's sister of the country where the story is supposed to take place. Seven years have passed since this gentle tale made its great success, and it still has many readers and admirers.

**Silent Prince (The).** By Mrs. Hattie Arnold Clark. The American Tract Society, New York. 5x7 $\frac{1}{2}$  in. 279 pages. \$1.

Treats of a thrilling period and of desperate deeds, when the Netherlands were the prey of Spain and at the mercy of the Duke of Alva, and just as "William the Silent," Prince of Orange, is coming to the front to arouse the spirit of freedom which finally delivers his land from alien rule. The pages are

crowded with characters and bristle with incidents. But, it may be remarked, a Jesuit of the eminence of the Monseigneur Ryder of the story, however sinister his intentions, would not be likely to blunder to the extent of making love to a young novice on the eve of her taking vows, and while there was yet time for escape. His admissions to the girl ring spurious; they lack diplomacy, tact, policy. Men who know the human heart do not thus shock youth.

**Sir Joshua Reynolds: A Collection of Fifteen Pictures and a Portrait of the Painter.** With Introduction and Interpretation by Estelle M. Hurll. Houghton, Mifflin & Co., Boston. 5x8 in. 94 pages. 75c.

Small though the volumes are, if the publishers of the "Riverside Art Series" would add indexes, the collection would apparently lack nothing as the first successful attempt made to publish a series of primers on the subject of painting and painters. In the present volume the editor interprets fifteen of the best-known pictures by Sir Joshua Reynolds. The fifteen include, of course, those "popular favorites," the "Angels' Heads" (London, National Gallery), and the "Hope" (Oxford, New College). Less popular but quite as typical of Sir Joshua's genius are two portraits which we are glad to see included: those of Dr. Johnson and of Lord Heathfield (both in the National Gallery). After reading the editor's capital appreciation of the great English painter, his peculiar qualities stand out clearer than ever in the mind of the art-lover—his unerring taste, his dignified distinction and individualization, and the almost Greek serenity which breathes in his every effort.

**Soap-Bubble Stories for Children.** By Fanny Barry. Illustrated. James Pott & Co., New York. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$  in. 214 pages. \$1.50.

Another wonder-book for children, full of tales of old-time trolls, elves, fountain-fairies, and genial fireside "good people." Most of the tales have a symbolic or allegorical meaning simplified to juvenile understanding. The stories are quaint, imaginative, full of charm and wonder and sympathy.

**Sodoma.** By Contessa Priuli-Bon. (Great Masters in Painting and Sculpture.) Illustrated. The Macmillan Co., New York. 5x8 in. 143 pages. \$1.75.

Every student of Italian painting, and especially every one who has visited Siena, will wish to own this volume. It is true that Sodoma was less subtle and less thoughtful than were his Florentine contemporaries, but so was all Siennese art. If Sodoma was pre-eminently the painter of emotion, not to say passion, his work had at least in it the breath of the Gothic age, rather than that of the Renaissance, and that breath meant a greater sincerity than was evident in Renaissance development of any art. Yet Sodoma was peculiarly the product of his age: if he was sincere, he was certainly showy, and his achievement was always unequal in its fidelity to the best ideals. Sodoma was at once sensuous and mystic, but there was never a gleam of serenity in any of his paintings. They are always of the earth, earthy, with their appeal to our common, impressionable, freedom-

loving, passionate humanity. It is therefore extremely interesting to know about the man who perhaps more than any one exceeded in the delineation of passion—the judgment of critics from Vasari to Crowe and Cavalcaselle. The only attempt at a distinct and thorough-going biography of Sodoma so far is Jansen's; the present volume is, we believe, the first formal biography in the English language.

**Stickit Minister's Wooing (The).** By S. R. Crockett. Doubleday & McClure Co., New York. 5½×7¼ in. 368 pages. \$1.50.

This book of short stories returns to Mr. Crockett's first class of subjects—homely peasant pathos and humor of the Scottish village life. To us it seems that he has never done better work than is here found. The story which gives the volume its title our readers will remember as having first appeared in *The Outlook*. This story, or "The Lass in the Shop," or "Jaimsie," either one, is worth half a dozen "Red Axes" dripping with stage gore. These and several others here included have the honest ring of simple, truthful character depiction.

**Stories of Famous Songs.** By S. J. Adair Fitz-Gerald. Illustrated. The J. B. Lippincott Co., Philadelphia. 2 vols. 4¼×7¼ in. \$1.50 each.

This should prove a popular work. Who is uninfluenced by some song, "The Star-Spangled Banner," "Old Lang Syne," "Home, Sweet Home," "The Marseillaise," or the "Wacht am Rhein"? About the conception of these and a host of other songs Mr. Fitz-gerald informs us. His volumes represent many years' patient labor.

**Study of English and American Poets (A).** By J. Scott Clark, Litt.D. Charles Scribner's Sons, New York. 5×8 in. 859 pages. \$2.

In this volume Dr. Clark applies to English poets the laboratory method which he applied in the writing of "A Study of English Prose Writers," published two years ago. This method consists in fastening the attention of the student upon the distinctive qualities or characteristics of a writer's style by selecting from a large group of the most authoritative critics a consensus of opinion regarding the matter, and by furnishing carefully selected extracts which supply illustrative matter for these analyses; the student being expected, upon the study of the works of the writer as a whole, to secure parallel illustrations. Thus Chaucer is presented, first in a brief biographical sketch; then follows a bibliography of criticism, which is succeeded in turn by an analysis of Chaucer's characteristics based upon the judgment of a wide circle of critics, and with illustrations from the poet's works.

**Thomas Henry Huxley: A Sketch of His Life and Work.** By P. Chalmers Mitchell, M.A. (Leaders in Science Series.) G. P. Putnam's Sons, New York. 5×7¼ in. 297 pages. \$1.50.

This is a luminous sketch and a just estimate of the life and labors of a man who has well earned the respect of mankind. No materialist, though an agnostic, himself having originated the word, he venerated the Bible as "the Magna Charta of the poor and oppressed," and advocated its use in the public schools. Few theologians have done the cause of Christianity better service than he in his war-

fare against the pretensions of blind orthodoxists, to whose aspersions the disfavor with which he was regarded in the churches was due. His limitations were set partly by these antagonisms, partly by his engrossment in his special pursuits. But the title of "Right Honorable," which he received when admitted to the Queen's Privy Council, rightly belongs to his character in the estimation of the world.

**Vicar of Wakefield (The).** By Oliver Goldsmith. Introduction by Henry James. (The Century Classics.) The Century Co., New York. 5×7¼ in. 314 pages. \$1.

See under "Eothen" above.

**Water-Babies (The).** By Charles Kingsley. Illustrated. Rand, McNally & Co., New York. 7×10 in. 231 pages. \$1.25.

A new edition in quarto form, printed from large, clear type, and with illustrations in color.

**White Guard to Satan (A).** By Alice Maud Ewell. Houghton, Mifflin & Co., Boston. 4¼×7¼ in. 187 pages. \$1.25.

A romance of Bacon's Rebellion in Virginia, written with some literary grace and colonial flavor, but lacking directness of method and moving rather sluggishly for a tale of adventure.

**With Both Armies in South Africa.** By Richard Harding Davis, F.R.G.S. Illustrated. Charles Scribner's Sons, New York. 5¼×8 in. 237 pages. \$1.50.

Two dozen books have now appeared on the subject of the Boer war. Most of them are good, some are very good, yet if but one were to be chosen it might well be this. The title explains the reason, even if the author's graphic "Gallegher" style did not. Mr. Ralph, Mr. Churchill, and all the rest, with the single exception of Mr. Hillegas, are pro-British. Mr. Davis tries to do justice to both sides, but he is especially tender to the under dog. He even calls the Boers the last of the Crusaders, and adds: "They rode out to fight for a cause as old as the days of Pharaoh and the Children of Israel, against an enemy ten times as mighty as was Washington's in his war for independence. . . . The Boer is losing, . . . but when he falls he will not fall alone: with him will end a great principle, the principle for which our forefathers fought, the right of self-government, the principle of independence."

**Wrongs of Indian Womanhood (The).** By Mrs. Marcus B. Fuller. Introduction by Ramabal. The Fleming H. Revell Co., New York. 5×7¼ in. 302 pages. \$1.25.

This is a soul-stirring book. The author, a resident of Bombay, has here collected, after careful revision, her articles in the Bombay "Guardian" on the condition of women in India. It is dreadful indeed, and the more so because protected from governmental ameliorations by a religion whose apostles are at work in Christendom. It is clear, from Mrs. Fuller's account of reforming movements, and the hindrances to their attempted abolition of unspeakable abominations, that the key of the whole difficulty is in the Hindu religion, and that the emancipation of Hindu women from degrading bondage is to be achieved only by breaking the yoke of its superstitions.

# Correspondence

## **Religious Aspects of the Paris Exposition To the Editors of *The Outlook* :**

Writing under this caption in a recent issue of *The Outlook*, M. Charles Wagner finds, by an analytical process, a distinctive, comprehensive religious significance in the Exposition. In such aspects as that indicated by the section in which are gathered exhibits which relate to public assistance, plans of hospitals, homes for old people, refuges for the night, day nurseries, and orphan asylums, it is easy to see the distinctively religious impulse. In the other instances which Mr. Wagner cites the religious significance is more remote. And the writer felt, on the whole, that Mr. Wagner's article sounded more like an apology for the paganism of the Exposition than anything else. At all events, there was another aspect, giving a far different impression, and it was that impression that prevailed with most of the serious-minded visitors.

It was to be expected that an exhibition in Paris, under Parisian auspices, would be Parisian, and this one was. The Exposition of 1900 was decidedly "Frenchy." The atmosphere was one of frivolity and unrestrained license. And the impression is one that cannot be effaced by an analytical process which finds religious aspects in remote elucidations.

The writer was requested by one of the religious journals to prepare an article on the subject of the Exposition's Religious Aspects. By this was meant a description of those exhibits which should set forth the work of civilization and regeneration which is being done in the name of religion. It was naturally assumed that there would be such departments. Organizations like the Young Men's Christian Association and the Missionary Societies had anticipated that of course they would be privileged to make such exhibits.

At the end of my search I did not feel moved to make such an analysis as Mr. Wagner's, but rather to cable, "The Exposition has no religious aspects."

Upon inquiry, I learned that the authorities had determined upon a course of absolute exclusion as far as any organiza-

tions operating avowedly under religious names and purposes were concerned. It was in accordance with this law that at the opening exercises the universal custom on such occasions of invoking the blessing of Almighty God was not followed.

A few religious organizations were meagerly represented. But their exhibits were introduced, I had almost said smuggled in, under the department of Social Economy. In this way a few such institutions as Hampton Institute, the Young Men's Christian Association (Social Department), the International Peace Bureau, the League for Social Service, and the Salvation Army, obtained a little recognition.

Was this action justifiable? Was the Exposition for the purpose of presenting the products and of representing the forces of civilization? Do our religious organizations have such products, and do they represent such forces? If these questions are to be answered in the affirmative, then there can be no justification for the exclusive policy of the administration.

Loie Fuller, as representing the progress of the century's advancement, is given a whole theater. The Church is excluded. Institutions for the salvation of men and women might be represented, *provided* they were not institutions which avowedly appealed to the religious instinct.

The whole atmosphere of the Exposition and of the city of Paris was that of the Age of Reason, so called, and not that of the twentieth century. A few religious institutions were bold enough to seek a little attention on their own account, but the results were disastrous and humiliating. The McAll Mission erected a little kiosk just outside the gates, which hardly any one saw or heard of. The Baptists of England attempted some religious meetings on a somewhat pretentious scale, sending over their ablest preachers; and such men as Dr. John Clifford preached to audiences of a dozen.

The prevailing impression, aside from all this, has been that the Exposition is a failure. May this action of the authorities, which at least did something towards

turning the exhibition away from the profound and serious purpose which ought to have animated it, have something to do with the result?

Whatever may have been the result with men and women capable of deducing or inducing such impressions as those of Mr. Wagner, it is probably true that to most people the Paris Exposition of 1900 was not, as a whole, an edifying, elevating, or inspiring spectacle. And in the main, whatever serious or religious impressions are formed, are gained, not by direct impression from what the Exposition is, but by painful contrast with what it is not and with what it might have been. To serious-minded men and women the contrast did not generally awaken such optimistic feelings as Mr. Wagner's article portrays. Most of them came away sick and sad at heart.

CHARLES S. MACFARLAND.

#### The Canadian Election Law

*To the Editors of The Outlook :*

You will pardon me for calling attention to one or two statements in the article on "The Canadian Elections" which appeared in a recent issue, and which need correction. I quote: "If the candidate is elected, the money [the required pre-deposit of two hundred dollars] is refunded to him; in case he loses, he forfeits the whole amount." As a matter of law and fact, the forfeiture of the deposit is incurred by a defeated candidate *only when he fails to obtain half as many votes as the successful candidate*. The professed object of this legal provision is to discourage bogus candidatures. It would be difficult to frame any sort of a defense for such a law as the writer in *The Outlook* describes.

The article refers to the fact that in the electoral division of Algoma the electors do not vote on the regularly appointed Dominion election day, but at some subsequent date, as "a curious feature of the election." In the first place, I may point out that this special provision applies to four other constituencies, viz., Gaspé and Chicoutimi-Saguenay in the Province of Quebec, and Burrard and Yale-Careboo in the Province of British Columbia. The Federal law authorizes the Privy Council to extend the time in

these districts in order that the returning officers may duly publish notices and arrange preliminaries. Four of these districts, though thinly populated, are of immense territorial extent, while the fifth, Gaspé, includes the Magdalen Islands lying several hundred miles off in the Gulf of St. Lawrence, and with very slow, roundabout modes of communication. I may add that this year the extension of time was not merely "eight or ten days," but probably (no official notice has been given as I write) not less than five weeks.

Sackville, N. B.

D. ALLISON.

#### Religious Services at Sea

*To the Editors of The Outlook :*

I have read with interest the account of a service held on an ocean steamer in a recent issue of *The Outlook*. I was witness of another service recently under similar circumstances which appears to me even more comprehensive.

Upon a vessel which sailed from Europe early in the present month it was found that there was no clergyman among the first-class passengers except a Jewish rabbi. A notice was posted that all who were disposed to join in the singing of hymns were invited to meet at ten o'clock Sunday morning. The rabbi said that he would be willing to read some passages of Scripture, and this offer was gladly accepted. At the appointed hour many passengers, including Roman Catholics, representatives of many Protestant denominations, and perhaps three or four Jews, gathered. The rabbi immediately took charge, and gave out "America," which was heartily sung. This was followed by Reginald Heber's "Holy, Holy, Holy," which is certainly not very Jewish, containing the expression "Holy Trinity," etc. Some of the splendid Psalms relating to the sea and the power of the Creator were then read with much expression. The rabbi himself made an appropriate address, which certainly could not have failed to be acceptable to anybody who believed in one God.

There was more singing, and finally the officiating clergyman, to the surprise of most of his audience, invited the congregation to join him "in repeating the universal prayer," and led devoutly in the Lord's Prayer.

W. M. R. F.

Beverly Hills, Chicago.



# The Outlook

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## The Referendum on Trial

While the recent election gave no encouragement to those who hope for the formal adoption of the referendum by this country in the near future, it illustrated in many quarters the steady growth of the tendency to submit public measures directly to the public for decision. In Illinois, for example, the Democratic plank demanding direct legislation failed to attract general attention during the campaign, and the Union Reform party, which made direct legislation its one demand, polled only 456 votes out of 1,121,000 cast in the State. Yet, in the same State and in the same election, a trial of the referendum won for it, not only the approval of the voters, but the cordial indorsement of the most conservative newspapers in Chicago. The question submitted was the proposition to issue \$500,000 in bonds for the building of an addition to the Court-House in Chicago. It was submitted upon a separate ballot, so that there was no partisan influence for or against the proposal; 166,000 votes were cast against the scheme, and only 58,000 in its favor. The result was welcomed by the press, largely because it showed the conservatism of the mass of the voters in expending public money. Less than a quarter of the voters in Chicago pay direct taxes, yet the vote against expending the money apparently contributed by the well-to-do classes was much more decided than the vote of a Board of Aldermen would have been. The latter could have been influenced by private interests to favor the scheme, but the general electorate could not be reached in this way, and the supposedly "popular" superstition that it is a good thing to pay out public money in order to "make work for the poor" proved to have no hold upon the working people. The only criticism to be made upon the vote is that

nearly one-half of the voters failed to give an opinion either for or against the measure submitted; but this year in Chicago—just as a few years ago in New York, when the referendum was similarly tested—the voters who expressed no opinion were mainly the illiterate voters who had none. The referendum provides its own intelligence qualification.



## The Situation in the Coal Fields

While the strike is ended, the present situation in the anthracite coal fields is rather that of an armed truce than a return of peace. The settlement of the strike, as a judicial correspondent informs us, was forced upon the conflicting parties by outside pressure. In part this was the still continuing pressure of public opinion on the side of better terms for the miners, but in part it was the pressure of partisan fear lest the continuance of the strike should lead the miners and their sympathizers to vote against the party to which nearly all the operators and railroad managers belonged. The operators for political reasons, and the men for strategic reasons, were anxious for a settlement before the election, and the settlement effected covered only immediate material conditions and left in abeyance the immaterial but more lastingly important question of the right of the miners to make contracts through an organization. "In all the negotiations for settlement," says our correspondent, "the mine-owners persistently declared their opposition to organized labor, and their determination to have no dealings with the officials of such organizations." They themselves, however, he points out, are already organized, not only through corporations, but through understandings between corporations. "Indeed, the organization is so compact and its power so complete that in the past

the miner discharged by one operator has found it impossible to secure work from another operator, save by the subterfuge of changing his name. One company proposes now that all its men shall sign a paper in which their physical peculiarities shall all be written down in black and white, making it practically impossible for the miner to change employers save at the option of the employer himself." The men on their part are very generally determined that organized capital shall be met by organized labor. Some of them, with a selfishness equal to that exhibited by employers in blacklisting unionists, are refusing to work with non-unionists. With this spirit on either side, there is, says our correspondent, little hope that the present peace will last beyond April—when the contract already made expires. Thereafter there is almost certain to be a contest over the right of the trades-union to continue to live and act for the miners. Our correspondent concludes by saying that, if the union does not attempt to force unwilling miners to become members, it will have public opinion on its side in its conflict for the equal rights of laborers and capitalists to organize for self-protection.



**Railway Stocks** Last week the average of quotations for sixty representative railway stocks advanced to the highest point reached in eighteen years, and Wall Street dealings averaged a million and a half shares a day. The reason for this rise and for this volume of dealings is not far to seek. The decision reached on November 6 as to the Presidential contest has released much of the spirit of enterprise and activity which latterly had been suppressed. It is estimated by some that nearly two hundred million dollars, which had been kept back, is now being invested. Many investors did not care to place their funds until the election should be decided. Their demand has been confined almost entirely to the dividend-paying stocks, and chiefly to the standard issues of those stocks. Since demand thus lacks the element of speculation, the rise in quotations is attended with less danger than has characterized any similar movement. Though the quotations had been advanced materially during the fortnight preceding elec-

tion through general confidence in the result, it is interesting to note a comparison between quotations of ten representative dividend-paying stocks the day before election and those of Monday of this week:

	Nov. 5.	Nov. 17.
Chicago, Burlington & Quincy..	129	137
Chicago, Milwaukee & St. Paul.	117	124
Chicago, St. Paul, M. & O. ....	113	125
Great Northern.....	165	183
Metropolitan Street Ry.....	160	174
New Jersey Central.....	135	145
New York Central.....	133	139
Northern Pacific pf.....	73	80
Pennsylvania.....	132	144
Pittsburg, C., C. & St. L. pf....	81	88



**Increased Activity in the Philippines** At last the censorship has been removed upon despatches from Manila to the United States, although it is retained as regards despatches from Manila to Oriental places. The first despatch to escape the censor's blue pencil gives evidence in many ways of renewed military activity both among the American forces and those of the enemy. The most important single action reported for last week was the attack by General Grant upon a Filipino stronghold thirty-five miles north of Manila, which was defended by two hundred of the insurgents. After a day and night's fighting, the enemy were driven away, and great quantities of stores and ammunition were destroyed. It is reported that fifty Filipinos were killed and an unknown number wounded, while the American losses were twelve wounded and one native scout killed. It is announced that an aggressive campaign is to be begun at once by the Americans in the island of Samar. This island is now held entire, with the exception of three coast towns, by General Luckban, with a considerable force of Filipinos. The latter are constantly firing into the three garrisoned towns, which are held by only two companies of American troops and a few artillerymen; so that the need of an aggressive campaign is evident from a military standpoint. In North Luzon, where General Wheaton is in command, reinforcements are being sent to General Young in the distant parts of the provinces where the insurgents are gathering force. These facts indicate at least, on the one hand, that the Filipino insurgents

are not discouraged yet by the results of the Presidential election, and, on the other, that the campaign against them is to be pushed forward with renewed activity.

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**Henry Villard** Mr. Villard's adoptive citizenship was so fairly won and generally recognized that most Americans learned only at his death last week that he was of German birth. Heinrich Hilgard, to give him his baptismal name, was born in Speyer, of old Palatinate stock, April 11, 1835. His education was the best the time afforded, and he had every prospect of a successful career. But the young Heinrich had been in communication with relatives in America, and was smitten by the charm of a new land. He determined to drop the training of the schools for that of life. As, in so doing, he crossed his father's will, he borrowed a French schoolmate's name, Villard. He was then nineteen years old. His success as a journalist was rapid. Reporter of the Lincoln-Douglas debates, correspondent from the newly discovered Colorado gold fields, brilliant recorder of the battles of the Civil War, he had gained by the close of the war a valuable acquaintance with public men, and, in his profession, a partnership in an influential press bureau at Washington. Mr. Villard's marriage, in 1866, to the only daughter of the liberator Garrison turned his interest more directly upon philanthropic work, and his services as a foreign correspondent at about this time at once closed his career as a journalist and opened the way to his later achievements as a financier and railroad organizer. He became on a large scale the representative of German investors in American railroad securities, and his faithful stewardship of the interests intrusted to him after the great panic of 1873 brought him a leading position in his new work. In 1875 he carried forward the reorganization of the Kansas Pacific Railroad. His interest in the new Northwest and his belief in its great future had already induced him to buy control of the railroad and steamship lines between California and Oregon. These interests were in 1879 enlarged and consolidated, under his presidency, into the Oregon Railway and Navigation Company. The refusal of a friendly arrangement by

the uncompleted Northern Pacific was met by a tactical move for control which has become famous in American railroad organization. Having bought individually sufficient stock to promise eventual control, he invited fifty capitalists to subscribe with him to a fund of \$8,000,000, the so-called "blind pool," for a purpose known to the organizer alone. In twenty-four hours it was subscribed twice over—an extraordinary mark of confidence. In 1881 Mr. Villard's plan for the new Oregon and Transcontinental was complete, and in 1883 the last spike of the Northern Pacific was driven. The panic year 1883 shattered the credit and the immediate prospects of his great enterprise, and although he was personally the largest individual loser, he did not escape criticism that saddened his remaining years. Broken in health, he retired for a time to Germany, and there laid the foundations of a new fortune. His forecast of the future of electrical invention and early recognition of the genius of Thomas Edison led to fortunate investments culminating in the formation, in 1890, of the Edison General Electric Company. An ill-destined attempt, against his inclination and better judgment, to bolster up the tottering fortunes of the Northern Pacific alone disturbed the serenity of his latter life. The record of his benefactions to the causes of social reform, charities, art, and education is a long one. Significant was his remembrance of his native palatinate, while perhaps no work was more grateful to him than the carrying single-handed of the struggling University of Washington through its early years. With these activities must be reckoned his assumption of the New York "Evening Post" and "The Nation." For years he had been the friend of Mr. Godkin, editor of "The Nation," and in thorough sympathy with his labors for social and political reform. A fortunate conjunction enabled him to bring together on the united papers Mr. Godkin, Mr. Wendell P. Garrison, and his old Washington associate Mr. Horace White. No account of Henry Villard would be complete without a mention of the peculiar personal distinction that came of his uncommon experience of books, affairs, and men. He was an impressive and an inspiring presence—a man shaped for large things.

**China** Last week an important edict was issued at Singan (the capital of the province of Shensi, and temporary residence of the Chinese Imperial family), providing for the punishment of Prince Tuan and other anti-foreign leaders, but omitting any mention of General Tung, one of the most notorious and redoubtable of them all. As General Tung is in command of the Chinese army in the northwestern provinces, the Empress Dowager and the Emperor, for reasons of personal safety, probably dare not direct that he be punished. If General Tung's control could be removed, however, some think that the Dowager might go south to Hankau on the Yangtse River, and place herself under the protection of Chang-Chi-Tung, the enlightened Viceroy at that capital, a translation of whose recent book is now exciting deserved attention in this country. One thing is a necessity at all events—the removal of the young Emperor from the Dowager's domination. Under State Department instructions to Mr. Conger, our Minister to China, the question whether General Tung's name should be included in the list is left to the Minister's judgment. Mr. Hay, however, wisely insists on one general condition—that no punitive programme shall be adopted beyond the ability of the Chinese Government to carry out. Some of the offenders named in the list have fled from justice, and coincidentally with their flight come reports of new disturbances, notably in the region of the Great Wall and as far east as Niuchang. Robbers and pirates have been harrying this region into which the German and Russian expeditions have now penetrated, the former being in response to an appeal from Bishop Favier for protection to the Roman Catholics there. Among some foreigners at Chifu, Shanghai, Fuchau, and other treaty ports, the opinion is now beginning to obtain that these expeditions, by their destruction of villages, excite the Chinese to execrate the foreigners—a feeling ineradicable for a century to come.

**The Swiss Elections** By a majority of seventy-five thousand in a total of four hundred thousand, and by eleven and a half cantons versus ten and a half, the Swiss have rejected the principle of

proportional representation as applied to the election of their National Council or House of Representatives. The vote seems the stranger when we recall the fact that in the cantons proportional representation already exists. The reasons of its rejection as applied to federal legislation were the great influence used by those whose seats in the National Council would be in danger, and also the desire of each locality to retain distinct representation. The victory is due to the preponderance of the country vote over the city vote—for instance, the city and canton of Geneva voted for the reform. While the sessions of the Swiss legislature will lack the variety which would characterize the meeting of all parties, the friends of that particular electoral reform known as proportional representation are not discouraged. Its principle is at once just and emancipative. No one can in the long run contest a movement emphatically in the interests of truth.

**The German Parliament** Last week the German Reichstag, or Parliament, reassembled, and the winter session was opened by a speech from the throne. Referring to China, the Emperor placed the blame for the Boxer rebellion upon "unscrupulous advisers" of the Chinese Court, who "have driven misguided masses of Chinese to acts of atrocity against the outposts of Western civilization and Christian worship dwelling peacefully in their midst."

My Minister died at the hand of an assassin in a courageous attempt to overcome the rising peril. The foreigners at the capital saw themselves threatened, life and limb. These things of horror united the civilized community, where otherwise there was a divergence. All nations against which the unparalleled onslaught was directed drew closer. Their sons fought with one mind, shoulder to shoulder, even as yonder standards [referring to the standards of the German States] float side by side. So the governments show themselves in council, united with the sole wish to restore an orderly state of things as speedily as possible, and, after the punishment of the chief culprits, avert a recurrence in the future of such a disturbance of the peace of the world.

These words were a necessary if inadequate apology from a monarch who had incurred an enormous expense in despatching an expedition to China without summoning the Reichstag and securing its assent, as by law he was doubly

bound to do. The German Constitution requires the sanction of the Reichstag, not only for all military expenditures, but also for the sending of soldiers outside of the Fatherland. William II. did not even seek to summon Parliament. He now says: "I would sooner have consulted the Reichstag on the measures in China, but for the necessity of prompt action and the difficulty of furnishing trustworthy information. Whenever the Reichstag could form decisions or estimate the expenditure required, the Government felt confident that representatives would not refuse their subsequent sanction to the necessary expenditure." The Kaiser had a smoother path in dealing with domestic matters. In consequence both of the natural growth of the revenue and the increased taxation voted at the last session, more abundant funds are available.



#### The Paris Exposition

The closing of the Paris Exposition calls attention to its results. Latest visitors say that the discouraging financial outcome, so frequently predicted, will not be realized. It is true that those concessionaires have failed who presumed overmuch on the foreigner's credulity. The really good shows, places of amusement, and restaurants, however, have made money. The Government expenditure has been recovered in the increase of Treasury receipts, in the surplus of Parisian octroi or municipal duties, in the monuments remaining to the State and the city, and, finally, in the bridges, quays, and improved transportation facilities bequeathed by the Exposition. The attendance of over fifty million persons doubled the figures reached in 1889. Germany furnished the largest number of visitors, with Belgium second. Although the Exposition lacked the architectural unity and excellence of the Chicago Fair, it comprised a more varied and comprehensive exhibition of the products of industry and art. Furthermore, these products were arranged with a Frenchman's intelligent ingenuity and artistic adaptation of means to ends. The part taken by this country in the Exposition will ultimately compensate a hundredfold for the time and money spent. The sum allowed by Congress seemed to many

disproportionate; that it was not so was soon evident by the action of other countries. Proportionately to their populations those countries were more generous to their commissioners than was the United States Government to its representatives. The number of American exhibitors proved to be nearly seven thousand—a number three times larger than that from any other land, with the exception of France. Our exhibitors received twenty-two hundred awards—not quite as many as went to France or Russia, England or Germany.



#### Defeating Monopoly Government

A revolution by the ballot has just taken place in Newfoundland, and the result may be justly regarded as a triumph for the principle of democracy. The extraordinary contract made in March, 1898, between the Newfoundland Government and Mr. R. G. Reid, of Montreal, has already been commented on in *The Outlook*. Mr. Reid, a large contractor, had built for the Government railways and docks costing about \$10,000,000. Under the contract he was for fifty years to work and control all the railways in the island, all the telegraph lines, and all terminal docks, paying a large royalty to the Government, and at the end of the fifty years was to own them absolutely. He was also to have a land grant of 4,000,000 acres of excellent property. In other ways the contractor received or assumed extraordinary powers—even the postal service was put in his hands—so that at last it was not a great exaggeration to say that Newfoundland might soon have had a government of a stock company by a stock company and for a stock company. The alienation of rights, commercial powers, and even public responsibilities was unparalleled, and was at the extreme opposite from the growing political tendency to preserve public franchises to the people through their governments. But in the election just held a complete and sweeping victory was won by the Liberals. The excuse for the surrender of public privileges to Mr. Reid was that otherwise financial collapse was threatened and there was fear lest Newfoundland might be forced into the position of a crown colony instead of remaining autonomous. Mr. Chamberlain, in reply to an appeal for

help, pointed out that he had no jurisdiction, and characterized the "Reid deal" as "such an abdication by a government of some of its most important functions as is without a parallel in British history." The Liberals made their campaign on the sole issue of honest self-government against corrupt contract-government. They won, we are glad to record, with hardly a dissentient constituency. The return to power of Mr. Bond as Premier makes it possible that Newfoundland may again take up the question of a new commercial treaty with the United States, if the British Government will permit the island to act apart from the Dominion.



#### The Church Congress

The twentieth session of the Church Congress, held in Providence last week, was one of great interest. Among all the organizations which meet for the discussion of religious, ethical, and other questions, none, it is safe to say, brings together a more interesting group of men than the Congress of the Episcopal Church, with its free platform, its catholicity of spirit, and its ability to call upon men who represent expert opinion in the different fields. There was a large attendance of the members of the conference at every meeting; the church in which the sessions were held was filled, and at the evening meetings it was crowded. Bishop McVickar, who presided, was the soul of cordial hospitality; and the city of Providence in many ways made its guests feel that they were welcome in one of the most delightful of American towns. The opening sermon was preached by Bishop Potter. The first session of the Congress was held on Tuesday evening, and was devoted to a discussion of Christian Science notable for its frankness, freedom, and courtesy. Mr. Theodore F. Seward presented the claims and the philosophy of Christian Science with a great deal of skill; Dr. Huntington met these claims with characteristic directness and lucidity of statement. Dr. Donald protested strongly against the withdrawal of those who believe in Christian Science from the Church, and the organization of new religious associations. By clergymen and laymen alike, the attempt to discover the occasion for the popularity of Christian

Science was conspicuous, though there was no flinching in the endeavor to expose its fallacies. "Analysis and Synthesis in Religion," or, to put it more concretely, criticism and construction, was admirably discussed by the Rev. Charles J. Wood, Dr. J. Lewis Parks, and the Rev. Edgar Gardner Montgomery, with an eloquent impromptu plea by Dr. Greer for the unification of secular and religious life; this discussion was on a high level of ability and of broad-mindedness. The question of "Material Prosperity and Morality" was discussed by Bishop Lawrence, Dr. Charles H. Babcock, Dr. James H. Canfield, the Rev. Dr. Prall, and Mr. Hamilton W. Mabie. "The Relation of Foreign Missions to Social Progress" was presented by several speakers, among them the Rev. Percy S. Grant, of this city, and the Rev. Dr. Arthur S. Lloyd, who brings to mission work a spirit of contagious enthusiasm. One of the most popular conferences of the Congress was that devoted to the consideration of "War from the Christian Point of View," Captain Mahan declaring that war is still a necessity, and under certain conditions righteous and therefore Christian, while Mr. Ernest Crosby, of this city, and other speakers condemned it without qualification. The "Independence of the Episcopal Church" in this country and "The Communion of the Saints" were discussed by such speakers as Dr. Tiffany, Bishop Doane, Dr. McConnell, Bishop Hall, Bishop Randolph, the Rev. Percy Browne, and the Rev. Charles H. Brent. These Congresses never vote, they have no legislative power, they take no action; but they bring together many of the most progressive and open-minded men in the Episcopal Church; they make it possible for men who differ widely on ecclesiastical and theological matters to meet one another and to understand one another's views and spirit.



#### The Westminster Confession

The important vote of the Presbytery of New York City—hardly a representative body—calls attention to the fact that forty-five Presbyteries have now decided to dismiss all further discussion of the Westminster Confession; one hundred and thirty-three have voted

against dismissal. If one-third of the total should vote to dismiss the whole subject under discussion, the proposed changes in the Presbyterian creed will be defeated; from present indications the conservatives' hope to carry the required third to prevent action has been abandoned. While it is not correct to say that because the Presbyteries now vote against revision, or an explanatory statement, or a new creed, they will always continue so to do, one thing is evident. Three to one, the Presbyteries now indicate that an improvement in the expression of Presbyterian belief is wanted. Those who clamor for revision find themselves somewhat perturbed by the number of clauses which need revising. Those who wish an explanatory statement would embody in it a brief statement of the essential doctrines of the system which they believe to be revealed in the Bible, yet are divided, one side desiring to get rid of Calvinism, the other not. Finally, those who wish a new creed would not only state what they believe to be the fruit of divine revelation rather than of human logic; they would do away entirely with the old Confession as a requirement of ministerial fellowship. The only requirement should be one broad enough to include all evangelical Christians.

**Dr. George P. Fisher** We hope that the announced resignation of Dr. George P. Fisher of his office as Professor of Ecclesiastical History in the Yale Divinity School, while a loss to the University, will be a gain to the country, since it will leave him time, or at least more continuity of time, for literary work by which he will reach a much larger circle of instructed readers than he can reach through the lecture-room. In his special department of Church History he occupies the very front rank, standing in this country where Harnack stands in Germany. Conservative in his spirit but unrestrained by any timidity in his investigations, he has been the more effective leader of religious thought because he has never led it into a cul-de-sac by any intellectual vagaries. If he has sometimes moved too slowly for the more impatient, or by moving has sometimes dissatisfied those who think that theology

should be stationary, his teaching has not only been pervaded by the spirit of progress, but has been so conducted as to make progress intellectually and spiritually safe. For more than forty-six years he has devoted himself to his students, his contributions by the pen in published books, however important, being the product, if not of leisure hours, at least of hours seized from the work of teaching to which his life was given. It is fitting that such a life should be rounded out by quiet time devoted to garnering for future generations the product of study and thought which otherwise would be left to be transmitted to the public only through the medium of other minds. The degrees of D.D. given by the Universities of Edinburgh, Harvard, Princeton, and Brown, and the degree of LL.D. given by Princeton, are well-deserved evidences of the wide appreciation which his scholarship has secured. His resignation is to take effect at the close of the bicentennial celebration next October.



**The Largest Protestant  
Missionary Denomination**

For the first time in twelve years the General Methodist Missionary Committee has again held its annual sessions in New York City. They began on Wednesday of last week and closed on Monday of this week. Seventeen out of the twenty-four bishops were present, and the meeting was also attended by other distinguished clerical representatives and by prominent laymen. This committee has charge of the entire mission work of the Methodists in all lands. In simplicity and efficiency of organization it is an example to the more complex and less aggressive endeavors of other communions. Even many mission workers have not yet realized that the foreign mission work of the Methodists has become the most extensive done by any Protestant body, for nearly all its wide development has been accomplished during the present generation. The Methodists have displayed such characteristic courage and vigor that in many countries their missions are now the best known of any—in such widely separated and different countries as Italy and India, for instance. The home mission work is divided into great districts, New England being one, the

Hudson and Mohawk valleys, Long Island and New Jersey, another, etc. Since 1888 the Secretary of the Committee has been the Rev. Dr. A. B. Leonard, but Mr. Daniel Denham, the cashier of the society, has held his office for nearly half a century. All moneys received and disbursed—now over a million dollars annually—pass through his hands. Not only has the Committee never lost a penny, but its bills of exchange, which it makes itself, are cashed readily in Mexico, China, India, and Africa. The only limit on the Committee's expenditure is that it shall not exceed the amount raised during the preceding year.



**Mr. Roosevelt and  
Church Federation**

Last week the New York State Conference on Church Federation was

held at Syracuse. There were many spirited addresses, the most applauded being that from Governor Roosevelt. He declared himself emphatically in favor of federation. "People make an unspeakable mistake when they quarrel about the boundary-lines between them. They have a common enemy to face, who demands united attention and united action."

We cannot all see the truth in the same light, but we should all strive for higher ideals, and for that Christian unity which shall bring us in closer touch with one another. I belong myself to the Dutch Reformed Church. Now, down at Oyster Bay we have no church of that small denomination, and I should be opposed to establishing one of that faith there, as it would be an injury to the other churches already established. Down there, as elsewhere, we have lots to do to make things better, and I am glad to see the churches working toward this betterment. I had a hand in inaugurating a movement there which I think will be permanent. On the Fourth of July we get the Baptist, Presbyterian, Episcopalian, and Catholic clergymen on the same platform. There is patriotic unity, and I want to see the same kind of spirit spread through all our people.

Mr. Roosevelt declared that he was one of the first to subscribe to the erection of a Roman Catholic church in his town—a statement which elicited hearty applause from his audience. He then cited the Young Men's Christian Association as an evidence of real church federation, adding: "There is danger in the segregation of men into groups; it results in the formation of a class spirit." The result of the Conference as a whole is a

greater emphasis on the necessity of co-operation among the churches, in order both that their essential unity may more clearly come to the fore and that the evangelization of every community may be more systematically accomplished. Each denomination is entitled to choose one representative from the State body or from the highest local body in the State as a member of the Federation Council, together with one additional representative for each fifteen thousand communicants or each major fraction thereof. An effort to add the word "evangelical" to the designation of those churches permitted to join was voted down by an overwhelming majority. The convention closed by passing a resolution heartily indorsing the work of the National Committee on the Federation of Churches.



**Moody and Morgan** On Sunday of last week the Rev. G. Campbell

Morgan announced to his London congregation that he had accepted a call to continue the Moody work in the United States. He added later: "I am going to America to follow in Mr. Moody's steps, not to fill his place. No man could do that." Mr. Morgan's resignation will take effect in February. He was recently called to the pastorate of the Fifth Avenue Presbyterian Church, New York City, but he refused to entertain the call, hoping for the development in England of an institution similar to that of Northfield, and feeling then as now that a new ministry for him would be one to the churches rather than to one particular church. He is reported as saying: "The door has not opened in my own country, where I hoped and thought it would. . . . The English people are ready for a revival of religious endeavor along Moody lines, but the psychic moment has not arrived."



**Mr. Carnegie's Gift** Another gift of princely magnitude for educational purposes has come to light in the announcement that Mr. Andrew Carnegie has decided to establish in Pittsburg, Pa., a polytechnic school upon a foundation of not less than three millions of dollars as a building and endowment fund, the



institution to be devoted to the technical and mechanical education of the youth of the city, to be called The Carnegie Institute, and to be built in the immediate neighborhood of the Carnegie Library. Mr. Carnegie's gifts have been largely, but by no means exclusively, to libraries. He has already shown his interest in education, and especially in technical education, by the gift of \$250,000 to the Polytechnic School at Birmingham, England, and by another gift of \$50,000 to another polytechnic school at Dunfermline, Scotland. The new school will be in a real sense the outgrowth of the immense enterprises about Pittsburg in which Mr. Carnegie is interested, and will constitute another and impressive evidence of the fact, brought out by the report of the Scotch Committee, that education is as necessary for business as for the literary professions and the arts. If Mr. Carnegie's intentions are correctly reported, his gifts for the educational life of Pittsburg through the new institution, the Carnegie Library, and the Carnegie Institute already in existence, will have exceeded eight millions of dollars.



**The Colorado Horror** The burning alive of a negro chained to a stake is not, every American must blush to say, unparalleled in the records of the past two or three years. But, brutal and horrible as any such mob-crime must be, that which took place in Limon, Colorado, last week had peculiar elements of barbarity. The worst of these was the deliberation found in all the attending circumstances. There was no sudden passion, no uncontrollable outburst of indignation, too strong to control. On the contrary, the press despatches from Limon state that three hundred citizens of the county deliberated over questions of detail, took pains so to chain the wretched victim to an iron stake and to arrange the fuel and oil that his agony would be of the greatest, and watched his lingering death without a sign of emotion. The victim was deliberately brought to Limon by the sheriff from a place of safety, on a train crowded with newspaper men and photographers who had been informed of the impending tragedy in time enough for them to travel from a distance and view

and picture the scene; in other words, there was ample time for the State authorities to learn of the crime proposed and thwart it. The State must, therefore, bear the burden of the shame, and its citizens need not be surprised if it is classed hereafter as an uncivilized community. If it disclaims the charge, it must take prompt steps to punish the perpetrators of the crime. Such an act of revenge does not serve any use of the ends of justice. It does not reform the criminal nor the class from which he comes. It has no tendency to prevent the recurrence of similar crimes; on the contrary, it promotes the spirit of barbarism which produces such crimes. And it does not satisfy the instinct of retributive justice; on the contrary, the enlightened conscience of all civilized communities cries out against it.



## Croker Against Croker

The readers of the New York dailies were surprised on Friday morning of last week to find Mr. Richard Croker in the unexpected rôle of a moral reformer. He invited Mr. Isidor Straus, President of the Educational Alliance, to tell the Executive Committee of Tammany about the conditions which exist at the present day on the East Side of New York, and took the occasion to declare in the most explicit terms: "Not one dollar comes to me from the landlords of pool-rooms or from houses of ill fame, and if any of you gentlemen are collecting from any such people, you had better get out of the organization."

There followed, according to the reports, a hot controversy between Coroner Edward Fitzpatrick, Tammany leader of the Fourth Assembly District, in which the Educational Alliance does most of its work, and Mr. Croker, in which Mr. Croker affirmed as of his own knowledge that there is soliciting to vice in the district: "Even the police are solicited. . . . If you don't know about soliciting in your district, you don't know as much about your district as I do, and I only know one-thousandth part of what occurs there."

The surprise of the public was somewhat lessened when the next day Bishop Potter's letter to the Mayor of New York City was given to the public. This letter

states the case against the police administration so clearly and so forcibly, with such moral indignation and such judicial poise, that we print it in full. For the conditions in New York City are not peculiar. There is widespread suspicion if not adequate evidence that similar conditions exist in Philadelphia, Cincinnati, Chicago, and St. Louis. Bishop Potter's letter is a summons to a crusade which ought not to be local. Its essential principle that the head of the municipality ought to be called to strict and public account before the whole city for vicious administration in the city is one as applicable to the smallest municipality as to the metropolis. It is not strange that the public generally regards Mr. Croker's sudden interest in the repression of vice as due to his having seen the Bishop's letter and feared the effect which it would have on the public.

Mr. Croker's denial that he has received any contribution from houses of vice must stand until sufficient evidence is presented to raise a presumption of its falsity. But the real charge against Mr. Croker is not that he receives contributions from houses of vice. It is that the police of this city use their power, not for the protection of the citizens, but for the collection of blackmail; and that vice flourishes under their eyes and with their tacit support. What Mr. Croker said to the Executive Committee does nothing to neutralize this charge; on the contrary, rather confirms it. As reported, he declares that he knows that vice openly flaunts itself on the East Side; according to one report of his remarks, that the police themselves have solicited to vice. The address by Mr. Straus, the appointment of a committee of investigation by Tammany, and the remarks of Mr. Croker, all tend to confirm the popular belief, based on widespread reports, that the police authorities in this city connive at and make money out of the flagrant violation of law which is demoralizing hundreds of young men and women and destroying hundreds of homes.

If this is the case, citizens have a right to hold Mr. Croker responsible, because no man in the city has contributed so much to the selection of the men who control the city government, and specifically to the selection of the men who control

and administer the police, as Mr. Croker. Mr. Croker's action, therefore, instead of diverting the movement in the city of New York for the overthrow of his control of the city, ought to add both impetus and concentration to that endeavor. A serious difficulty, however, confronts the opponents of Tammany. What Mr. Croker has in the past said is undoubtedly true—Tammany Hall is the most perfectly organized political machine in the world. It has many elements of real power. The public reforms which were initiated under the Strong administration cost money. The immediate effect of leaving the poor without parks, the children without school-houses, and the streets without cleaning, is lessened taxation, and there are a great many men in New York who—to use the old figure—hold a cent so close to their eye that they cannot see a dollar at arm's length. The work of the municipality involves the employment of great gangs of workingmen, and the workingmen receive their wages partly as compensation for the service they render the city, partly in compensation for the service they render to Tammany. The protection given to the saloons, the gambling-houses, and the houses of vice makes them and their patrons supporters of Tammany. The hostility among many good citizens to the legislation which forbids all selling of liquor on the Sabbath converts into supporters of Tammany those who care more for their Sunday beer than they care for clean streets, parks for the poor, or decency in the tenement-house districts. Personal friendship counts with many voters for more than political principles, and the Tammany captain in every district is the personal friend of a host of voters whose friendship he maintains through all the year by a variety of devices, some honest and some dishonest. To dislodge such a machine as this requires an organization as wise as a serpent and not as harmless as a dove.

But it is very difficult to get the anti-Tammany elements together. If the Republican organization nominates a Mayor, there are hundreds of independent Democrats who will not vote for the nominee, partly because they will not do anything to strengthen the Republican organization, partly because they distrust any man who has received his nomination through

the influence of Mr. Platt. - On the other hand, the Republican organization has hitherto refused to consent to be set one side or to become the mere indorser and supporter of an Independent nominee. How to fuse these mutually suspicious and jealous elements in one combined endeavor to give the city a good government is the perplexing problem which confronts the anti-Tammany forces. It is not enough to select a man who would be a good Mayor. It is necessary to select a man who will have the cordial support alike of Republicans and Democrats, and by some method of selection which will not alienate the members of either National party.

The New York "Tribune" has been attempting a postal-card canvass among candidates for Mayor. In this canvass Mr. Low is the first, Mr. Coler is the second choice. We venture to suggest that the method of the New York "Tribune" be attempted on a larger scale. We should like to see the New York Legislature pass a law providing the direct primary for all municipal elections. This would enable all opponents of Tammany to unite in nominating an anti-Tammany candidate. If, as is probably the case, the time is too short to secure the passage of such a law and its effective operation in time for the municipal election next fall, an informal and unlegalized direct primary might be undertaken, by which all voters in the Greater New York who were willing to sign a pledge not to vote for the Tammany candidates might join in nominating a reform ticket. The details would have to be worked out with care, but some way ought to be devised by which all the opponents of Tammany might be enabled to unite on one candidate, who would be neither forced on Independents and reformers by a Republican organization, nor on the Republican organization by Independents and reformers.

At all events, Mr. Croker's frank affirmation that in New York City under the present Tammany government citizens and even policemen are subjected to solicitations to vice, and the police make no effort to enforce the law against solicitation, affords an abundant reason why all men who believe in a pure government should find some way to unite their forces in overthrowing the administration for

which he is primarily responsible, and under which vice has been protected and promoted.



## Freedom of Teaching Once More

If the telegraphic reports are accurate, Professor Edward A. Ross, head of the Department of Economics in Leland Stanford University, has been forced to resign because he believes in the restriction of immigration from Asia and in the ownership by municipalities of public franchises. The offending professor is a young man who has received recognition for original work in his department. He is a man of prudence as well as of courage, and in no sense an agitator. Four years ago he was a Silver Republican, but his course at that time was conspicuous, not only for its frankness, but also for its consideration of the interests of the University which he represented. He has contributed to the literature of social discussion a number of very thoughtful and thoroughly rational papers, and he has long been at work on a book on the subject of Social Control—a study of methods and forces—soon to be published, which is said, by those who have read it, to be conspicuously sane and temperate. His statements in regard to municipal ownership of franchises are said to have been discreet and moderate; his views are shared by many of the most conservative men in the country, and the changes which he advocates are in operation in some of the foremost cities of the Old World. The remarks in regard to immigration from Asia, and especially from Japan, which have given offense to the authorities of the University, were neither extreme nor revolutionary; and they were based on the necessity, from Dr. Ross's point of view, of preserving the American scale of living. With the anti-Chinese agitators Dr. Ross has nothing in common; nor has he anything in common with destructive views of any sort, political, economic, or social. As a teacher, his work has been notable for thoroughness, intelligence, and dispassionateness. His zeal for the institution has been shown by the doing of extra work, and by the quiet acceptance of conditions which at times must have imposed very

heavy tasks upon him. In other words, if the testimony of those who know him best is to be accepted, Professor Ross is a fine example of the liberal, open-minded, progressive teacher, scientific in his methods, catholic in his temper, and entirely free from the vice of the agitator or the lack of balance of the fanatic.

Professor Ross has been forced to give up his position because Mrs. Leland Stanford, the widow of the founder of the University, and herself a donor to the institution on a very generous scale, entertains opposite views. Professor Ross will have the sympathy of all those who care for the interests of education in this country, and his removal will arouse the indignation of those who believe that colleges exist for free investigation and free teaching and not for the purpose of representing the views or teaching the opinions of donors and founders. When a change was made in the faculty of the University of Kansas by pressure brought to bear by a Populist Legislature, *The Outlook* condemned the action in unqualified terms; it is ready and eager to condemn any interference with the freedom of teaching, without reference to the views or opinions of the teacher whose freedom is interfered with; for freedom of investigation and of teaching is fundamental not only in our educational but in our civic life. One of the dangers of democracy, that is to say, of the government of majorities, is the tendency to crush the man who differs from the majority. It is this tendency which has furnished a basis for the criticism that democracies level down instead of lifting up, and, by compelling men to accept what is popular rather than to follow what is true, destroy distinction, both intellectual and moral. Distinction, that is, a high degree of individuality, is secured and emphasized by allowing men the broadest opportunity for free development. What we want in this country, if it is to be great, is not a dead level of universal agreement, but a citizenship rich in strong personalities, fertile in men who hold widely diverse views and hold them with absolute security. But there can be no individuality in a country which draws any lines of restriction, other than those which are imposed by intellectual sanity, around its teachers. Freedom of thinking and freedom of teaching go together; they

cannot be divorced; and without free teachers and free thinkers there can be no free country; for a country can lose its liberties under a democracy as truly as under a monarchy.

If the facts are as reported from the Leland Stanford University, it is to be hoped, for the good of that very promising institution, that a sharp issue will be made. Universities can afford to lose donors; they cannot afford to lose that independence which is at the root of all real intellectual life and of all genuine teaching; nor can they afford to lose the respect of the country. It is of prime importance that our universities should be kept intact from even the suspicion of being under the control of organized wealth or organized labor, of Republicanism or Democracy. They are to be free, and they are to make men free.



## A Just Tax Law

The most important measure submitted to the voters in any State at the recent election was the amendment to the Constitution of Missouri providing that the taxes upon mortgaged property shall hereafter be divided between the holder of the property and the holder of the mortgage. At the present time in Missouri, as in most other States, the holder of such property has to pay taxes upon its entire value, no matter how small his interest; and there is a pretense of taxing also the holder of the mortgage—that is, provided he returns it for taxation. For example, if a farm worth \$5,000 carries a mortgage of \$3,000, the farmer is taxed upon the entire value—though his interest in the property is only \$2,000—and there is a pretense of taxing the money-lender also upon the \$3,000 represented by his mortgage. Were this last pretense a reality—as it is in some cases—it would involve the injustice of double taxation. The amount of property is no greater because two men own the farm than if it belonged to only one. There is just \$5,000 worth of property involved, of which the farmer owns two-fifths and the money-lender three-fifths. The Missouri constitutional amendment recognizes this fact, and provides that each party should hereafter be taxed only upon the value of

his interest in the property. The total assessment in the case given was to be for \$5,000 worth of property and not for \$8,000 worth, the money-lender being taxed upon the value of his mortgage, and the farmer upon the value of the farm less the mortgage. As each was clearly taxed upon the entire value of the property he owned, there was nothing to be said against the justice of the provision; and as it really required the lender to pay his share of the tax without the possibility of evasion, the amendment was adopted by an overwhelming majority. In the rural districts, where lenders are relatively few, the vote was almost solidly in its favor.

There is some uncertainty as to whether the constitutional amendment will require additional legislation to carry it into effect, and an effort is being made in the city press to discredit the amendment, and to represent that it will not furnish the expected relief to the owners of mortgaged farms and homes, but, on the contrary, will increase their burdens. That it may not furnish the expected relief is true, so far as any one expects that the rate of interest upon future mortgages will not be increased by reason of the tax. But the claim that the rate of interest will greatly increase is invalid. The same system that has just been adopted for Missouri has been in force in California since 1878, and the rate of interest on mortgages in California is as low as in any of the neighboring States. The census of 1890 shows the following as the average rates paid:

California.....	8.90 per cent.
Colorado.....	9.22 " "
Oregon.....	9.63 " "

In California the lender pays the tax on the mortgage; in the other States the borrower pays it. The average rate of taxation in California was a little over one per cent. on the true valuation. Yet the rate of interest in California, instead of being one per cent. higher than in the neighboring States, was actually lower. This was doubtless chiefly due to the great wealth of the State; but there is no reason to think that if the tax on the value of mortgages in California were again allowed to fall upon the owner of the mortgaged property, the rate of interest would fall an equal amount. The

system of taxing mortgaged property once and only once, and dividing the tax equitably between lender and borrower, does afford some relief to the borrower—though its amount may easily be exaggerated. Quite apart from this gain, however, is the gain for public justice and the gain for public honesty. It is a great gain for public justice to have each citizen taxed only on the amount of property he possesses. It is a still greater gain for public honesty to have a tax law which does not put a premium upon dishonesty by taxing honest money-lenders while permitting dishonest ones to evade their taxes by perjury. Under the California and Missouri systems no one need be asked to make any return of the mortgages he holds. His property is taxed where it is invested, and this is the only place in which it ought to be taxed. If this principle were everywhere applied to the taxation of mortgages and to the taxation of corporate securities, the evils of tax-dodging would practically be done away with. The reform is one that should enlist the support of all who are concerned for the honor of the business community, as well as those concerned for the material relief of the mortgage-burdened classes.

## The Episcopal Church on Divorce

A Committee of the General Episcopal Conference, appointed for the purpose of taking the subject of marriage and divorce into consideration, has, according to the daily papers, reached an agreement, and its results are published. The most important of its recommendations, at least those which would most interest the general public outside that Church, are two respecting the subject-matter of divorce. The first of these prohibits any minister from solemnizing the marriage of any divorced person, unless the former marriage has been annulled by decree of a court of competent jurisdiction *for cause existing before such former marriage*. The other is as follows:

Section 1—No person divorced for causes arising after marriage, and marrying again during the lifetime of the other party to the divorce, shall be admitted to baptism or confirmation or received to Holy Communion,

except when penitent and separated from the other party to the subsequent marriage, or when penitent and in immediate danger of death; but this canon shall not apply to the innocent party in a divorce for the cause of adultery.

The reader will observe a significant difference between these two provisions. The first does not allow the sanction of the Church to be given to the remarriage of a divorced person, except where the previous marriage has been practically declared null and void from the beginning, as for the insanity of one of the parties, a prohibited degree of consanguinity between them, or the like; while the second so far recognizes the legitimacy of a divorce for the cause of adultery as not to condemn the innocent party who remarries. It is probable that this seeming incongruity is the result of a compromise between two parties in the Church, and that the Committee has agreed, on the one side, to recognize the legitimacy of remarriage by the innocent party where the cause for divorce has been unfaithfulness of the other, but, on the other hand, has not agreed to give the sanction of the Church to such remarriage by allowing a minister of the Church to officiate. We cannot but think that the report of the Committee would have been more consistent if it either adopted the Roman Catholic doctrine that marriage is indissoluble for any cause, and therefore refused the sacraments to any remarried divorced person, or adopted the conservative Protestant doctrine that marriage is dissoluble for the cause of adultery, and therefore allowed the minister to remarry the innocent party after such divorce.

There can, however, be no question that the subject which the Episcopal Church is taking up needs to be dealt with by the Church of Christ with vigor and courage. Some principle ought to be laid down equally applicable to rich and poor, to the élite and to the common people. The freedom of divorce in this country almost passes the bonds of belief. It has done much to render the marriage relation transient and almost experimental, and the family, which is the unit both of the State and of the Church, a unit easily dissolvable. The following summary, prepared some years ago by Mr. S. W. Dike, has been heretofore published, we

believe, in these columns, but we can think of no way by which within so brief a space we can emphasize the evil with which the Episcopal Church is proposing to deal. We do not think there has been any improvement in the ratio of divorces since this table was published. It is more probable that the ratio has increased rather than diminished:

In Connecticut there is annually one divorce to every ten marriages; in Vermont, one to fourteen; in Massachusetts, one to twenty-one; in New Hampshire, one to eleven; in Rhode Island, one to eleven; in Maine, one to ten; in Chicago, one to nine and one-half; in San Francisco, one to six.

The laws which have been made in some of the States to restrict separation have been by judicial interpretation of them rendered wholly nugatory. In the "Westminster Review" for June, 1889, Mr. Lee Meriwether gives from the records of the California courts some striking illustrations of this fact. Divorce in that State is allowed for cruel and inhuman treatment, and under this clause, according to Mr. Meriwether, divorces have been allowed to the husband, in one case, because his wife failed to sew buttons on his vest; in another, because she would not get up in the morning nor call him in the morning; and to the wife because the husband did not come home until ten o'clock at night and kept his wife awake talking sometimes until midnight, and in another case because the husband never offered to take her out riding.

Under our Federal system the divorce law of that State in which divorce is most easily obtained, practically becomes a divorce law for all the States. It is essential to that system that the courts should recognize the decision of the courts of other States, too. Under the law of New York State divorce can be obtained only for infidelity; but a man living in New York may go out to some Western State where it can be obtained for any one of a half-dozen comparatively insignificant causes, obtain a residence by nominally remaining within the State for three or six months, and then obtain a decree of divorce by publishing his summons in a newspaper which his wife never sees, and the decree thus obtained is at least *prima facie* evidence that he is a free man, and, unless his wife takes legal proceedings, expensive, difficult, and often practically impossible,

to have the decree set aside, the divorce is one which the courts of New York must recognize.

But it does not follow that the divorce is one which society is bound to recognize, still less one which the Church of Christ in its corporate capacity is bound to recognize. It is, indeed, in our judgment, true that the Church should hesitate long before it lays down a law for the government of its members inconsistent with the laws of the State in which they live. Its ethical standards must be higher; but it must be very cautious in imposing those standards by legislative enactment on the members of its communion. It is for this reason that we think the Methodist Church makes a mistake in imposing by law upon its members a prohibition of amusements which are regarded in the community not only as lawful but as legitimate. But the evils of unrestricted divorce are of so serious a nature that they call for serious remedy, and we think the Episcopal Church will be right in assuming, what it is clear this Committee assumes, that the remedy lies first of all in an aroused public sentiment, and that one of the first steps toward arousing that public sentiment is by strong and vigorous action by the Church, putting its stamp of disapproval on all divorce except for the one cause of infidelity. We should be glad to see other Protestant Churches take this matter up, and, either by legislation where a legislative assembly is possessed by the denomination, or, where there is no such legislative power, by resolution, express in some form their approval of the spirit of the clause which we have quoted in full above.

It will perhaps be asked whether, if a woman is married to a cruel, a drunken, or a worthless husband, who maltreats her, abuses the children, abandons her, leaves her without support, she is to have no remedy. Certainly she ought to have a remedy. Provision should be made, in all such cases, as is made in New York State, for an appeal to the courts and a legal separation; and where there is just cause for such separation, the care and custody of the children should be given to the complainant; and where the complainant is the wife, and the man has means to support her, he should be put under bonds by the court to furnish her support. There is nothing in the canons proposed by the

Committee of the Episcopal Church inconsistent with such legal provision as this.

But it does not follow that in such cases the complainant should be permitted to marry again. There are three parties to every marriage: the man, the woman, and the public. The solidarity of the State and the purity of the Church depend upon maintaining the integrity of the family. The community has a right to say that whoever desires to enter upon the marriage relation must do so on the assumption that it is a life relation. It has a right to say that if the marriage has turned out so unfortunately as to be unbearable, the experiment shall not be tried again. Certainly the Church of Christ has a right to say that it will give no sanction, by act or acquiescence, to second marriages in such cases. We hope that the canons proposed by the Episcopal Committee indicate a reaction in the public sentiment in this country against that freedom of divorce which has been one of the most injurious and dishonoring features of our National life.

## Thanksgiving

There are in the political, commercial, and moral conditions of America causes for hope, gladness, and gratitude to which on Thanksgiving Day we may legitimately turn our thoughts, without ignoring the causes for regret, humiliation, and apprehension which National conditions present.

We have passed through an exciting political election; but the result is accepted by the defeated party without resentment, by the successful party without exultation. The appeal by both parties was to the conscience of the Nation. Free-silver men believe in honesty; expansionists believe in liberty; and, despite much vehemence and some virulence in debate, each party believes in the essential integrity of the other. It is this which prevents a political election from leading to a political revolution in America.

Harvests are abundant; manufactories busy; trade and commerce brisk. The overworked are too many; but the unemployed are relatively few. If wealth is too much concentrated, it is more diffused than formerly; increasing numbers of workingmen own their homes in

South and North and East and West; an increasing number of wage-earners have deposits in the savings bank; the men of moderate means are in the creditor class, the men of wealth are in the debtor class. For the savings banks are great lenders, and they represent the men of moderate means; and the capitalist is the borrower, that he may do on credit a business larger than his capital alone will enable him to do.

If church-going is not so universal as it once was, that spirit of duty and humanity which is the fruit of Christianity was never more vital. Such appeals as that of Bishop Potter awaken the most slumberous conscience. The press reports the evil with the good—often out of proportion; but it at least lets us know what sort of world we live in—what sins there are to humiliate us and what crimes and vices to be fought. Four great forces are at work, not always wisely, not always co-operatively, but, on the whole, earnestly, to make the country a better country and the world a better world—the church, the school, the press, and the home. And all four are free to speak their word, if not always without favor, at least without fear.

Let the pessimist, who is accustomed

ordinarily to fix his gaze on the dangerous tendencies in American life, for this one day put them upon these more hopeful features: let him compare the conditions of America to-day with those of England, Germany, and France, the political ancestors of America, as those conditions existed a century ago; our political organization with that of disunited Germany, Bourbon France, or even England under George III.; our industrial organization with that of the industrial feudalism of the eighteenth century; the moral forces at work in our community to-day with those of Europe in the last century—with its stifled press, its charity schools, its peasant homes—with its too ritualistic Established Church and its too emotional Methodist Church in England, and its flippant, irreverent no-church in France. Thus let him take one day to strengthen his courage and revive his life, and so equip himself anew to confront and conquer the evils which should arouse our eternal hostility but never excite our despair. He who has anything of the soldier spirit may well thank God that he lives in a day when the victory for righteousness, goodness, and truth is so clearly and evidently nearer than ever before in the long campaign.

## Bishop Potter's Letter

[In another column we comment editorially on the responsibility for the conditions in this city which have called out the following letter from Bishop Potter. Mayor Van Wyck in his reply to Bishop Potter makes no attempt to deny the statements of the latter, but asserts that he will exert all his legal powers to do away with the conditions complained of and to secure the efficient co-operation of the police. Accordingly, Mayor Van Wyck has written a strongly worded letter to President York, of the Board of Police Commissioners, calling his attention to Bishop Potter's charges and urging active and vigorous efforts on the part of the police.—THE EDITORS.]

Diocesan House, Lafayette Place,  
New York, Nov. 15, 1900.

*The Hon. Robert A. Van Wyck, Mayor of  
the City of New York:*

Sir—At 130 Stanton Street, in this city, there is a work, for the people resident in that neighborhood, of a missionary, educational, and social character, for which for some years I have been directly and personally responsible. Its influence for good order and good morals, to describe it in no other way, has been considerable, and has been recognized, I think I may venture to say, by those who know it, as of real and enduring value. It is not only a center for the ministrations of religion, but also for training in various arts and handicrafts, for a free library, gymnasium, cooking, sewing, and other schools, etc., and, as such, for those whose lives are often hard and narrow, and whose pleasures and privi-

leges are few, it has been recognized as an important factor in promoting the virtue and good order of the communities to which it ministers.

In view of these facts, it would seem that it has a valid claim upon the sympathy, co-operation, and at least courteous consideration of those who officially represent our city government and the guardianship of decency and good morals. I urge here no other claim for it, and I beg to say that I am not now addressing you because there has been in that which I now desire to bring to your notice a vulgar and brutal absence of these in connection with one who happens to have been my own representative. The personal element, so far as he is or I am concerned, is of the very smallest consequence.

But the thing that is of consequence, sir, is that, when a minister of religion, and a resident



in a particular neighborhood, whose calling and character, experience and truthfulness, are all alike widely and abundantly recognized, goes to the headquarters of the police in his district to appeal to them for the protection of the young, the innocent, and the defenseless against the leprous harpies who are hired as runners and touters for the lowest and most infamous dens of vice, he is met not only with contempt and derision, but with the coarsest insult and obloquy.

You will say that these are strong words. I hold myself ready at any time to submit the facts that substantiate them. The statement now in my possession of two clergymen, of the highest character, contains the testimony of two men, given without exaggeration, with the most painstaking reserve, and with absolute truthfulness. In substance it is briefly this: That when one of them complained to a police captain of a condition of things in his immediate neighborhood, whose disgusting infamy is a matter of common notoriety, a condition of things easily verified by any intelligent citizen who passes through the streets in which it exists, he was told that he lied; and that when, disheartened by such an experience, he carried his complaint to a higher authority in the police force, he was met with insolent derision.

I affirm that such a virtual safeguarding of vice in the city of New York is a burning shame to any decent and civilized community, and an intolerable outrage upon those whom it especially and pre-eminently concerns. I am not, I beg to say, unmindful of the fact that the existence of vice in a great city is, practically, an inevitable condition of the life of such a community. I am not demanding that vice shall be "stamped out" by the police or any other civil authority. That is a task which would demand for its achievement a race of angels and not of men. But I approach you, sir, to protest with all my power against a condition of things in which vice is not only tolerated but shielded and encouraged by those whose sworn duty it is to repress and discourage it, and in the name of unsullied youth and innocence, of young girls and their mothers who, though living under conditions often of privation and the hard struggle for a livelihood, have in them every instinct of virtue and purity that are the ornaments of any so-called gentleness in the land. I know those of whom I speak; their homes and their lives, their toil and their aspirations. Their sensibility to insult or outrage is as keen as theirs who are in your household or mine; and, before God and in the face of the citizens of New York, I protest, as my people have charged me to do, against the habitual insult, the persistent menace, the unutterably defiling contacts to which, day by day, because of the base complicity of the police of New York with the lowest forms of vice and crime, they are subjected. And, in the name of these little ones, these weak and defenseless ones, Christian and Hebrew alike, of many races and tongues, but of homes in which God is feared, and his law revered, and virtue and

decency honored and exemplified, I call upon you, sir, to save these people, who are in a very real way committed to your charge, from a living hell, defiling, deadly, damning, to which the criminal supineness of the constituted authorities, set for the defense of decency and good order, threatens to doom them.

I have no methods to suggest, no individuals to single out for especial rebuke and chastisement. These are for you to determine and deal with. The situation which confronts us in this metropolis of America is one of common and open notoriety, and of such a nature as may well make us a byword and hissing among the nations of the world. For nowhere else on earth, I verily believe, certainly not in any civilized or Christian community, does there exist such a situation as defiles and dishonors New York to-day. Vice exists in many cities; but there is at least some persistent repression of its external manifestations, and the agents of the law are not, as here widely believed to be, fattening upon the fruits of its most loathsome and unnamable forms.

I come to you, sir, with this protest in accordance with the instructions lately laid upon me by the Convention of the Episcopal Church of the Diocese of New York. The events which provoked its action occurred some months ago. There has been no haste on my part, or on theirs in behalf of whom I speak, in reaching conclusions as to the situation to which I refer. Months have passed since the incidents occurred to which I have alluded in this communication. But, in all these months, the condition of things in whole neighborhoods has not improved, but rather grown worse. Vice not only flaunts in the most open and ribald forms, but hard-working fathers and mothers find it harder than ever to-day to defend their households from a rapacious licentiousness which stops at no outrage and spares no tenderest victim. Such a state of things cries to God for vengeance, and calls no less loudly to you and me for redress.

This, sir, is my case. I leave it confidently in your hands. Confidently, I say, because I cannot believe that you will fail to recognize in it a great duty—a duty which you will set yourself to discharge no matter how great the cost. I do not forget what has come to be too often expected in our day from those who hold office, when those who are their partisan associates are involved in wrongdoing. But I cannot believe that in such a case as this you will hesitate as to your duty, no matter where the doing of it may compel you to strike. Great place such as yours demands great courage and great sacrifice. Great crises such as that which has now come in the history of our city, and I think I may be forgiven if I add in your own career, demand great acts. I cannot believe that you will disdain an opportunity so unique as that which now confronts you for action worthy of your office, your citizenship, your manhood. I am, sir, respectfully yours,

HENRY C. POTTER,  
Bishop of New York.

# A Prisoner in Peking'

## The Diary of an American Woman During the Siege

By Luella Miner

Professor in the American College at Tungchau, China

**J**ULY 20.—After just a month without fresh fruit or vegetables, we feasted this morning on some cucumbers, obtained in the same way as the eggs mentioned yesterday—a rather precarious market. We are digging a mine toward the north, to terminate under a building between here and the Imperial City which the Chinese use as a base of operations against us. Of course the mine will never be exploded, unless they open hostilities again.

The Chinese, possibly suspecting that a mine was being dug, began to dig a trench forty feet long, which would have transected our mine-tunnel if dug deep enough; in fact, our Chinese Christians, digging this tunnel, could hear the voices of the enemy above them, and were in danger of falling into their hands, but our soldiers threatened to open fire, and the Chinese stopped their trench work.

There is anomaly upon anomaly in our strange circumstances here. Since their Excellencies the Foreign Ministers are suffering from the scarcity of fruit and vegetables, owing to their having been cooped up for a month and used as targets by the loyal subjects of the Empire, the Chinese Government now seeks to mitigate their woes by sending them a present of a hundred watermelons and a good supply of cucumbers, squashes, and egg-plant, accompanied by the card and compliments of the Emperor! No one thinks that the Emperor had anything to do with it, but they were doubtless sent by the person who to-day has most power in the Palace—whoever that may be.

Perhaps it was hoped that they would prove more deadly than the shot and shell which they have been showering upon their dear friends the Ministers. If we had a cannon large enough to take in watermelons as ammunition, it seems to me it would not have been inappropriate

to have sent the Imperial watermelons and squashes back into the Imperial City in that way. But the Ministers seem to be eating them with good relish. "Trust not the Emperor, even bearing watermelons," a missionary aptly remarked. There is no doubt that there is a party in the Palace trying hard to make peace with us, since over thirty thousand troops are leaving Tientsin to-day, and tens of thousands more are on the great seas coming toward us.

To-day Mr. Tewksbury sent a Chinese out to try to purchase copies of the Peking "Gazette," the official paper, published daily, which contains all the Imperial edicts, and some important memorials addressed to the Throne. He succeeded in getting those of the past nineteen days, and they are intensely interesting, throwing floods of light on the situation. The first edicts blame the Christian converts and foreigners for beginning the trouble, the edict of July 2 containing the words: "They [the Christian converts] have been led astray by false doctrines, and have relied on the missionaries for support, with the result that they have committed many misdeeds. They hold to their errors and will not turn from them, and irreconcilable enmity has thus grown up between the converts and the people. *The Throne is now exhorting every member of the Boxers to render loyal and patriotic services, and to take his part against the enemies of his country, so that the whole population may be of one mind.* Knowing that the converts are also subjects owing fealty to the Throne, we ask how they can bring themselves to form a class by themselves, and invite their own destruction. If they can change their hearts, there is no reason why they should not be allowed to escape from the net. The Viceroys and Governors of the provinces are hereby commanded to give orders to all local officials to issue the following notification: All those among the converts who repent of their errors and give them-

<sup>1</sup> The first and second installments of this diary were published in *The Outlook* of November 10 and 17. Copyright, 1900, by Luella Miner.

selves up accordingly to the authorities shall be allowed to reform, and their past may be ignored." This edict goes on to state that, as war with foreign countries has broken out, missionaries of every nation must all be driven out, but protected on their journey.

Another edict contains the significant words: "We order that the Princes and Ministers in command of the troops in concert with the Princes and Ministers in command of the Boxers shall instruct their subordinates," etc. In these edicts the regular troops and the Boxers are repeatedly linked together, and the Viceroy of the province reported from Tientsin that he had issued firearms and provisions to a company of five thousand Boxers, as if this were a common occurrence. But from the time when Tientsin was occupied by a large foreign army the tone changes, and finally, in a memorial published in yesterday's "Gazette," Boxers are blamed for all the anarchy, bloodshed, and arson which are desolating China!

*July 25.*—Miss Haven, the Misses Wyckoff, and I have joined the ranks of what are called "the top-lofty people." We have cleaned out a small section of the church attic, which was cluttered up with rubbish and the dust of ages, and there we retire to rest. I do not say "to sleep," for as it is as hot as it can be these nights down in the church, and one or two degrees hotter in the low attic, which has windows only on one side, we do more fanning than sleeping some nights. But the flies, which swarm in the church, scorn this dark, hot attic, and as no small children sleep there, we are free from two enemies of Morpheus. Mosquitoes and fleas are entirely impartial in their attentions to all. The attic is quite filled up with people now, all curtailed off in their various apartments, while one large section is reserved for men. We are not allowed to have lights there, and as we live in the remotest corner, we have queer times stumbling along a narrow passage nearly filled up with rubbish. One more luxury has been cut off from our bill of fare—condensed milk, which heretofore we have had for coffee. Our remaining cans are reserved for children and invalids. The egg market is not lively, and as the Chinese soldier and the Christian Chi-

nese who was buying were both slightly wounded during the transaction, eggs may be even more scarce hereafter. There is a close connection between this egg market and our intelligence bureau. The Chinese soldier is paid a rather extraordinary price for the eggs, and perhaps the chickens in them peep, for shortly after his daily visit interesting bits of information, which we are free to believe or not as we choose, begin to circulate in the camp.

Two more communications from "Prince Ching and Others" have been sent to the Ministers to-night. The latter maintain a discreet silence in regard to them, but it is rumored that one renews the suggestion that the Ministers withdraw to Tientsin, "which would be a very easy thing to do, as they could go to Tungchau, and thence by boat in two days." The other reported that cablegrams had been received from certain foreign governments inquiring as to the welfare of their Ministers, and stated that the Chinese Government would forward *simple* replies. A British marine suggests that "Not massacred yet" would be an appropriate answer.

During our informal truce there is informal singing every evening at the bell-tower, a pretty little pavilion just in front of the church. National airs are the most popular, and as American women are the most numerous here, "The Star-Spangled Banner" and other songs of our country are heard most frequently, though sometimes we have "The Marseillaise," "The Watch on the Rhine," "God Save the Queen," and to-night the Russians sang their grand national air. They are the best singers here.

*July 27.*—Our Chinese soldier spy reports that the Chinese are fortifying and preparing to make a final stand at Changchiawan, four miles south of Tungchau, that the Tungchau gates are all closed, and that in case the Chinese army is defeated there the Imperial family will leave at once for Hsianfu, the capital of Shensi, going by way of Paotingfu.

*Evening.*—It is reported from several sources that carts are in great demand at the Palace, that the Empress Dowager has already about two hundred, and Tung-Fu-Hsiang seventy.

The Catholic who has been carrying messages to us so much from Prince Ching or Jung-Lu has just returned, after

being detained by Jung-Lu a week. We more than suspect that he tells us what he is instructed to tell, and he is too closely guarded there to pick up much information. He contradicts the rumor that the Empress Dowager is preparing to run away, but says she is grieved with the Boxers, and that they are leaving the city in great numbers, but still patrol the streets. He brought from Jung-Lu something more to tickle our palates and make us forget that they let some shot and shrapnel fall on us by mistake when they were shooting at the Boxers. There are melons, squashes, cucumbers, and egg-plant by the hundreds—a much larger quantity than before; ice, and over a thousand pounds of flour, which, begging the pardon of our dear protector, Jung-Lu, we will take the precaution of feeding to a dog first. Accompanying the gift is the message that they have heard that we have a large number of Christians crowded in here, which must be very hot and unhealthy, and as it is all peaceful and lovely now out in the country, they suggest that we send them back to their homes! It is needless to state that we have not advised the lamb to intrust itself to the tender mercies of the wolf yet.

The little boy who left here July 5 disguised as a beggar came in early this morning with the following letter for Sir Claude from the British Consul in Tientsin, dated July 22: "Your letter July 4.—There are now 24,000 troops landed and 19,000 here. General Gasslee expected Taku to-morrow. Russian troops at Peitang [on the coast above Taku]. Tientsin city is under foreign government and Boxer power is exploded. There are plenty of troops on the way if you can keep in food. Almost all ladies have left Tientsin."

If you can read this without adding about ten interrogation points, you will do better than any of the wise men in the Legation did at the first reading. This boy is one of Dr. Ament's scholars. He was let down over the wall, slept the rest of that night in the Chien gate, and in the morning went out of the Yung-Ting gate to the railway station, and thence via Tungchau to Tientsin. His porridge-bowl, in which the letter was concealed, was broken in his descent from the wall, but he hid his tiny letter in a hem of his garment, and it was not dis-

covered when he was searched on the way. Half-way to Tientsin he was stopped and compelled to do farm-work for a week.

*July 30.*—Firing commenced last evening and continued in a feeble way through the night. The Chinese soldiers have built a six-foot barricade over a bridge at the foot of the Imperial City wall just north of us—the bridge over our canal; so now they can pass from our eastern lines to our western without making a detour through the Imperial City, and can also command this street in front of us, so that it can be crossed safely only by what is called the tunnel. A Catholic woman was shot this morning when crossing the bridge on Legation Street. For the first time in about ten days a wounded man was brought into the hospital—the Italian gunner, wounded in the hand last night when firing at the new barricade. Our "International Hospital" was quite crowded before the truce began. Now I think there are about thirty-five there, including a few fever and dysentery patients.

*August 1.*—Six weeks to-day since we came, and we have not even our usual bulletin to break the monotony. The soldier spy came to give information and get dollars, but, having marched our foreign troops too rapidly, so that he could not move them on a stage without our being able to hear the cannonading, he was obliged to have them retreat. So he landed them back at Matin in disgrace, and, if we had given him time, he would doubtless have marched them in good order all the way back to Tientsin. Later in the day a messenger who was sent out July 22 returned from Tientsin with information which proved that our soldier spy was a yellow journalist of the worst type.

A cablegram from London has also been sent overland to Sir Robert Hart, Commissioner of Customs, through which we know that Major Conger's cablegram of July 18, *forwarded by the Chinese Government*, had been received, so that you know that up to that date we were still holding out. That brief cablegram must have given the world its first authentic information as to the real state of affairs in Peking, and it is one of the strangest complications in this involved situation that the enemy should have given that

urgent warning which must have hastened armies to our relief. Tientsin was taken July 15, and it was the knowledge of this fact, and the hope that, in spite of the atrocities of the past month, they could still make peace with us, which prompted the Chinese Government to curry favor by forwarding cablegrams and presenting the Ministers with watermelons. They must have informed the foreign governments of this benevolence, for Sir Robert's cablegram contains the query whether the Chinese Government is protecting us and supplying us with provisions!

There is desultory firing every day, though for over two weeks we have been in comparative peace. Our work on the fortifications has gone on without the least flagging. First a long, deep trench on the north protected us from mines in that direction, and now for several days we have been counter-mining on the west. To-day a sally was made and two of the buildings nearest us on the west, occupied by Chinese soldiers as a base of attack on us, were taken while the soldiers were off guard. We are now building new barricades, extending our lines on the west.

*August 3.*—Yesterday was a red-letter day, for another messenger came from Tientsin, bringing several letters full of information—the first really satisfactory ones we have had. All the letters except one were from Americans. It was about six o'clock when the news began to spread like wildfire through the compound, and in a few minutes a crowd had gathered about the bell-tower where bulletins are posted, and a joyful babel of voices filled the air.

Mrs. Lowry had a letter from her husband in Tientsin, from whom she has been separated during these fearful weeks, and her letter was read first. The others were in cipher, but were posted as soon as they were deciphered, so we had all except Sir Robert Hart's last night; his was published, not in full, this morning. I will omit from my copies of these letters part of the information which reached you long ago as to affairs in Tientsin. From United States Consul Ragsdale, dated July 28: "Had lost all hope of ever seeing you again. Prospect now brighter. We had thirty days' shelling here, nine days' siege. Thought that bad

enough. Scarcely a house escaped damage. Excitement at home is intense, of course. Our prayers and hope are for your safety and speedy rescue. Advance of troops to-morrow probable. McKinley and Roosevelt nominated, also Bryan, Vice-President unknown." From J. S. Mallory, United States Colonel Forty-first Infantry, July 30: "A relief column of ten thousand is on the point of starting to Peking. More to follow. God grant they may be in time." From Major-General A. R. Chaffee, U.S.A., July 30: "Arrived here this morning." From another army officer, July 29: "Have been trying to reach you since the 21st of June. Foreign settlement was relieved June 23, Seymour (in command of relief army of 2,300, McCalla being in command of advance guard) was relieved June 24. . . . Will advance in two days. Column ten thousand strong; English, American, and Japanese follow in a few days with forty thousand more. Hold on by all means. First column will support and divert enemy from you." The letter to Sir Robert Hart was from a gentleman in the customs, and was dated July 28: "Yours 21st received to-day. Keep heart. Aid coming early. Troops pouring in. Enemy at Peitsang. Japanese in his front, also Russians."

Now, wasn't this enough food for thought for people who had been starving for news for seven weeks? The other two messengers who arrived July 18 and July 28 brought no news except a word as to the advance of the relief army—and no sympathy. An English lady stood beside me reading Consul Ragsdale's letter, and exclaimed, "Oh, isn't it nice to get a sympathetic letter at last!"

There are communications passing quite frequently these days between the Ministers and the Foreign Office. There are three subjects under discussion—one in regard to sending cablegrams to their governments, and it has been decided that this may be done provided they are not in cipher. Sir Claude received a cablegram through the Foreign Office from Lord Salisbury, the gist of which was that they had not heard from him since July 4, and desired information. The second subject was in regard to the Chinese building the new barricade over the bridge above us, and firing so much. One reply was that the Christians had

recently made a sally and raided shops (which may possibly be true of the Catholics at the Cathedral), and that this stirred up the people. Later the Foreign Office stated that the little firing which we heard about us (hundreds of shots a day!) was simply the changing of the watches, but they would have it stopped if it annoyed us. The third subject is in regard to the Ministers going to Tientsin, which the Chinese Government is still pressing. The Ministers are purposely prolonging these negotiations, thinking that, as long as they are kept up, sharp attacks on us may be averted.

*August 4.*—To-day we have obtained two important edicts dated August 2. One commands Jung-Lu to provide an escort to Tientsin for the Ministers. I believe that the Government really hopes that they will get rid of them and of our foreign garrison before the relief army arrives; then they will have a free hand to murder these besieged Christians for whose blood they are thirsting. Thirty or forty Chinese soldiers came up freely to our lines on the east to-day, and talked about escorting the foreigners to Tientsin, so it is the general expectation that the Ministers are going. They said to our Chinese Christian soldiers there on guard: "You are the living men, we are the dead men; the foreign army is now only fifty miles from here."

*August 5.*—This has seemed the most like Sunday of any we have had yet—the same number of services we had last Sunday, then at three o'clock I gathered a few of our college students in a room at the American Legation, and we had a quiet, informal meeting by ourselves. Dr. Morrison, of the London "Times," said once, when the question of defending the Chinese refuge was raised, "The Chinese have saved this place, and there is nothing to do but to stand or fall together." That the Chinese appreciate what is being done for them the following incident will show: A student, unaccustomed to work, was digging, with blistered hands, the grave of a foreign soldier, and some one spoke sympathetically of the pain it must cause. He replied: "That does not matter; what breaks my heart is that these brave soldiers from a far country are dying to protect us from our countrymen."

*August 6.*—Yesterday the Ministers sent cablegrams in cipher to their respective governments to the effect that the Chinese Government wishes them to go to Tientsin, but that they have under their care about two hundred women and children, besides forty wounded in the hospital, and asked for instructions, one Minister adding that they needn't be in a hurry about sending instructions. I wonder if the wise men in the various capitals will "catch on" to the situation. There was also some discussion between the Ministers and the Office in regard to the thousand or more shots which were fired at us last night—the sharpest attack we have had since this strange truce began. The rapid firing was preceded by some unearthly yelling, which the Foreign Office thought, or pretended to think, came from within our lines, and started the Chinese firing; but we know that it came from them, and the Ministers sent back word that they had better find out who did the howling, and punish the soldiers who made the attack. The outcry was probably caused by the collapse of a barricade near the French Legation, which is said to have fallen on several Chinese soldiers. Yesterday the rumor was that several hundred carts had been collected to take the Ministers to Tientsin. To-day they say they are for the Empress Dowager, who is preparing for immediate flight.

*August 7.*—Another little grave was made to-night in the fast-growing cemetery in the English Legation. The little baby's parents are Swedish missionaries; truly strangers in a strange land, understanding only a few words of the English in which the funeral service in the church was conducted, only a few words of "Precious Jewels," sung in Chinese at the grave. The mortality among the children of our Protestant Christians these past few days is frightful—an average of one or two a day. It is so hard that we cannot give them the milk and other things which might save the little lives, as we can when we are at home. Our foreign stores are almost gone. One of the mothers said to-day that she thought the food which the babies and sick children could eat—the milk, white rice, arrowroot, tapioca, etc.—would only last about ten days more.

*August 8.*—Just two months this morning since we came to Peking.

The sanguine among us hoped for some sign of the approach of the relief army by this time, as they have been on the way nine days if they left Tientsin as planned when the letters were written which the last messenger brought. I am afraid they were delayed by the difficulty of getting carts or boats.

Last night we were kept awake by the first genuine, lively attack we have had since this incongruous truce began—cause unknown, unless it was to celebrate the appointment of a peace commissioner (Li-Hung-Chang). To-day Jung-Lu ought to send us some more watermelons and squashes, but he seems to have forgotten that that favor is expected. Dr. Arthur Smith sums up the situation by exclaiming, "War and watermelons!"

I have failed to acquire any affection for pony except in his proper place in front of a carriage or beneath a saddle. Served on toast, he continues to be an abomination to me. So you can imagine my joy to-day when a cow was butchered, and we had delicious beef soup and roast with rich gravy for supper. Never did Thanksgiving dinner taste so good!

The Chinese wasted more ammunition on us last night than at any other time during the past three weeks. I shouldn't say "wasted," for a bullet wounded slightly a Chinese Catholic sleeping in an open pavilion close by the church. I think I failed to mention that a Russian who ventured outside our lines was killed last week. There seemed to be no method in the madness of the firing last night. This morning about half a pound of powder with a fuse leading to it was discovered near our western barricade where we are extending our lines. This afternoon, while sitting writing under a tree on the tennis-court, I heard two sharp rifle-cracks from the sentry-posts on the roof of a house just behind me. Soon I heard that the Chinese soldiers had been amusing themselves by throwing brick-bats at our men who were building the western barricade, so our sentries shot two of them. I don't think we can criticize the Chinese much for not keeping the "truce," though of course our work on fortifications is defensive, theirs offensive.

*August 10.*—It seemed as if we were

back in genuine war times for about twenty minutes last night, for about three o'clock came a perfect rain of bullets. Evidently the new soldiers besieging us like their little guns and don't like not to use them. Our Nordenfolt was fired at them several times. The Austrian Maxim is to be mounted to-night under cover of darkness in a new barricade crossing the canal in front of this Legation. At any time during the siege, if a few hundred Chinese soldiers had made a rush up this street, in the bed of the canal, from the Imperial city wall, they could easily have carried our front gate. During the day to-day there has been occasional shooting—"sniping" the soldiers call it.

To-day I have made a most interesting excursion. Since there has been so little firing, ladies have been allowed to go on the stretch of city wall held by the Americans, if furnished with a written permit by Secretary Squires. He gave permission for three of us to go, under Dr. Ingram's escort. It is now so effectively barricaded that we were at no time exposed to the view of Chinese soldiers, though there were a few places where we held our heads a little low. It was intensely interesting, and I realized as never before the immense amount of work that has been done there, chiefly by our Christian Chinese, and amid great hardship and peril. They have dug up the large, square brick of which the city wall is built and laid hundreds of yards of barricades, some crosswise, some lengthwise, some guarding the zigzag, sloping path by which we ascend the sixty-foot-high wall. The Russians hold the western barricade, only a hundred and twenty feet from the Chinese barricade, which we had seen plainly from cracks in a bastion wall further back. This barricade is so close to the Chinese that their sharpshooters shoot through our loopholes, so they are kept plugged up in the daytime. This Chinese barricade is built up into a high tower on which two gay banners are mounted. Our eastern barricade, now extended east of the canal, is very strong, and we ventured to peep through a loophole with a glass, bringing the Chinese loopholed barricade very near. To the south we kept peering out through cracks at the southern city, deserted close by the American position, but further away we

could see children playing as usual at the doors of their houses, and the voices of peddlers crying their wares floated up to us. To the north we looked out on the yellow tile roofs of the Palaces, so close to us, and wondered whether the wicked old woman was sitting there feasting on the leeks for which our mouths were watering. The scene looked very peaceful except in the burnt area all around the Legations.

While we were there a message was shouted up to a marine on the wall, "Foreign troops forty miles away." Perhaps I have not written much about the depression caused the last two or three days by the lack of news as to the advance of the troops from Tientsin, until the subject of the relief army was almost tabooed. We were facing the grave fact that, at the rate provisions are being served out to both foreigners and Chinese, they would be practically exhausted the twentieth of August. As we came down from the wall, and passed through the American, Russian, and English Legations, each one we met wore a smiling face and asked, "Have you heard the good news?"

This messenger is the fourth of our Christians who has succeeded in making this most dangerous trip, and his reward will be three hundred taels. He is a Methodist whose home is only two or three miles from our Tungchau college place, and we often visit it. He learned that his mother and four other members of his family have been killed by Boxers. He passed near enough his own village to see the ruins of his home, but, of course, had to avoid being seen. We still think that the mass of the people are not in sympathy with the Boxers; there was ample proof of that up to the time we left.

*August 12.*—Our eighth Sunday in this Legation, and perhaps our last, though at best we shall hardly get outside Peking this week. Perhaps some of us will stay with our Chinese and so not get off until others have been off for a rest and return to take our places. It seems strange, after these weeks when we could not see an inch before our faces, to have a little rift come in the darkness, and to really plan vaguely for the future.

The report has come in from outside that the advance guard of the foreign army met the enemy's front yesterday, at Chang-

chi, four miles from Tungchau, and thence bringing news of the defeat Jung-Lu, nephew of the Empress Dowager and general-in-chief of the army, committed suicide. Of course this may not be true, but it is exactly what the foreign army planned, and heavy cannonading was heard in that direction last night by the marines on the wall. It is also said that two thousand or more troops have been marched outside the city to-day on the double-quick. Another evidence that the troops are near is the almost incessant firing, with one lively attack last night and two to-day.

An official came to-day with a message from Prince Ching that he would come to-morrow to consult with the Ministers as to terms of peace. Dr. Smith suggests that the Ministers should have replied that they would be obliged to meet him elsewhere, as bullets were flying so thickly in the British Legation that it would not be safe for the Great Man to come here!

*August 13.*—I doubt whether there has been more firing at any time during the siege than there was last night. Sometimes there would come a lull of five or ten minutes, then the bullets would shower in again, some estimated at the rate of a hundred and twenty a minute. As they began before dark and kept it up until daylight, with a cannon on the wall near the German Legation throwing three-pound shell for variation, it was not especially soothing. "Prince Ching and Others" were to have come to make peace with us to-day, but instead they sent a letter stating that our soldiers killed an officer and twenty-six soldiers yesterday, and they had not time to come.

*August 14.*—At last our ears have heard the sweet music for which we have been listening for two months—the cannonading of the relief army—so plainly that we know that intense desire and imagination are not deceiving us, as so many times before. Our deliverance is at hand. Last night was a fearful one. There were at least six distinct attacks, the first beginning about eight in the evening, and there was almost incessant firing between these attacks. Our implacable foes seemed determined to use to the utmost this last chance to wipe us out. Our garrison returned fire more than at any other time, for now they are not afraid



of exhausting their ammunition. We were well prepared last night, for some anticipated that the defeated Chinese army might pour into the city and try to wreak vengeance on us. Perhaps it was to prevent this that our advance guard came so close to the city wall last night. Our heaviest attacks during the night came from the west, where we were best prepared to meet them, for four guns had been mounted there—the Austrian Maxim, the British Nordenfolt, the Italian one-pounder, and our dear "Betsey," while the American Colt's automatic was in front of the Legation. So all the artillery of all the Legations was here last night, and all were used—which accounted partially for the tumult of noise. About two o'clock, when our soldiers first heard the cannonading of the relief army, they celebrated by firing off four guns at once. The Chinese planted a cannon again on the Imperial City wall north of us, which made a tremendous racket. One shell exploded in Sir Claude's dressing-room, another in the gate-house, knocking down Dr. Dudgeon by the force of the concussion. A German was killed in the German Legation, and several there and in other places were slightly wounded, while Mitchell, the gunner, of whom we Americans are so proud, had his arm badly shattered by a bullet coming through the loophole of the "Betsey."

*Evening.*—This has been such a wonderful day that I can hardly write about it. The British Legation is swarming with foreign soldiers, and we are overwhelmed with thankfulness. A cablegram has been prepared to send to the American Board announcing our safety, and quoting Psalm cxxiv., 7: "Our soul is escaped out of the snare of the fowlers: the snare is broken, and we are escaped."

All the forenoon we heard cannonading, mostly at the Chihuamen gate—nearest Tungchau and leading directly into the city. We heard later that this was the Japanese army, but they did not succeed in getting through until troops which had entered at other gates went to their assistance. We also heard a little cannonading at the gates of the southern city. We hoped and prayed that they would get within our lines before darkness fell, for the defeated Chinese soldiers entering the city might otherwise give us a worse

time than we had last night. It was Russians and Japanese who came within three miles of the city wall last night, but in separate detachments, whose cannonading rejoiced our ears. British and Americans bivouacking in Tungchau heard the noise of the fearful attack made on us at one in the night, and by three o'clock the troops had started on their fifteen-mile march to our rescue, not stopping for a meal all day long, and reaching here in a state of extreme exhaustion—"too tired to holler," as one of the boys said while we were waving our handkerchiefs and shouting our welcomes. It was a hot day, and the Americans and British had the longest march. They are the only troops who have come into this Legation, and only one American regiment came in here. All of the troops except the Japanese entered the southern city, meeting no great difficulty in blowing up two of the gates, which are much weaker than those of the northern city. The Americans came in at the Tungpienmen; the Russians and British through the Shahuamen. Then the troops bound for the British Legation came to that section of the city wall over which American flags are waving, and came through the water-gate, where the canal flowing in front of this Legation pierces the wall between the two cities.

It was a little after two in the afternoon, as I was sitting writing under the trees in the tennis-court, where I have spent so many hours during these past weeks, when an American marine from the city wall ran into the yard shouting, "The troops are inside the city—almost here!" There was a wild rush for the south end of the compound, and there, sheltered by barricades, we stood and saw the first of the relief army straggling up the streets. And who do you think they were? Black-faced, high-turbaned troops, Rajputs from India—great, fierce-looking fellows, but their faces were beaming with joy, and they hurraed louder than we did. There were British officers with them, and one of them stooped in passing and kissed a pale-faced girlie who looked as if she needed to be rescued by a relief army. All that afternoon the troops came streaming in, Sikhs, Bengal Lancers, English soldiers, and, most welcome of all, our American boys.

# The Paris Exposition : Educational Aspects

By Howard J. Rogers

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THE Paris Exposition of 1900 is the compendium of the world's education. The motive of the Exposition is not commercial; it is not scientific nor artistic. It is more than either. It is the summing up at the close of the nineteenth century of the world's experience. The careful grouping of exhibits, showing not only the present excellence which each science, art, or industry has reached, but also a retrospective view of the historical development of each subject, bears out this interpretation.

Americans are fond of comparing the present Exposition with Chicago in 1893. There is no comparison in reality. As an architectural and landscape-gardening proposition, Chicago is unexcelled. It is difficult to conceive a combination of circumstances so fortuitous as to enable the present generation to surpass it. As an exposition of exhibits arranged scientifically and adorned by the highest skill in decorative art, Paris is unapproached.

It is natural, therefore, to find in an exposition of this character that Education is given the place of honor in the official classification. In the language of Commissioner-General Picard: "Education and Instruction are first in the list because through them man enters into life. They are also the source of all progress."

It is interesting to Americans, and particularly pleasing to American men of letters, to note the deference paid to the professions of letters and arts in France. In the United States the commercial spirit is still so strong within us that the devoting of a life's work to teaching or to the arts is yet looked upon askance, or, at best, with a patient tolerance. The old idea that a boy, if he is not keen enough to make a good lawyer or shrewd enough to make a good trader, will still do to teach or to preach, has many believers. But "they order these things differently in France," and the social and political aspirations of a person are strengthened by his prominence in the educational or artistic world. The Minister of Public Instruction and Beaux-Arts is one of the three most power-

ful Ministers in the French Cabinet, controlling not only the public schools, universities, and art schools, but also the opera, the national theaters, and the salons.

Correlative to this idea was the formation of the French section of the International Jury of Awards in Class I., Elementary Education. While all the juries of the six classes of Group I. (Education) were able and highly representative, that of Class I. was pre-eminent, not only in Group I., but in the entire eighteen groups of the Exposition. Among its members were two former Ministers of Public Instruction, the Director of Primary Instruction for France, a leading delegate to the International Peace Congress at The Hague, and prominent members of the Chamber of Deputies. An award granted by such a body of men has more than the ordinary significance attached to Exposition awards, as it represents the deliberate opinion of cultured, unbiased men of wide experience.

The educational exhibits are in the gallery of the Palace of Letters, Sciences, and Arts, on the west side of the Champ de Mars. The space as a whole is ample for the exploitation of the subject, but its subdivisions are inequitable. This is particularly true of the United States, which, as the recognized home of popular education, should have a space assigned to it second only to France. It is not entirely the fault of the French authorities that this was not done. Congress, by passing the law creating the present Commission in 1898, accepted the invitation of the French Government to participate in the Exposition over a year later than the most tardy of the other great nations, and when our applications for space were filed, all other nations had received their assignments. Indeed, it was only by the courtesy of the French authorities in reserving space for us pending our decision to participate that our country was able to make so excellent a showing.

All of the great nations of the world are represented in the educational section except Germany. Many surmises have

been made by others on their failure to exhibit. Two reasons are given by the Germans: first, lack of adequate space; second, lack of a purely national system. It may be remarked in passing that both of these excuses might have been advanced with equal force by the United States. The absence of Germany in Group I. is to be regretted.

Were the question asked, What are the most prominent features or striking facts brought out in the educational exhibit of the Exposition? my answer would be: The wonderful advance made in popular education during the last decade by Russia and Japan; the awakening of England; the manual-training craze of France and Austria; and the genuine surprise and pleasure in European circles at the systematic exhibit from the United States.

The first impression in visiting the Russian section is that Russia has made a tremendous effort to convince the world that she has a better system of public instruction than the world believes to be possible to exist there. But a more careful examination reveals the fact that, while the exhibits themselves are selected and fragmentary, they typify a material progress and illustrate an intensity of purpose worthy of admiration. Free education as we understand the term is still a long way from achievement in Russia, but it is a great step from the illiteracy which held in bondage ninety-five per cent. of her population, to a school system which places in nearly every community free instruction in the common branches during three years, for six months each year. The figures drawn from the Russian graphic charts are particularly interesting. For example, the growth of primary instruction in the schools under the Ministry of Public Instruction is illustrated by the fact that in 1882 there were 1,418,016 pupils in attendance; in 1898 there were 2,650,058. These figures do not include the church schools, which number about one-third the total number of primary schools in Russia. The growth of free instruction in the rural districts is also notable.

This rapid growth is extremely interesting from a social as well as an educational standpoint, and it is no longer a question of generations when there will be no "darkest Russia." It is a vital problem with the Russian Government to so control

this growth that it will be normal and healthy, and never reactionary. What would be the result should the moujik too suddenly learn his power is the constant factor to be taken into account in all Russian legislation. No compulsory attendance is necessary in the Russian school system. That follows with an older civilization. To quote the words of a Russian attaché at the Exposition: "There is a most absorbing thirst for knowledge taking possession of our people; we need no compulsory laws when we have not school accommodations for those anxious to come and for those who would travel many versts at a great sacrifice if they might come."

The Russian educational exhibit received close attention from the Juries of Awards, and, next to the United States, obtained the highest number of awards for a foreign country. When some surprise was expressed to a prominent member of the Group Jury that a nation whose educational development was still in an experimental stage should receive as many awards as a nation which stands foremost in free public education, the reply came that the two countries were judged on a different basis; that the awards to Russia were made for the sake of encouragement on the progress shown in the last eleven years, while those to the United States were made on a basis of absolute excellence. A truly diplomatic reply, which was perhaps but the echo of the policy pursued in a wider diplomatic field.

In Japan's exhibit we note a like rapidity in the development of school facilities, but with this distinction: it is the growth of a more thoroughly organized system, which its administrators and the public believe to be suited to their needs. A wonderfully clever people are the Japanese, quick to imitate and adapt; their manual-training models show the delicate touches which are characteristic of the art of the nation; their technical schools turn out designs and products which indicate unmistakably the coming prominence of Japan as an industrial and art manufacturing center. No fact, I believe, has been more clearly demonstrated in the Exposition or driven home to Western nations more forcibly, both to manufacturers and scientists, than that Japan, with its rapidly developing technical and

artistic skill, combined with its cheap labor, will soon be able to bring to the European and American markets superior products at lower prices. Some idea of the growth of the elementary education which forms the basis of Japanese technical courses can be obtained from the following figures, drawn from wall-charts exhibited: The number of pupils attending primary schools in 1880 was, girls, 800,000; boys, 1,400,000. In 1898, girls, 1,500,000; boys, 2,650,000. In 1898, of all pupils of elementary school age, 68.9 per cent. were enrolled in the public schools.

In 1888 the Government expended on elementary education 8,175,000 yen; in 1897, 18,650,000 yen. The Japanese are great admirers of the educational system of the United States, and freely acknowledge their indebtedness to us for methods and inspiration.

An amusing incident was noted at the beginning of the Exposition, illustrative of unconscious American influence. The entire educational exhibit of Japan was set up in a French Exposition labeled throughout in English. Somewhat later supplementary French labels made their appearance.

For the first time in an international exposition, Great Britain has made an educational exhibit. In Chicago, in 1893, the London School Board had an exhibit, but at Paris all England is represented through its various school boards, its public schools, and its universities; Scotland is represented by its universities and its public free schools; Wales by its technical and trade schools. The exhibits of the Universities of Oxford and Cambridge are particularly interesting, not only from the wealth of historic matter and the material progress which they portray, but also because it is their first appearance at a foreign international exposition. The public schools of Rugby, Eton, Winchester, and Harrow have, too, a special interest for every American.

But it is in the elementary and secondary sections of the free-school system that our interest centers. The impression left upon the observer is that there is force behind their methods—rugged force and determination. The exhibit is not well classified and interpreted, but this is the fault of the Royal Commission. The Di-

rector of Education for England has done magnificently with the funds placed at his disposal. The most satisfactory feature is the steady growth of the Board schools established under the Education Act of 1870, the excellent nature of their work, and their rapid absorption of the territory occupied by denominational schools.

The denominational schools will, of course, never disappear, but as the controlling factor in the education of English youth they are doomed. It is, perhaps, a happy augury that their ascendancy has been overthrown during the last year, and that the beginning of the new century will see the supremacy of the school system inaugurated in 1870. The following figures are for 1898: The attendance on primary instruction for England and Wales in the Board schools was 2,087,519; in the British and Foreign Society schools, 230,355; total in free undenominational schools, 2,317,874. In the Wesleyan schools it was 124,971; in the National schools under the Established Church 1,883,263; in the Roman Catholic schools, 246,128; total in free denominational schools, 2,254,362. The work of the London School Board needs no commentary here. It is well known to Americans through its demonstration in Chicago in 1893, and we note in Paris with equal satisfaction its progressive tendencies. Birmingham, Leeds, Manchester, and Bristol present most attractive exhibits illustrating systematic and rational curriculums. As might be expected in manufacturing towns, the manual-training features are pushed to the front, and the Technical Schools of Birmingham, the Technical and Agricultural Institute at Manchester, and the Technical School of Art at Coventry are examples of the initiative in this direction. It is hardly fair to compare their work with the long-established technical schools on the Continent, as precedents and conditions are so diverse. The purely industrial features of the work are strong and attractive; the artistic features are cramped and lack the freedom of original development and expression. But the seed is planted, and by the time the next International Exposition is held England will show astonishing results.

It is impossible to criticise in any one article our hosts, the French. They have taken unto themselves thousands of square

feet of floor-space; they have demonstrated amply and scientifically every phase of education in France; the preparations for the exhibit were begun during the year 1898, and it needs almost as many years as have elapsed since then to study it thoroughly. It is a wonderful exhibit, complete in details, worth careful study, tiresome only in its many repetitions. The Minister of Public Instruction, M. Georges Leygues, and his Directors, have left nothing undone to present in the most attractive form the educational resources, methods, and the practical results achieved in the schools and universities of France.

But there runs through the public-school exhibit one predominant tendency—towards manual training. The same may be said of Hungary and other central European nations where the French influence is felt. The tendency may be discussed from two standpoints—first, its intrinsic excellence; second, its effect upon the development of the nation. The first does not admit of argument. The system is, beyond doubt, brought to a higher state of perfection than in any other country. The delicacy of touch, the originality of design, is most admirable. In the *Écoles Primaires Supérieures* both for boys and girls, where the average ages of the pupils range from twelve on entering to sixteen on graduation, the perfection of workmanship is in many cases equal to that of master workmen. In the school exhibit of the city of Paris, which has a separated place in the *Ville de Paris* building on the right bank of the Seine, is an exhibit of the *Sophie-Germain School* for girls, in which the millinery and dressmaking would find a ready market on Fifth Avenue. The culminating point of the technical exhibit in this building is the *Salon Central*, furnished with exquisite taste and beauty; and on a richly carved table in the center rests a framed inscription, "This Salon has been entirely furnished by the pupils of the Municipal Professional Schools."

Do the needs of a nation justify this excessive specializing in the schools supported by public money? We have nothing in the United States to correspond with the *Ecole Primaire Supérieure*; our nearest approach to it is the manual-training high school, which aims to train the senses in conjunction with the mind, but

not to the exclusion of the humanities. There is certainly a radical difference underlying the theory of public education in the two republics. Which will subserve better the destinies of the nations only experience can determine, but American educators will abide with equanimity the test. The needs of our Nation certainly do not demand at present this highly specialized form of technical education. We prefer to train the citizen, not the artisan; to broaden the pupil and let him make his own choice in life, not to run him through a groove. In the United States every boy between the ages of five and eighteen is offered an education which may fit him to be the President of the Republic; in Europe he is educated in a shrinking fear that he may have political aspirations. It is a serious proposition to restrict in any manner the mentality of any class of people. Are we not justified in giving the broadest possible training, and trusting to the judgment thus developed, not only to select wisely the occupation of life, but to attain the highest excellence therein?

The educational exhibit of the United States will have to be criticised by another pen than mine. It is permissible to state, however, that the plan of arrangement discussed in *The Outlook* in August, 1899, has been eminently successful and highly appreciated. It has been possible thereby to obtain without endless duplication an accurate knowledge of the public-school system in the United States, year by year, from the first primary to the end of the secondary course; and a clear view of the field covered by our colleges, universities, and professional schools. The classification by grades and departments has been rigidly followed, and localities and institutions made to conform to the object of the exhibit, viz., to answer in a concise manner the inquiry of any foreigner concerning any department of American education. It is the only educational exhibit at the Exposition thus systematized. The sincerest compliment which the United States exhibit has received lies in the fact that, after a preliminary examination by an expert, England, Sweden, Russia, and Austria have sent delegations of teachers at government expense to study at length our system and its results. It has been a

matter of some surprise to American visitors to learn that we have in truth a national system of education, when we have been popularly supposed to have as many systems as we have States. The advisory influence exercised by the Bureau of Education at Washington, and the function of the National Educational Association as a clearing-house for educational ideas, was never more clearly illustrated than by the similarity of methods and work which are shown in the educational section of the Paris Exposition from the States of Massachusetts, New York, Illinois, Missouri, Colorado, and California.

The "*Revue Pédagogique*," the leading authority in France on educational matters, contained in August an article by M. Compayré on the educational exhibit of the United States, from which we may quote a few extracts, as coming from a thoroughly impartial and capable critic: "The '*Revue Pédagogique*' complained during the Exposition of 1889 that the United States had not profited by the occasion to bring out in relief their fine system of instruction. . . . This time the United States has taken its revenge. Absolutely

nothing has been neglected to give to their educational exhibit of 1900 a well-deserved éclat. . . . It is a home very tastily installed in five or six spacious salons. Along the front of the gallery where it is situated is a façade light and graceful, the beautiful work of an American architect. On the outside panels of this façade are placed drawings from the Institute of Technology in Boston; it is a veritable palace, which, with its foyers, its rich decorations, has the air of a theater, an opera. . . . The exhibit comprises in effect every department of instruction, and is divided in several distinct sections where are arranged in perfect order the objects belonging to each. . . ." In conclusion he says: "From all this comes an admirable system of education, free, flexible, adapted to the needs of each town, each community, a system which, of all American institutions, expresses in the best and highest form the popular will; and of which the President of the United States, M. McKinley, had good cause to say, 'The public-school system of America, with its four hundred thousand teachers, its fifteen million pupils, is it not a tower of strength and a pillar of support for the Republic?'"

## Up from Slavery: An Autobiography<sup>1</sup>

By Booker T. Washington

### Chapter IV.—Helping Others

AT the end of my first year at Hampton I was confronted with another difficulty. Most of the students went home to spend their vacation. I had no money with which to go home, but I had to go somewhere. In those days very few students were permitted to remain at the school during vacation. It made me feel very sad and homesick to see the other students preparing to leave and starting for home. I not only had no money with which to go home, but I had none with which to go anywhere.

In some way, however, I had gotten hold of an extra, second-hand coat which I thought was a pretty valuable coat. This I decided to sell, in order to get a

little money for traveling expenses. I had a good deal of boyish pride, and I tried to hide, as far as I could, from the other students the fact that I had no money and nowhere to go. I made it known to a few people in the town of Hampton that I had this coat to sell, and, after a good deal of persuading, one colored man promised to come to my room to look the coat over and consider the matter of buying it. This cheered my drooping spirits considerably. Early the next morning my prospective customer appeared. After looking the garment over carefully, he asked me how much I wanted for it. I told him I thought it was worth three dollars. He seemed to agree with me as to price, but remarked in the most matter-of-fact way: "I tell you what I will do; I will take the coat, and I will pay you five cents, cash down, and pay you the rest of the

<sup>1</sup> Copyright, 1900, by Booker T. Washington.

money just as soon as I can get it." It is not hard to imagine what my feelings were at the time.

With this disappointment I gave up all hope of getting out of the town of Hampton for my vacation work. I wanted very much to go where I might secure work that would at least pay me enough to purchase some much-needed clothing and other necessities. In a few days practically all the students and teachers had left for their homes, and this served to depress my spirits even more.

After trying for several days in and near the town of Hampton, I finally secured work in a restaurant at Fortress Monroe. The wages, however, were very little more than my board. At night, and between meals, I found considerable time for study and reading; and in this direction I improved myself very much during the summer.

When I left school at the end of my first year, I owed the institution sixteen dollars that I had not been able to work out. It was my greatest ambition during the summer to save money enough with which to pay this debt. I felt that this was a debt of honor, and that I could hardly bring myself to the point of even trying to enter school again till it was paid. I economized in every way that I could think of—did my own washing, and went without necessary garments—but still I found my summer vacation ending and I did not have the sixteen dollars.

One day, during the last week of my stay in the restaurant, I found under one of the tables a crisp, new ten-dollar bill. I could hardly contain myself, I was so happy. As it was not my place of business, I felt it to be the proper thing to show the money to the proprietor. This I did. He seemed as glad as I was, but he coolly explained to me that, as it was his place of business, he had a right to keep the money, and he proceeded to do so. This, I confess, was another pretty hard blow to me. I will not say that I became discouraged, for as I now look back over my life I do not recall that I ever became discouraged over anything that I set out to accomplish. I have begun everything with the idea that I could succeed, and I never had much patience with the multitudes of people who are always ready to explain why one

cannot succeed. I have always had a high regard for the man who could tell me how to succeed. I determined to face the situation just as it was. At the end of the week I went to the treasurer of the Hampton Institute, General J. F. B. Marshall, and told him frankly my condition. To my gratification he told me that I could re-enter the institution, and that he would trust me to pay the debt when I could. During the second year I continued to work as a janitor.

The education that I received at Hampton out of the text-books was but a small part of what I learned there. One of the things that impressed itself upon me deeply, the second year, was the unselfishness of the teachers. It was hard for me to understand how any individuals could bring themselves to the point where they could be so happy in working for others. Before the end of the year, I think I began learning that those who are happiest are those who do the most for others. This lesson I have tried to carry with me ever since.

I also learned a valuable lesson at Hampton by coming into contact with the best breeds of live stock and fowls. No student, I think, who has had the opportunity of doing this could go out into the world and content himself with the poorest grades.

Perhaps the most valuable thing that I got out of my second year was an understanding of the use and value of the Bible. Miss Nathalie Lord, one of the teachers, from Portland, Me., taught me how to use and love the Bible. Before this I had never cared a great deal about it, but now I learned to love to read the Bible, not only for the spiritual help which it gives, but on account of it as literature. The lessons taught me in this respect took such a hold upon me that at the present time, when I am at home, no matter how busy I am, I always make it a rule to read a chapter or a portion of a chapter in the morning, before beginning the work of the day.

Whatever ability I may have as a public speaker I owe in a measure to Miss Lord. When she found out that I had some inclination in this direction, she gave me private lessons in the matter of breathing, emphasis, and articulation. Simply to be able to talk in public for the sake of talking has never had the least attraction

for me. In fact, I consider that there is nothing so empty and unsatisfactory as mere abstract public speaking; but from my early childhood I have had a desire to do something to make the world better, and then to be able to speak to the world about that thing.

The debating societies at Hampton were a constant source of delight to me. These were held on Saturday evening; and during my whole life at Hampton I do not recall that I missed a single meeting. I not only attended the weekly debating society, but was instrumental in organizing an additional society. I noticed that between the time when supper was over and the time to begin evening study there were about twenty minutes which the young men usually spent in idle gossip. About twenty of us formed a society for the purpose of utilizing this time in debate or in practice in public speaking. Few persons ever derived more happiness or benefit from the use of twenty minutes of time than we did in this way.

At the end of my second year at Hampton, by the help of some money sent me by my mother and brother John, supplemented by a small gift from one of the teachers at Hampton, I was enabled to return to my home in Malden, West Virginia, to spend my vacation. When I reached home I found that the salt-furnaces were not running, and that the coal-mine was not being operated on account of the miners being out on a "strike." This was something which, it seemed, usually occurred whenever the men got two or three months ahead in their savings. During the strike, of course, they spent all that they had saved, and would often return to work in debt at the same wages, or would move to another mine at considerable expense. In either case, my observations convinced me that the miners were worse off at the end of a strike. Before the days of strikes in that section of the country, I knew miners who had considerable money in the bank, but as soon as the professional labor agitators got control, the savings of even the more thrifty ones began disappearing.

My mother and the other members of the family were, of course, much rejoiced to see me and to note the improvement that I had made during my two years' absence. The rejoicing on the part of all

classes of the colored people, and especially the older ones, over my return, was almost pathetic. I had to pay a visit to each family and take a meal with each, and at each place tell the story of my experiences at Hampton. In addition to this I had to speak before the church and Sunday-school, and at various other places. The thing that I was most in search of, though, work, I could not find. There was no work on account of the strike. I spent nearly the whole of the first month of my vacation in an effort to find something to do by which I could earn money to pay my way back to Hampton and save a little money to use after reaching there.

Toward the end of the first month, I went to a place a considerable distance from my home, to try to find employment. I did not succeed, and it was night before I got started on my return. When I had gotten within a mile or so of my home I was so completely tired out that I could not walk any further, and I went into an old, abandoned house to spend the remainder of the night. About three o'clock in the morning my brother John found me asleep in this house, and broke to me, as gently as he could, the sad news that our dear mother had died during the night.

This seemed to me the saddest and blankest moment in my life. For several years my mother had not been in good health, but I had no idea, when I parted from her the previous day, that I should never see her alive again. Besides that, I had always had an intense desire to be with her when she did pass away. One of the chief ambitions which spurred me on at Hampton was that I might be able to get to be in a position in which I could better make my mother comfortable and happy. She had so often expressed the wish that she might be permitted to live to see her children educated and started out into the world.

In a very short time after the death of my mother our little home was in confusion. My sister Amanda, although she tried to do the best she could, was too young to know anything about keeping house, and my stepfather was not able to hire a house-keeper. Sometimes we had food cooked for us, and sometimes we did not. I remember that more than once a can of tomatoes and some crackers constituted a meal. Our clothing went uncared for,



and everything about our home was soon in a tumble-down condition. It seems to me that this was the most dismal period of my life.

My good friend Mrs. Ruffner, to whom I have already referred, always made me welcome at her home, and assisted me in many ways during this trying period. Before the end of the vacation she gave me some work, and this, together with work in a coal-mine at some distance from my home, enabled me to earn a little money.

At one time it looked as if I would have to give up the idea of returning to Hampton, but my heart was so set on returning that I determined not to give up going back without a struggle. I was very anxious to secure some clothes for the winter, but in this I was disappointed, except for a few garments which my brother John secured for me. Notwithstanding my need of money and clothing, I was very happy in the fact that I had secured enough money to pay my traveling expenses back to Hampton. Once there, I knew that I could make myself so useful as a janitor that I could in some way get through the school year.

Three weeks before the time for the opening of the term at Hampton, I was pleasantly surprised to receive a letter from my good friend Miss Mary F. Mackie, the lady principal, asking me to return to Hampton two weeks before the opening of the school, in order that I might assist her in cleaning the buildings and getting things in order for the new school year. This was just the opportunity I wanted. It gave me a chance to secure a credit in the treasurer's office. I started for Hampton at once.

During these two weeks I was taught a lesson which I shall never forget. Miss Mackie was a member of one of the oldest and most cultured families of the North, and yet for two weeks she worked by my side cleaning windows, dusting rooms, putting beds in order, and what not. She felt that things would not be in condition for the opening of school unless every window-pane was perfectly clean, and she took the greatest satisfaction in helping to clean them herself. The work which I have described she did every year that I was at Hampton.

It was hard for me at this time to under-

stand how a woman of her education and social standing could take such delight in performing such service, in order to assist in the elevation of an unfortunate race. Ever since then I have had no patience with any school for my race in the South which did not teach its students the dignity of labor.

During my last year at Hampton every minute of my time that was not occupied with my duties as janitor was devoted to hard study. I was determined, if possible, to make such a record in my class as would cause me to be placed on the "honor roll" of Commencement speakers. This I was successful in doing. It was June of 1875 when I finished the regular course of study at Hampton. The greatest benefits that I got out of my life at the Hampton Institute, perhaps, may be classified under two heads:

First was contact with a great man, General S. C. Armstrong, who, I repeat, was, in my opinion, the rarest, strongest, and most beautiful character that it has ever been my privilege to meet.

Second, at Hampton, for the first time, I learned what education was expected to do for an individual. Before going there I had a good deal of the then rather prevalent idea among our people that to secure an education meant to have a good, easy time, free from all necessity for manual labor. At Hampton I not only learned that it was not a disgrace to labor, but learned to love labor, not alone for its financial value, but for labor's own sake and for the independence and self-reliance which the ability to do something which the world wants done brings. At that institution I got my first taste of what it meant to live a life of unselfishness, my first knowledge of the fact that the happiest individuals are those who do the most to make others useful and happy.

I was completely out of money when I graduated. In company with other Hampton students, I secured a place as a table waiter in a summer hotel in Connecticut, and managed to borrow enough money with which to get there. I had not been in this hotel long before I found out that I knew practically nothing about waiting on a hotel table. The head waiter, however, supposed that I was an accomplished waiter. He soon gave me charge of a table at which there sat four or five

wealthy and rather aristocratic people. My ignorance of how to wait upon them was so apparent that they scolded me in such a severe manner that I became frightened and left their table, leaving them sitting there without food. As a result of this I was reduced from the position of waiter to that of a dish-carrier.

But I determined to learn the business of waiting, and did so within a few weeks and was restored to my former position. I have had the satisfaction of being a guest in this hotel several times since I was a waiter there.

At the close of the hotel season I returned to my former home in Malden, and was elected to teach the colored school at that place. This was the beginning of one of the happiest periods of my life. I now felt that I had the opportunity to help the people of my home town to a higher life. I felt from the first that mere book education was not all that the young people of that town needed. I began my work at eight o'clock in the morning, and, as a rule, it did not end until ten o'clock at night. In addition to the usual routine of teaching, I taught the pupils to comb their hair, and to keep their hands and faces clean, as well as their clothing. I gave special attention to teaching them the proper use of the tooth-brush and the bath. In all my teaching I have watched carefully the influence of the tooth-brush, and I am convinced that there are few single agencies of civilization that are more far-reaching.

There were so many of the older boys and girls in the town, as well as men and women, who had to work in the daytime but still were craving an opportunity for some education, that I soon opened a night-school. From the first, this was crowded every night, being about as large as the school that I taught in the day. The efforts of some of the men and women, who in some cases were over fifty years of age, to learn, were in many cases very pathetic.

My day and night school work was not all that I undertook. I established a small reading-room and a debating society. On Sundays I taught two Sunday-schools, one in the town of Malden in the afternoon, and the other in the morning at a place three miles distant from Malden. In addition to this, I gave private lessons

to several young men whom I was fitting to send to the Hampton Institute. Without regard to pay and with little thought of it, I taught any one who wanted to learn anything that I could teach him. I was supremely happy in the opportunity of being able to assist somebody else. I did receive, however, a small salary from the public fund, for my work as a public-school teacher.

During the time that I was a student at Hampton my older brother, John, not only assisted me all that he could, but worked all of the time in the coal-mines in order to support the family. He willingly neglected his own education that he might help me. It was my earnest wish to help him to prepare to enter Hampton, and to save money to assist him in his expenses there. Both of these objects I was successful in accomplishing. In three years my brother finished the course at Hampton, and he is now holding the important position of Superintendent of Industries at Tuskegee. When he returned from Hampton, we both combined our efforts and savings to send our adopted brother, James, through the Hampton Institute. This we succeeded in doing, and he is now the postmaster at the Tuskegee Institute. The year 1877, which was my second year of teaching in Malden, I spent very much as I did the first.

It was while my home was at Malden that what was known as the "Ku Klux Klan" was in the height of its activity. The "Ku Klux" were bands of men who had joined themselves together for the purpose of regulating the conduct of the colored people, especially with the object of preventing the members of the race from exercising any influence in politics. They corresponded somewhat to the "patrollers" of whom I used to hear a great deal during the days of slavery, when I was a small boy. The "patrollers" were bands of white men—usually young men—who were organized largely for the purpose of regulating the conduct of the slaves at night in such matters as preventing the slaves from going from one plantation to another without passes, and for preventing them from holding any kind of meetings without permission and without the presence at these meetings of at least one white man.

Like the "patrollers," the "Ku Klux"

operated almost wholly at night. They were, however, more cruel than the "patrollers." Their objects, in the main, were to crush out the political aspirations of the negroes, but they did not confine themselves to this, because school-houses as well as churches were burned by them, and many innocent persons were made to suffer. During this period not a few colored people lost their lives.

As a young man, the acts of these lawless bands made a great impression upon me. I saw one open battle take place at Malden between some of the colored and white people. There must have been not far from a hundred persons engaged on each side; many on both sides were seriously injured, among them being General Lewis Ruffner, the husband of my friend Mrs. Viola Ruffner. General Ruffner tried to

defend the colored people, and for this he was knocked down and so seriously wounded that he never completely recovered. It seemed to me, as I watched this struggle between members of the two races, that there was no hope for our people in this country. The "Ku Klux" period was, I think, the darkest part of the Reconstruction days.

I have referred to this unpleasant part of the history of the South simply for the purpose of calling attention to the great change that has taken place since the days of the "Ku Klux." To-day there are no such organizations in the South, and the fact that such ever existed is almost forgotten by both races. There are few places in the South now where public sentiment would permit such organizations to exist.

## Shakespeare: Poet, Dramatist, and Man<sup>1</sup>

### Part XIV.—The Romances

By Hamilton W. Mabie

**I**T was characteristic of Shakespeare that during the years in which the tragedies were written, and while he was meditating upon the baffling problem of evil in the world, he was conducting his affairs with prudence and sagacity. The sanity of his nature, which held him to the great highways of human interest and rational human living, kept his genius in touch with reality at all points and contributed not a little to the richness and range of his creative activity. The assumption that the man of imagination cannot be a man of practical wisdom, and that there is an inherent antagonism between genius and sound judgment, has been disproved many times in the history of all the arts, but persists in spite of convincing historic refutation. There have been many men of rare and beautiful gifts who have lacked the capacity to deal strongly or intelligently with the practical side of life, and who have, therefore, been unable to make that adjustment to conditions and realities which is part of the problem of life and a chief part of its education. For this reason many men of

noble imagination have missed the full unfolding of their genius and the complete harvesting of its fruits. Shakespeare was not one of those pathetic figures who, through some defect in spiritual organization, make splendid tragic failures—figures with whom his imagination was always busy, and who appear in nearly all the plays. He was the sounder and therefore the greater poet because in his life, as in his art, he held the balance between reality and ideality; mounting into high heaven with effortless wing, like the lark in the meadows about Stratford, but returning with unerring instinct to the familiar and solid earth.

During the decade between 1600 and 1610 Shakespeare was adding to his properties at Stratford, he was making various investments, he was seeking to recover by suits at law moneys loaned to others, and he was steadily increasing his income from various sources. His purchase of New Place has been noted; upon the death of his father the houses in Henley Street came into his possession, and in one of them his mother probably lived until her death in 1608. He enlarged by purchase

<sup>1</sup> Copyright, 1900, by Hamilton W. Mabie.

the grounds of New Place; he acquired a property of nearly a hundred and fifty acres in the neighborhood of Stratford; he purchased an interest in the tithes of Stratford, Welcombe, and Bishopton; and, both at Stratford and in London, he brought suits for the recovery of small debts. Like his father, he appears to have had no aversion to litigation; but, on the other hand, there is nothing in the various records of the legal proceedings which he inaugurated to show that he was oppressive or unjust to those with whom he had business dealings. In practical affairs he was sagacious, orderly, and businesslike. That a poet collected a debt which was due him hardly furnishes rational ground for the theory that he must therefore have been a hard and grasping person.

To the Tragedies succeeded a group of three plays commonly classed as Romances, which completed Shakespeare's work as a dramatist, and which hold a place by themselves. It is true "Henry VIII." came at the very end, but this spectacular play is Shakespeare's only in part, and is hardly to be counted among his representative and original works.

A new note was struck in the Romances, and that note is distinctly sounded in "Pericles," a play which is of Shakespearean authorship only in its idyllic passages. It seems to predict "The Tempest," "Cymbeline," "The Winter's Tale," as "The Two Gentlemen of Verona" predicts "Twelfth Night." Marina is of the same exquisite order of womanhood as Miranda and Perdita. The poet's work on this drama was done when the period of tragedy was drawing to a close but was not yet at an end. The play probably appeared about 1607, and was probably written in collaboration with some playwright of inferior taste and ability. The plot was derived from various sources; the story being one of great antiquity and having been very widely popular for several centuries before Shakespeare's time. It had been read on the Continent in the "Gesta Romanorum," and in England in Gower's "Confessio Amantis;" and it was retold in a prose romance by Lawrence Twine, which appeared in England in 1576. There is now substantial agreement that the repellent parts of "Pericles" were written by another hand

than Shakespeare's, and that to his genius is due the exquisite episode and romance of Marina, conceived and worked out with a delicacy of feeling, a refinement of sentiment, and a pervading atmosphere of poetry which are unmistakably Shakespearean.

"Cymbeline" was included among the Tragedies by the editors of the First Folio; but its pervading spirit and its peaceful and happy ending place it among the Romances. Shakespeare had passed through the period of tragedy into a deep and abiding peace, but the gayety of the earlier mood of the Comedies was no longer possible. However serene and calm the spirit of the poet, he could never again look at life without seeing the element of tragedy at work in it. That element became subordinate and served chiefly to bring out certain gracious and beautiful qualities of nature, certain pure and almost spiritual personalities, but it was henceforth part of the mysterious experience of life to one who had sounded the depths of Hamlet's solitary melancholy and been abroad when all the fury of the elemental passions burst upon the head of Lear. In "Cymbeline," "The Winter's Tale," and "The Tempest," the tragic motive is introduced, and the tragic conflict would have worked out its inevitable wreckage if these later dramas had not been plays of reconciliation; plays, that is, in which the movement of the tragic forces is arrested by repentance, by the return, through penitence, to the true order of life. In these concluding dramas the destructive forces, which run their course in the Tragedies, are set in motion in order that they may furnish a background for the presentation of the healing and restoring power of remorse, penitence, reconciliation, forgiveness, and atonement. The dewy freshness of the world in "The Winter's Tale" and "The Tempest" is more penetrating in its unstained purity because the lightning still plays from the clouds which are fast dissolving along the horizon.

Shakespeare was a dramatist during the period when his work touched its highest points of achievement, and it betrays the absence of even rudimentary critical instinct to identify a dramatist with the wide range of characters which his imagination creates in a purely objective mood.

There are individual plays from which it would be an impertinence to attempt to infer the ethical attitude or the personality of Shakespeare. On the other hand, it must also be remembered that Shakespeare was a poet before and after the dramatic period; that the mask was not so consistently worn during the period of the Sonnets and of the Romances as during that of the Tragedies; that he left a large body of work behind him, and that through this work there run certain consistent and fundamental conceptions of life and character; that this work, conceding uncertainty with regard to the exact chronology of each play, can be divided into four distinct periods. These facts have a bearing on the nature of Shakespeare's personality and experience which it is as uncritical to disregard as it is uncritical to hold Shakespeare morally responsible for any sentiment put into the mouths of Iago and Richard III. However much or little the facts in Shakespeare's experience may have had to do with his work as a creative artist, it is beyond question that he passed through distinct stages of artistic and intellectual unfolding; and, accepting the psychology of genius, the history of the man of genius as it has been recorded in every art, and the revelation of the man of genius as it has been made by himself, Goethe serving as an example, it is rational to believe that the man and the artist in Shakespeare were in vital relationship from the beginning to the end.

In his life of sustained productivity Shakespeare passed through four periods: a period of apprenticeship, when he was learning both his trade and his art; a period of joyous and many-sided contact with the world and with men, during which he made his approach to life; the period of the Tragedies, when he entered into life, sounded its depths of experience, and faced its problems; and a period of reconciliation or mediation, when the tragic elements found their place in a comprehensive and beneficent order. Out of this rich and vital contact with life the poet came at last into a mood at once serene, grave, and tender; he looked upon men with a deep and beautiful pity; fortitude under calamity, charity for human weakness, faith in the power of human sweetness and purity, pervade the Romances and give them an interior beauty of which

the exquisite poetry in which they are steeped seems only an outward vesture. That beauty was the reflection of a nature of great richness, which, through deep and searching experience, had at last found peace in a wide vision, a catholic spirit, and a reverent faith in purity, goodness, and truth.

In these latest plays the poet shows also a great sense of freedom; a consciousness of inward power matched with outward skill which justifies him in becoming a law unto himself. The style is subordinated to the thought; rhyme almost disappears; weak endings increase in number; the iambic regularity of the blank verse is varied by new flexibility; the harmony of the line is subordinated to that of the paragraph, and the music of the verse gains a richer and fuller movement; and there is complete indifference to the traditional unities of time and place. These traditions had been modified or discarded at an early date, but in the Romances a new kind of unity is introduced, or at least illustrated, in an art so convincing that the mind accepts the new order of construction as if it were the order of nature. "The ideality of space which characterized the English stage of that time," writes Professor Ten Brink, "and of which the ideality of time was a necessary corollary, the ability of the prevailing drama to include a long chain of events throughout its entire course, permitted Shakespeare in tragedy to follow his inner bent, which impelled him to the psychological side of his subject. It permitted him to represent, as he loved to do, the evolution of a passion from its first beginnings to its climax; and not seldom, reaching still further back, to show us the soil in which it was to take root. It permitted him to show us a character unfolding before our eyes under the reciprocal influence of deed and experience, of action and environment. It enabled him thus in his tragedies to lay the chief weight upon the connection between the character and the acts of the tragic hero, or, what is the same thing, to devote the best part of his powers and endeavors to the dramatic unfolding of his characters."

In the Tragedies this loosening of the bonds of time and place enabled Shakespeare to lay bare the very heart of the tragic conflict; in the Romances it made

it possible to bring together, for the full disclosure of the drama of mediation, distant countries and times; to bring within the compass of a play the most exquisite poetry and the most rugged prose; to set on the same stage Perdita and Autolycus, Miranda and Caliban.

"Cymbeline" marks the end of the period of tragedy, and the dominance of a new mood. It probably appeared about 1609. Dr. Forman, to whom reference has already been made, who combined the arts of a quack with the taste of a theater-goer, and whose brief diary is an interesting contemporary record, saw the play at the Globe Theater, but made no record of the date. The plot was drawn from various sources, and these diverse materials were fused and combined by the dramatist with a free hand.

The story of Cymbeline and of his two sons was taken from Holinshed; the story of Imogen from Boccaccio's Decameron; while some details of the plot suggest that Shakespeare drew upon well-known and oft-used motives of current fairy tales. To this source he was probably indebted for some of the most delicate and poetic touches in the life of Imogen with her brothers in the cave of Belarius. This rude but hospitable home, full of kingly grace and nobleness in woodland disguise, is set in striking contrast to the court from which Miranda has fled. In this secluded cavern courage and integrity are preserved and trained against the day when they must bring in the new order, of which Imogen is the stainless and appealing protagonist. No lovelier image of chaste, self-sacrificing womanhood is to be found in the whole range of poetry. The poet has invested her with purity as with a garment which she wears without consciousness either of its value or its perishableness. It is so much a part of her nature that she could not separate it from herself. Her presence touches the rough lives of her brothers, and all their virtues shine through the disguise they wear. She mediates between her father and Belarius; and she reconciles Cymbeline and Posthumus. Her gentleness is emphasized by the savage temper, the hard spirit, which run through the play, and which at the end, with exquisite skill, are resolved into a harmony by her spirit. Among all Shakespeare's lyrics there is

none more noble than "Fear no more the heat of the sun," which is set like a gem in this drama of a woman's constancy.

Robert Greene had done what he could, when Shakespeare was serving his apprenticeship, to arrest the growing reputation of the young dramatist, and had failed. A "Groatsworth of Wit bought with a Million of Repentance" is of interest now chiefly because of a reference to the poet which was meant to do him harm, but which has served to settle some interesting questions of time, and to show that he had been successful enough to awaken envy. In 1588, five years before the attack on Shakespeare, Greene brought out a story which, under the unattractive title of "Pandosto: the Triumph of Time," became one of the most popular novels of the day, passing through at least fourteen editions. Its claims upon the interest of readers were set forth on the title-page: "Wherein is discovered by a pleasant history, that although by the means of sinister fortune, Truth may be concealed, yet by Time in spite of fortune it is most manifestly revealed: pleasant for age to avoid drowsy thoughts, profitable for youth to eschew other wanton pastimes, and bringing to both a desired content. *Temporis filia veritas.*" Time, if not in itself a mediating principle, is a necessary element in the work of mediation; and this old-fashioned romance furnished both the tragic introduction and the happy and peaceful issue upon which Shakespeare's mind fastened after the period of the Tragedies. His hand saved Greene's story from oblivion; it will always be remembered as the source from which "The Winter's Tale" was largely drawn, the story having its roots in an incident in the history of Bohemia. The tale in the Decameron, in which Shakespeare had found suggestions for parts of "Cymbeline," was also laid under contribution in "The Winter's Tale;" Autolycus was the last of a long line of jesters who had no literary progenitors and have left no successors; they are the creatures of the play and overflow of Shakespeare's humor, his perception of the comic, his delight in contrasts and contradictions, with touches at times—as in the Fool in "King Lear"—of fathomless pathos. So far as the name is concerned, Autolycus was of historic ancestry. His character

is sketched in the *Odyssey* in a few masterly strokes :

Autolycus, who th' art  
Of theft and swearing (not out of the heart  
But by equivocation) first adorn'd,  
Your witty man withal, and was suborn'd  
By Jove's descend'nt, ingenious Mercury.

The witty thief could claim divine ancestry, and Shakespeare may have found this representative rascal in the pages of his *Ovid*. From these hints of classical characterization the poet expanded the rustic knavery, shrewdness, and inimitable self-assurance of this picturesque picker-up of other people's savings at country festivals and fairs.

Shakespeare accepted Greene's geography with delightful indifference to its accuracy, and so fell into the historic blunder of giving Bohemia a seacoast. Ben Jonson was quick to fall upon this mistake, not so much from malice or ill-feeling, probably, as from the natural irritation of a careful and exact mind with a person of such marvelous spontaneity and such semi-humorous indifference to details as Shakespeare. "Shakespeare wanted art and sometimes sense," Drummond of Hawthornden reports him as saying : "for in one of his plays he brought in a number of men saying they had suffered shipwreck in Bohemia, where is no sea nearly one hundred miles." Shakespeare may have known this fact as definitely as Jonson knew it ; or he may have been as ignorant of it as were many other well-informed men of his time. His interest, it is clear, was fastened upon facts of another order, and in a play in which the unity of time was set at naught by an interval of sixteen years between two acts, and the congruities of history are quietly ignored in order to secure a free field for a masterly drama of the imagination, geographical accuracy was a small matter.

The play was produced about 1611. It was put upon the stage of the Globe Theater on the 15th of May in that year, on which occasion Dr. Forman was present and described it at some length in his "Book of Plays and Notes thereof." In November of the same year it was performed before the Court in the palace at Whitehall ; and two years later it was one of the plays chosen for presentation in the elaborate festivities with which the marriage of the Princess Elizabeth was celebrated.

The early popularity of the play among theater-goers has not been revived in modern times. Its essentially poetic quality has made "The Winter's Tale," to modern taste, a reading rather than an acting play ; a drama of the imagination rather than of real life. The pastoral world in which Perdita moves was the last of those lovely pastoral worlds which Shakespeare created as refuges from the world of reality and places of reconciliation between the ideals and hopes of beautiful natures and the actualities which surrounded them.

Perdita is half woman and half creature of fairyland ; in her rare and exquisite spirit there is a subtle affiliation with nature which allies her with the flowers, whose succession she has set in an immortal calendar ; in her sweet and patient devotion she personifies that spirit of goodness which in the end binds the shattered parts of her world into unity once more. In her speech, with its beguiling melody and its enchanting imagery, she is the personification of poetry. Among the Shakespearean women she represents the "eternal feminine" in its most poetic aspect ; for she mediates, not only between conflicting persons, but between nature and man.

In power of pure invention, of creating plots, situations, and episodes, Shakespeare was inferior to many of his contemporaries ; and if invention and originality were synonymous, as they are often taken to be, his rank would be below that of Jonson, Fletcher, Marston, or Middleton. The faculty of invention is, however, of small importance unless it be sustained by force of mind and inspired and directed by imagination. Many playwrights of the third or fourth rank have shown more fertility in inventing fresh situations and incidents than Shakespeare ; none of them has approached him in originality. For originality does not consist in invention, but in insight, grasp, selection, arrangement, and, above all, in vitalization. The creative faculty does not disclose itself in dexterity or multiplicity of invention, but in the play of free, elemental power. "The great merit, it seems to me, of the old painters," wrote Mr. Lowell, "was that they did not try to be original." "To say a thing that everybody has said before," said Goethe, "as quietly as if

nobody had ever said it, *that* is originality."

Throughout his entire productive life Shakespeare kept himself in closest touch with the experience of the race as that experience lies written in history and biography, and with the imaginative life of the race as that life has expressed itself in striking and significant figures, and in stories full of deep human feeling for humor or for poetry.

He knew the two chroniclers who were most popular in his time; he was familiar with Plutarch and with some of the notable contemporary translators; he had intimate acquaintance with such collections of stories as Paynter's "Palace of Pleasure;" and he read the novels or tales of his age with an artist's feeling for the truth of life or of poetry which they contained. He lived freely and deeply in his time; indifferent to conventionalities save as they conformed to his conception of sane living, and to literary traditions save as they harmonized with his artistic instinct and intelligence. His greatness as a poet lies in his extraordinary genius for seeing the concrete fact, and in his unrivaled power of irradiating that fact with the insight and vision of the imagination. No man of his time exhibited such fertility and audacity of imagination, and no man so firmly based his artistic work on clear, uncompromising perception of actualities. He was at the same time the closest observer and the most daring idealist of his age. Through each successive period of his productive career he touched phase after phase of experience and presented a long succession of characters. Beginning with the old chronicle plays, which he read with the truest historical perception and feeling, he passed on to the humorous aspects of life, and thence to a study of its most appalling aspects; and at each stage he laid hold upon some human document in history, legend, tradition, or romance. He never lost his touch with the realities of life; and he found so much that was of supreme significance that he rarely had occasion to use invention. The race in many lands and at many periods of time had been at work storing up the raw material of poetry for him; he entered into partnership with the race, and, by rationalizing its experience and giving it the beauty

and order of art, repaid the race a thousandfold for the material of every sort which had been placed in his hands. In this masterful dealing, not with images of his own making, but with the actualities of human experience, is to be found his originality—an originality identical in its method and operation with the originality of Homer, Dante, and Goethe, who share with him the splendid loneliness of supreme literary achievement.

In "The Tempest" Shakespeare used existing material only in the remotest way; the play fashioned itself largely in his imagination. In the earlier dramas he had dealt entirely with past conditions and incidents; the "Merry Wives of Windsor" is the only one of his works which may be said to deal with contemporary society and manners. "The Tempest," however, so far as it was rooted in reality, was drawn by suggestion from stirring events in his own time. The poet, more than any of his contemporaries, personified the freedom, vitality, keen sense of reality, and wide discursive interests of the Elizabethan age; in "The Tempest" he touched the new world of wonder, adventure, and achievement fast coming to the knowledge of the old world. Strange tidings of new countries and peoples were coming up from time to time from the far seas, and marvelous stories of strange lands and perilous voyages were told by quiet English firesides. In the autumn of 1610 a great sensation was made in London by the arrival of a company of sailors who had been wrecked off the Bermudas, until that moment undiscovered. These sailors, like all men of their occupation, were lovers of marvels and spinners of strange tales; they had found the climate of Bermuda charming, and they had heard many inexplicable sounds in the islands. These experiences were not dulled in color by the homeward voyage; on the contrary, they gained in marvelous and mysterious accompaniments of sight and sound as the distance lengthened between the place where they befell the wrecked crew and the places in which they were heard with eager and uncritical ears.

The wreck of the "Sea-Venture," Sir George Somers commanding, was described at length by several survivors, the most important of these accounts



being that entitled "A Discovery of the Bermudas, otherwise called the Ile of Divels," which was reinforced by several pamphlets. According to these reports the island of Bermudas had never been "inhabited by any Christian or heathen people;" it was reported "a-most prodigious and enchanted place," "still-vexed" with "monstrous thunder-storms and tempests." On the night the ship was wrecked the Admiral himself "had an apparition of a little, round light, like a faint star, trembling and streaming along with a sparkling blaze, half the height above the main-mast, and shooting sometimes from shroud to shroud, tempting to settle as it were upon any of the four shrouds."

The stories of this marvelous voyage were undoubtedly heard by Shakespeare, and he certainly read these narratives before writing of the "still-vexed Bermoothes," of the climate of the Island in "The Tempest," and of the spirits which frequented it. Traces of the reading of other books of travel are found in the play. It is possible also that Shakespeare may have heard from English actors, who had performed at Nuremberg a few years before this time, the plot of a comedy written by Jacob Ayter, of that city, under the title "Die Schöne Sidea." It is also possible that there may have been an earlier play or novel of a somewhat similar plot, which has entirely disappeared. The famous description of an ideal commonwealth which is put in the mouth of Gonzalo was suggested to Shakespeare by an essay of Montaigne's which he read in Florio's translation; while the Invocation of Prospero may owe something to one of Ovid's "Metamorphoses," with which the poet had long been familiar.

After recognizing his indebtedness for certain details to various earlier and contemporary sources, "The Tempest" remains pre-eminently the creation of Shakespeare's imagination. In certain respects it is his masterpiece. As a drama it falls far below his earlier work; as a poem, cast in a dramatic form, it is one of the most beautiful creations in English poetry. The profound meditateness and rich intellectual quality of "Hamlet" are fused in it with the lovely fancy of the "Midsummer Night's Dream," while in deep and sustained play of imagination, fashion-

ing the play in its structure, shaping its parts to one high end, touching it everywhere with a kind of ultimate beauty, it stands alone not only in Shakespeare's work but in modern poetry. The nobleness of conception is matched throughout with a kindred nobleness of style; while the songs are full of the deep, spontaneous melody which issues out of the heart of the poet when sound and sense are perfectly mated in his imagination.

The profound seriousness of temper which pervades the play, the clearness with which its ethical bearings are disclosed, the deep philosophy which underlies it, convey an irresistible impression of something personal in the theme and the treatment. It is impossible to read "The Tempest" without a haunting sense of secondary meaning. Caliban, Miranda, and Prospero have been interpreted from many points of view; a final and convincing interpretation will never be made, but the instinct of Shakespeare's readers and lovers that in this last play from his hand the poet was bidding farewell to his art is probably sound. As a rule, critics err rather in diminishing than expanding the significance of great works of art.

"The Tempest" appeared about 1611. Shakespeare was then forty-seven years of age, and had nearly completed his work. When he set the noble figure of Prospero on the unknown island, and made him master of spirits and of men, with a knowledge of life which was so great that it easily passed on into magical art, he could not have been oblivious of the spiritual significance of the work, nor of its deep and vital symbolism in the development of his own mind and art.

The success of "The Tempest" appears to have been great; it was presented at Court, and was one of the plays performed during the marriage festivities of the Princess Elizabeth in 1613. One source of this popular interest was probably the charm of the songs which gave the movement pause and relief. There is good reason to believe that these songs were set to music by Robert Johnson, a popular composer of the day, and that two of them had been preserved in Wilson's "Cheerful Ayres and Ballads set for Three Voices."

Shakespeare completed no more plays after the appearance of "The Tempest,"

but he had a shaping hand in "Henry VIII.," which appeared about 1612 and is included among his works. This very uneven and very spectacular drama is based upon material found in Hull and Holinshed, in a life of Wolsey by George Cavendish, then in manuscript, and in Fox's "Acts and Monuments of the Church." Its performance on June 29, 1613, led to the burning of the Globe Theater—an event of which there are several contemporary accounts. The play was presented with unprecedented elaboration in scenery and dress—a first attempt, apparently, in the direction of the splendor of appointments which characterizes the modern stage. "Now King Henry making a Masque at the Cardinal Woolsey's House," writes Wotton, "and certain Canons being shot off at his entry, some of the paper or other stuff wherewith one of them was stopped, did light on the Thatch, where being thought at first but an idle smoak, and their eyes more attentive to the show, it kindled inwardly, and ran round like a train, consuming within less than an hour the whole House to the very grounds. This was the fatal period of that virtuous fabrique; wherein yet nothing did perish, but wood and straw and a few forsaken cloaks." And the old chronicler of this first of many similar catastrophes adds with naïve humor: "Only one man had his breeches set on fire, that would perhaps have broyled him, if he had not by the benefit of a provident wit put out with bottle ale."

Attention was directed in the last century to certain peculiarities of versification in "Henry VIII.," but it was not until the middle of the present century that Mr. Spedding set forth at length the theory that the play was Shakespeare's in part only, and that many passages were in the manner of Fletcher. It is interesting that these differences in style were recognized clearly, not by scholars, but by two men of sensitive literary feeling, Tennyson and Emerson. The English poet first made the suggestion to Mr. Spedding. Emerson's comments on the matter are full of insight:

"In Henry VIII. I think I see plainly the cropping out of the original work on which his own finer stratum was laid.

The first play was written by a superior, thoughtful man, with a vicious ear. I can mark his lines, and know well their cadence. See Wolsey's soliloquy, and the following scene with Cromwell, where, instead of the meter of Shakespeare—whose secret is that, the thou'ht constructs the tune, so that reading for the sense will bring out the rhythm—here the lines are constructed on a given tune, and the verse has even a trace of pulpit eloquence. But the play contains through all its length unmistakable traits of Shakespeare's hand, and some passages, as the account of the coronation, are like autographs."

The view, presented with great skill by Mr. Spedding, that Shakespeare intended to make a "great historical drama on the subject of Henry VIII., which would have included the divorce of Katharine, the fall of Wolsey, the rise of Cranmer, the coronation of Anne Bullen, and the final separation of the English from the Roman Church;" that he worked out the first two acts, and that, for some unknown reason, the manuscript was passed on to Fletcher, who expanded it into the play as we now have it, has been accepted by many students of the play. The three chief figures—the King, Queen Katharine, and the Cardinal—are unmistakably Shakespeare's in conception; and the trial scene is certainly his.

There are distinct traces of Shakespeare's hand in the "Two Noble Kinsmen," which the title-page declares was written by "Mr. John Fletcher and Mr. William Shakespeare, Gentlemen," and the play appears in some editions of the poet's work. It is impossible, however, to decide with any certainty the extent of Shakespeare's contribution to a drama which in many parts is clearly the production of another hand. It is not improbable, as has been suggested by some authorities, that when Shakespeare withdrew from active work in his profession he may have left some preliminary sketches for half-finished dramas behind him, and that it fell to the lot of Fletcher or some other contemporary dramatist to work over and complete what the poet had begun. With the writing of "Cymbeline" and the "Tempest" his work ended.

# Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Adventures of the Pixies and Elaines (The).** By Carrie E. Morrison. Illustrated. Dana Estes & Co., Boston. 6x8 in. 125 pages. \$1.25.

Mr. Birch's beautiful drawings illustrate charmingly these fairy tales of the Elaines, the rainbow fairies, and the Pixies who live in the wood.

**Afterglow.** By Julia C. R. Dorr. Charles Scribner's Sons, New York. 4¼x7 in. 84 pages. \$1.25.

Reserved for notice later.

**Alice of Old Vincennes.** By Maurice Thompson. Illustrated. The Bowen-Merrill Co., Indianapolis. 4¼x7½ in. 419 pages.

Notice of this will be included in an article on the novels of the season, in next week's issue of The Outlook.

**Among the Great Masters of Music and Among the Great Masters of Literature.** By Walter Rowlands. Illustrated. Dana Estes & Co., Boston. 5x7½ in. 225 and 233 pages. \$1.50 each.

It must be confessed that Mr. Rowlands's text is hardly as interesting as is the reproduction of peculiarly noteworthy paintings in the illustration to each of these volumes. His illustrations are sixty-four in number, all told, and well merit examination. Mr. Rowlands's range is wide: in the one case from Homer to Goethe; in the other, from St. Cecilia to Liszt.

**Armed Ship America (The).** By James Otis. Illustrated. Dana Estes & Co., Boston. 6x8 in. 150 pages. \$1.25.

A rousing story, dealing with the privateers of 1812. The author claims to have constructed the story from the private records of Nathan Crowninshield, nephew of Captain George Crowninshield, of Salem, Mass., who owned the ship America. By way of preface the book is adorned with an extract from a speech by Thomas Jefferson in encouragement of privateering at that period.

**Art of Writing English (The).** By J. M. D. Meiklejohn, M.A. D. Appleton & Co., New York. 5x7½ in. 334 pages. \$1.50.

This is a thoroughly good book. We know of no better on its subject, and none that covers all important ground as well—an all-round book, instructive for men of affairs as well as those intending literary work.

**Beckonings from Little Hands.** By Patterson Du Bois. (Fourth Edition.) Dodd, Mead & Co., New York. 4x6½ in. 166 pages. 75c.

**Chatterbox.** Edited by J. Erskine Clarke, M.A. Illustrated. Dana Estes & Co., Boston. 7x10 in. 412 pages. \$1.25.

**Chevalier De St. Denis (The).** By Alice Ilgenfritz Jones. A. C. McClurg & Co., Chicago. 4¼x7½ in. 387 pages. \$1.25.

A historic romance the scenes of which are laid in France and America, at the opening of

the eighteenth century. The story has charm. St. Denis is a brave, courtly, and striking figure, of whom authentic history has said many good things. With a brilliant historic period to deal with, and such personages as King Louis, Madame de Maintenon, the Duke de Lanza, La Mothe Cadillac, Governor of New Orleans and founder of Detroit, to handle, the author presents a novel of unusual interest and very well written.

**Church of the Fathers (The).** By John Henry Newman (afterwards Cardinal). John Lane, New York. 5¼x7½ in. 313 pages. \$1.25.

Some of the earliest writings of the Oxford Tractarian school are here reprinted from the edition of 1842, with trivial alterations. They were intended to illustrate for an anti-Protestant purpose the thought, habits, and manners of the early centuries of the Church, subsequent to the sub-apostolic age.

**Colonial Days and Ways: As Gathered from Family Papers.** By Helen Evertson Smith. Decorations by T. Guernsey Moore. The Century Co., New York. 5¼x8½ in. 376 pages.

This well-made and handsomely illustrated volume will hold a very prominent place in the growing literature which illustrates the life and habits of the founders of civilization on this continent. Miss Smith has attempted a more comprehensive work than any of her predecessors. She includes in her study of the beginnings of social life the five different stocks—Puritan, Dutch, Huguenot, Cavalier, and Palatine—and presents the results of a careful comparative study of these different types and of the evolution of social life in different parts of the country during different periods of the colonial epoch. The story is one of very great interest, and is told in an entertaining fashion, with the illustration, not only from architecture, but also from the minutiae of furniture and of social habit. The book betrays careful study and ample knowledge of the whole period.

**Cruise of the Pretty Polly (The).** By W. Clark Russell. Illustrated. The J. B. Lippincott Co., Philadelphia. 5¼x8 in. 324 pages. \$1.50.

A good sea-story. Mr. Russell again shuffles the possible adventures at sea into a new combination. The result is a hearty, wholesome, entertaining tale.

**Darlingtons (The).** By Elmore Elliott Peake. McClure, Phillips & Co., New York. 5x7½ in. 416 pages. \$1.50.

A railroading daughter of a railroading father is the heroine of this sprightly book. The father is president, the daughter traffic-manager, of a small railroad, and both are strong and entertaining characters, much more so than the manly clergyman whose somewhat

theatrical virtue and ability are supposed, together with a most unlovely drunkard, to afford the "problem" character to the book. Much of the dialogue is amusing, some of the incidents arouse attention, but the plot is rather "ramshackle" in its construction and development. In short, while this is an American novel, it is not *the* American novel.

**Eagle's Heart (The).** By Hamlin Garland. D. Appleton & Co., New York. 5x7½ in. 369 pages. \$1.50.

Reserved for notice later.

**Eleanor.** By Mrs. Humphry Ward. 2 vols. Illustrated. Harper & Bros., New York. 5x8 in. \$3. This well-printed two-volume edition of Mrs. Ward's novel has fourteen of Mr. Steiner's charming pictures printed with the story in its serial appearance. The edition is in good form for holiday purposes.

**Elizabeth and Her German Garden and The Solitary Summer.** Illustrated Edition. The Macmillan Co., New York. 5¼x8¼ in. \$2.50 each.

One of the most charming holiday appearances is that of an illustrated edition of those delightful and deservedly popular books, "Elizabeth and Her German Garden," and "A Solitary Summer." The illustrations consist of photogravures taken from photographs of the author's country house, garden, and children.

**Friend or Foe?** By Frank Samuel Child. Illustrated. Houghton, Mifflin & Co., Boston. 5x7¼ in. 328 pages. \$1.50.

Reserved for notice later.

**Golden Gate of Prayer (The).** By J. R. Miller, D.D. Thomas Y. Crowell & Co., New York. 4¼x6¼ in. 218 pages. 75c.

The publishers have given a beautiful form to this richly devotional book by a well-known author.

**Golf Don'ts.** By H. L. Fitzpatrick. Doubleday, Page & Co., New York. 4¼x6¼ in. 114 pages. \$1.

This is an amusing book to the mere reader as well as a helpful book to the serious golfer. Following its hints, even a frivolous golfer should be able to reduce his score.

**Golliwogg's Polar Adventures (The).** Verses by Bertha Upton. Pictures by Florence K. Upton. Longmans, Green & Co., New York. 11x8¼ in. 63 pages. \$2.

A further installment of the Golliwogg family, who move this time from the dangers of war to those of the Polar regions without losing their peculiarities of aspect or their genius for getting into trouble.

**Grey Fairy Book (The).** Edited by Andrew Lang. Illustrated. Longmans, Green & Co., New York. 5x7¼ in. 387 pages.

Lovers of fairy tales have come to look for a new collection, edited by the skillful and discriminating hand of Mr. Andrew Lang, every year. They have not been disappointed in the Blue, the Red, the Green, the Yellow, or the Pink Fairy Books, and they are not likely to be in the publication of this year. The Grey Fairy Book contains tales derived largely from out-of-the-way countries like Lithuania, various sections of Africa, Greece, with a few stories from France and Germany. The book, like its predecessors, is very attractively bound and illustrated.

**Heart of the Ancient Wood (The).** By Charles G. D. Roberts. Illustrated. Silver, Burdett & Co., New York. 5x7¼ in. 276 pages. \$1.50.

Reserved for notice later.

**Histoire de France.** By O. B. Super. Henry Holt & Co., New York. 4½x6¼ in. 214 pages.

**Historic Towns of the Southern States (The).** Edited by Lyman P. Powell. Illustrated. G. P. Putnam's Sons, New York. 6x8½ in. 604 pages. \$3.50.

The third volume in a very interesting series, written in a pleasantly descriptive manner, but with good sense of historical perspective, and furnishing a series of sketches of historic towns in New England and the Middle States. Among the cities described in this volume are Baltimore, Annapolis, Washington, Richmond, Williamsburg, Charleston, Savannah, Mobile, New Orleans, St. Louis, and the cities of the Central Southwest, and among the contributors to the volume are Miss Grace King, Mr. Tyler, President of the College of William and Mary, Mr. William Worth Henry, and Miss Sara A. Shafer. Like its predecessor, the volume is illustrated, and is a very interesting foot-note to the larger and more formal histories of the country.

**History of Modern Italian Art.** By Ashton Rollins Willard. Illustrated. (Second Edition.) Longmans, Green & Co., New York. 5¼x9¼ in. \$3.

Reserved for later notice.

**House Behind the Cedars (The).** By Charles W. Chesnutt. Houghton, Mifflin & Co., Boston. 5x7¼ in. 294 pages. \$1.50.

Reserved for notice later.

**In Aelfred's Days: A Story of Saga the Dane.** By Paul Creswell. Illustrated. E. P. Dutton & Co., New York. 5¼x8 in. 304 pages. \$1.50.

Saga, a little Danish child, is captured by Alfred in one of his encounters with the Danes, and is taken home to the palace at Wantage and grows up with the king's family. Later he requites this care by his rescue of the king's son, Eadward, and the story of his youth and adventures is interwoven with the raids of the Northmen and their savage attacks, as was the reign of Alfred and the life of England in those old wild days. The book is beautifully illustrated and bound; it is a pity it is so heavy.

**In and Out of the Nursery.** By Eva Eickemeyer Rowland. Illustrated by Rudolf Eickemeyer, Jr. R. H. Russell, New York. 15x9½ in. 56 pages. \$1.50.

**In the Hands of the Cave-Dwellers.** By G. A. Henty. Harper & Bros., New York. 4½x6¼ in. 205 pages. \$1.

In this story of adventure Mr. Henty takes his young readers into untrodden paths, introducing them to lands and scenes of cave-dwellers and aborigines. The characters who talk and act before the reader are, however, all modern, Americans of English or Spanish descent, and with their doings and achievements much to enchain the attention is woven in.

**Introduction to the New Testament (An).** By Benjamin Wisner Bacon, D.D. The Macmillan Co., New York. 5x7¼ in. 285 pages. 75c.

In close relation to Professor Nash's volume on "The History of the Higher Criticism of the New Testament," the present volume sets

forth the results of that criticism as they appear to the author. We note first that Dr. Bacon regards a certain part of the miraculous narratives, apparently including that of the birth of Jesus, as "apocryphal and legendary" (page 198); next, that he is rather more conservative than leading critics in discussing the writings which name their authors, *e. g.*, holding to the Pauline authorship of Ephesians and Colossians; and, again, that he almost closes the chasm between the parties in dispute about the Fourth Gospel by approaching very nearly to the negative side. He has written as lucidly as the general reader requires, and in the fullness of scholarly freedom, with remarkable skill in the condensation of voluminous material. He has aimed not merely at stating the now accepted results, but at indicating the probable results toward which sober criticism seems to him to be now tending.

**Jukes—Edwards: A Study in Education and Heredity.** By A. E. Winship. Litt. D. R. L. Myers & Co., Harrisburg, Pa. 4¼×7½ in. 88 pages.

**Jumping Kangaroo and the Apple-Butter Cat (The).** By John W. Harrington. Illustrated by J. W. Condé. McClure, Phillips & Co., New York. 7×9½ in. 130 pages. \$1.

Mr. Harrington tells grotesque little animal tales; Mr. Condé makes amusing pictures of frogs and elephants, cats and rabbits.

**Life and Works of Jesus According to St. Mark (The).** By William D. Murray. The International Committee of Young Men's Christian Association, New York. 6×8½ in. 183 pages.

This is a course arranged for twenty-six weeks of daily study with a purpose both devotional and historical. Illustrative notes in prose and verse are interspersed, together with occasional prayers.

**Little American Girl in India (A).** By Harriet A. Cheever. Illustrated. Little, Brown & Co., Boston. 5×7½ in. 281 pages. \$1.50.

A mischievous little American girl who has lived all her life in India prevails on her devoted Indian attendant to take her into strange and forbidden places, and sees some of the wonders of that wonderful land.

**Littlest One of the Browns (The).** By Sophie Sweet. Illustrated. Dana Estes & Co., Boston. 4×6¼ in. 102 pages. 50c.

That is what she calls herself, since, if one lips, "Beatrice Brown" is not easy to say; and this little brown book tells how she took care of the baby.

**More Famous Homes of Great Britain, and Their Stories.** Edited by A. H. Malan. G. P. Putnam's Sons, New York. 7¼×11½ in. 337 pages. Reserved for later notice.

**Napoleon: The Last Phase.** By Lord Rosebery. Harper & Bros., New York. 5½×8½ in. 283 pages. \$3.

Why is it that American statesmen can never be found to write such a volume as this? We have from Disraeli novels which put him in the second rank of English novelists, from Gladstone essays on literature and theology which would be creditable to an Oxford professor, and here a history of Napoleon at St. Helena which will easily take a place of importance in the Napoleonic library. Except Governor Roosevelt's "Cromwell," we recall nothing analogous from any American statesman; and

Roosevelt's biography is not the work of a specialist, as is Lord Rosebery's. It abounds with evidences of that sort of familiarity with his theme which characterizes the best of Macaulay's historical essays, and has something of Macaulay's brilliance of style coupled with a much soberer judgment. Its interpretation of character would be impossible except to one who was not only familiar with the facts, but had meditated on them and on their psychological significance. The book is, indeed, a portrait gallery of singular value of Napoleon's companions at St. Helena—Las Cases, Gourgaud, Sir Hudson Lowe, and others—and pre-eminently of Napoleon himself. We have some familiarity with the analyses of Napoleon's character which have been attempted, and we recall among them all none which seems to us more truly to recognize the enigma, its conditions, and its solution than the portrait here given by Lord Rosebery. Napoleon was neither a demigod nor a demon. He was neither as black as Lanfrey painted him, nor as devoted a patriot and friend of humanity as John S. C. Abbott painted him. One of his valets can see nothing good in him, the other nothing evil, for familiar acquaintance with him did not clear up the mystery of his character. We do not say that Lord Rosebery has done so, but he has recognized and presented the antitheses in Napoleon's character more clearly than we remember ever to have seen them presented elsewhere. Napoleon was a bundle of contradictions; as he was built on a gigantic scale, his contradictions were gigantic. On one day he is a devout defender of the divinity of Christ, on another a materialist pure and simple; to-day an admirer of the people, to-morrow a rank cynic; at once a revolutionist and a hater of revolution, a despot and a destroyer of despotisms; at times an actor posing for effect, at others the frankest of public men in his self-revelations. His genius is not only akin to insanity, but at times, especially in his later years, he passes wholly over into the insanity of a passionate egotism. Lord Rosebery's volume makes us wish that he would write the life of Napoleon. He is liberal enough to understand the best elements in the French Revolution, catholic enough to understand the best elements in the French character, and critical enough not to be blind to the faults and follies of English political life during the Napoleonic régime.

**Newest England.** By Henry Demarest Lloyd. Doubleday, Page & Co., New York. 6×9 in. 387 pages. \$2.50.

Brilliant in style and wonderfully suggestive in subject-matter. We reserve Mr. Lloyd's volume for future notice.

**Observations of Jay (A Dog) and Other Stories.** By Morgan Shepard. D. P. Elder & Morgan Shepard, San Francisco. 6×8 in. 142 pages. \$1.

These confidences of a dog upon the wags and the smells and the ways of dog life will please all who have four-footed friends. Jay, the Dog, has fought his enemies, loved the Boy, played with Goats and Roosters, and lived as an honorable dog should, and it is good to hear him tell of it. Besides what the dog has to say, there is a story a little girl tells about

herself and Frank, the Horse. It is quite wonderful that a grown-up person should have understood enough to write it down for her, this little girl who says: "It seemed to me that everything in the world was wrong, so I became Queen."

**Omar Khayyám Calendar (The).** The Frederick A. Stokes Co., New York. 11×15 in. \$1.50.

**On Account of Sarah.** By Eyre Hussey. The J. B. Lippincott Co., Philadelphia. 4½×7¼ in. 343 pages. 50c.

**Orpheus: A Masque.** By Mrs. Fields. Houghton, Mifflin & Co., Boston. 6×8½ in. 41 pages. \$1. Reserved for notice later.

**Outbreak in China (The): Its Causes.** By Rev. F. L. Hawks Pott, D.D. James Pott & Co., New York. 5×7½ in. 124 pages. 75c.

Of the rapidly increasing list of books on China, this is one of the smallest in size but one of the best in quality. The author is the President of St. John's (Episcopal) College, Shanghai. He has followed the excellent plan pursued by Chang-Chi-Tung in his book published a fortnight ago, in putting forth an analysis of the work before beginning the text—indeed, the two books are similar also in size, binding, paper, and print. Dr. Pott first considers the predisposing causes of present misery in China: (1) the poverty of the masses; (2) the official corruption; (3) and the innate spirit of exclusiveness. By a rapid historical survey, but one containing certain statements not popularly known, he points out the gradual breakup of the Chinese Empire after the war with Japan, specially noting the introduction of railways, the concessions to foreign syndicates, the subsidizing of China by foreign capital, the *coup d'état* of the Empress Dowager, and the uprising of the Boxers. The book should be in the hands of every student of Asiatic politics.

**Pictures from Birdland.** By M. & E. Detmold. With Rhymes by E. B. S. E. P. Dutton & Co., New York. 7½×10 in. \$2.

**Pre-Raphaelite Ballads.** By William Morris. Illustrations by D. M. O'Kane. The A. Wessels Co., New York. 5¼×8 in. 74 pages.

A group of Mr. Morris's ballads printed in a small and artistically made quarto, with illustrations and decorative borders in black and white, by D. M. O'Kane, and printed from old-fashioned type and from the original text. The general effect harmonizes with the verse.

**Princess's Story Book (The).** Edited with an Introduction by George Laurence Gomme, F.S.A. Illustrated by Helen Stratton. Longmans, Green & Co., New York. 5×7½ in. 443 pages. \$2.

Would that all books were as light to the hand as this! Would, too, that all books were as useful! This volume is a primal adjunct in the learning of history. It is a compilation of historical stories, collected from English romantic literature, and illustrating the reign of kings and queens. For instance, Bulwer tells us about Harold, Sir William Napier about William the Conqueror, Sir Walter Scott about Cœur de Lion, Froissart about Edward II. and III., and Charles Kingsley about Elizabeth. The stories are also useful as specimens of good literature.

**Progress of Invention in the Nineteenth Century (The).** By Edward W. Byrra, A.M. Illustrated. Munn & Co., New York. 6¼×9¼ in. 46 pages. \$1.

The nineteenth century has justly been called the golden age of invention. Certainly its inventions have resulted in unprecedented industrial and commercial development. It is fitting, therefore, that the great scientific achievements of the century should be chronicled by one who is both a scholar and an entertaining writer. This has been done in the present volume. In concrete form, but with elaborate illustrations, are presented the developments of electricity, steam, printing and typewriting, chemistry, medicine, sanitation, locomotion, the phonograph, optics and photography, gas-lighting, civil-engineering, and the discoveries in many other fields.

**Putnam's "Library of Standard Literature:"** *Memoirs of the Life of Edward Gibbon.* By Himself. Edited by George Birkbeck Hill, D.C.L., LL.D. *Early Poems of Alfred, Lord Tennyson.* Edited by John Churton Collins, G. P. Putnam's Sons, New York. 5×7½ in. \$1.75 each.

These two volumes are the initial publications in Putnam's "Library of Standard Literature"—a selection of classics in a most convenient and dignified form, the volumes belonging to the type of substantial library books, not too large, but large enough to permit the use of a very clear type; printed on paper of excellent quality and of comfortable weight in the hand. Gibbon's *Memoirs* are edited by Dr. George B. Hill, who furnishes an interesting preface; while Tennyson's *Early Poems* are edited with a critical introduction, with commentaries, notes, and various readings, and a bibliography, by John Churton Collins, thus making a book which will be of importance to the students of the Poet Laureate. In simplicity and excellence of book-making this new edition deserves honorable mention.

**Quincy Adams Sawyer: A Story of New England Home Life.** By Charles Felton Pidgin. The C. M. Clark Publishing Co., Boston. 5×8 in. 586 pages. \$1.50.

**Ray's Daughter: A Story of Manila.** By General Charles King, U.S.V. The J. B. Lippincott Co., Philadelphia. 4½×7½ in. 320 pages. \$1.25.

**Reasons for Faith in Christianity, with Answers to Hypercriticism.** By John McDowell Leavitt, D.D., LL.D. Eaton & Mains, New York. 5×7½ in. 240 pages. \$1.25.

We are constrained to say that this book, though written with some learning and sincere good intention, is likely to do more harm than good. It belongs to that class of the intended defenses of Christian doctrine which sets up a fictitious antagonism of faith to science that confirms ten skeptics where it converts one.

**Richard Yea and Nay.** By Maurice Hewlett. The Macmillan Co., New York. 5¼×7½ in. 410 pages.

Mr. Hewlett's romance of Richard Cœur de Lion is perhaps the most important English novel of the year. It will be considered more fully in an article on "Novels of the Season" in our December Magazine number.

**Rossetti's (The): Dante Gabriel and Christina.** By Elisabeth Luther Cary. Illustrated. G. P. Putnam's Sons, New York. 6¼×9¼ in. 310 pages. \$3.75.

Reserved for later notice.

**Rubáiyát.** A Reprint of the Fourth English Translation by Edward Fitzgerald and of an Address by the Hon. Herbert Henry Asquith, given at a Dinner of the Omar Khayyám Club of London. (The Naisshapur Edition.) The A. Wessels Co., New York. 4x6¼ in. 93 pages.

There is no end to the new forms in which Omar Khayyám's famous poem appears to be demanded by the reading public. The Naisshapur edition is a reprint from the fourth English translation, with the addition of an address delivered by Mr. Asquith in London on the occasion of the dinner of the Omar Khayyám Club, the address serving as a preface. The book is tastefully bound in stamped leather, and furnished with illustrations.

**Salvation from Sin.** By Lyman Abbott. Thomas Y. Crowell & Co., New York. 5x7¼ in. 30 pages. 35c.

**Scruples.** By Thomas Cobb. John Lane, New York. 5x7¼ in. 244 pages. \$1.25.

Miss Pauline Cathcart, a beautiful young woman with an unfortunate lack of humor and a plenitude of psychological twists and turns, which display themselves in a series of contradictory scruples in regard to a brace of rival lovers, gives name to this story. It is very clever in those raptier thrusts of conversational play which when prolonged become a trifle wearisome. Nevertheless, it is an entertaining story, and ends to the liking of all parties concerned.

**Sign of the Seven Sins (The).** By William Le Queux. The J. B. Lippincott Co., Philadelphia. 5x7¼ in. 281 pages. \$1.25.

**Sister Carrie.** By Theodore Dreiser. Doubleday, Page & Co., New York. 5x8 in. 557 pages. \$1.50.

**Studies in God's Methods of Training Workers.** By Howard Agnew Johnston. International Committee of Young Men's Christian Association, New York. 5½x8½ in. 171 pages.

This book is supplementary to the "Cycle of Bible Study" for college students published by the Students' Department of the International Committee of Young Men's Christian Associations. One of its admirable features is that it draws upon the treasures of Christian biography subsequent to the Biblical record. These have been too much neglected, and deserve to be used still more largely.

**Studies of Animal Life.** By Herbert E. Walter, A.B., A.M.; Worrall Whitney, A.B., A.M., and F. Colby Lucas, S.B., S.M. D. C. Heath & Co., Boston. 5x7¼ in. 106 pages. 50c.

**Supernatural (The).** By Lyman Abbott. Thomas Y. Crowell & Co., New York. 5x7¼ in. 29 pages. 35c.

**Ted's Little Dear.** By Harriet A. Cheever. Illustrated. Dana Estes & Co., Boston. 5x7½ in. 103 pages. 50c.

**The Mainwaring Affair.** By A. Maynard Barbour. Illustrated. J. B. Lippincott Co., Philadelphia. 5x7¼ in. 362 pages. \$1.50.

**Through the Year with Birds and Poets.** Compiled by Sarah Williams. Introduction by Bradford Torrey. Illustrated. Lee & Shepard, Boston. 5½x8¼ in. 323 pages. \$2.

A well arranged and selected anthology for bird-lovers.

**Urchins of the Sea.** By Marie Overton Corbin and Charles Buxton Going. Drawings by F. J. Bennett. Longmans, Green & Co., New York. 9¾x8½ in. 71 pages. \$1.25.

**Visiting the Sin.** By Emma Rayner. Small, Maynard & Co., Boston. 5¼x7¼ in. 448 pages. \$1.50.

A story of mountain life in Kentucky and Tennessee after the war, told with vigor, and differing as far as possible in style and manner from the author's former historical novels. If the energy and sharp-cut character-drawing of the first half of the book had continued throughout, this might be accepted as a really strong novel; unfortunately, the latter half of the book takes an unnatural and overwrought turn greatly to the detriment of the story as a whole. The solution of the plot-mystery, long carefully concealed, when it is reached, is not at all convincing or probable.

**Wit and Wisdom of the Talmud.** Edited by Madison C. Peters. Introduction by Rabbi H. Pereira Mendes. The Baker & Taylor Co., New York. 5x7¼ in. 169 pages. \$1.

The bulky tomes of the Talmud, embodying the work of Jewish scholars for eight centuries, are an unknown continent to Christian readers. In collecting from it the sayings of the wise, which he has presented in this interesting book, Dr. Peters has done a desirable service both to Christians and to Jews.

**Women of the Bible.** By Eminent Divines. Illustrated. Harper & Brothers, New York. 5¼x9 in. 188 pages. \$2.

This is a beautiful piece of book-making in its binding, type, and arrangement. Twelve representatives of differing faiths, whose union is belief in the Bible as the Word of God, contribute each a chapter on one of the twelve best-known women of the Scriptures. Rabbi Gottheil writes of Sarah, and Cardinal Gibbons of the Virgin Mary. The chapters on Eve and on Rebekah are contributed by Mr. Chadwick and Dr. Abbott.

**Women of the Renaissance (The): A Study of Feminism.** By E. de Maulde la Clavière. Translated by George Herbert Ely. G. P. Putnam's Sons, New York. 5¼x9 in. 510 pages. \$3.50.

This important work, which is described in its title as "A Study of Feminism," comes from the hand of an accomplished student of the Middle Ages and of the great period which followed. M. de Maulde has made a position in historical activity in France which may be described as unique. Fourteen years ago he founded the Société d'Histoire Diplomatique, a society which owes its activity to his energy and enthusiasm. He is also the founder of the International Congress of History, of which the first was held at The Hague two years ago. His studies of the Renaissance have already borne fruit in a book entitled "The Origins of the French Revolution at the Commencement of the XVI. Century," in his "History of Louis XII.," and in a work in three volumes entitled "Diplomacy in the Time of Machiavel." These and other works have prepared him for the difficult task of describing the character, the position, and the influence of women in the Renaissance. The book will receive further attention.

**Wonder Stories from Herodotus.** By G. H. Boden and W. Barrington d'Almeida. Decorated by H. Granville Fell. Harper & Bros., New York. 6x8¼ in. 163 pages. \$2.50.

Six of the most interesting tales from the old

historian, beginning with the story of Arion and the Dolphin and ending with that of Polycrates of Samos. The writers have endeavored to present the tales in such a way as to interest young readers. The pictures are in color, and highly decorative.

**Works of Lord Byron (The).** Letters and Journals. Vol. IV. Edited by Rowland E. Prothero, M.A. Charles Scribner's Sons, New York.  $5\frac{1}{4} \times 8\frac{3}{4}$  in. 500 pages. \$2.

**Yankee Enchantments.** By Charles Battell Loomis. Illustrated. McClure, Phillips & Co., New York.  $5 \times 7\frac{1}{2}$  in. 329 pages. \$1.25.

A volume made up of twenty fairy tales for children. In these tales Mr. Loomis has struck a humorous note peculiarly his own. Its engaging drollery almost defies analysis, yet the adult reader whose first impulse is to throw the book aside with a pooh-pooh of disdain may anon find himself led on till he feels his lips first pucker and then break into broad smiles. In these fairy tales are none of the paraphernalia of ancient fairy lore. They are up to the present hour in trolley-car, liquid-air, and automobile speed of motion, and amid all these modern wonders the fairy modes of bestowing old-time gifts and favors are as sprite-

like and unexpected as are the play and surprises of human nature itself. Mr. Loomis is unmistakably American, as much in his way of looking at things as in his turns of phrase. Even his fairies work their spells in an opportunity-loving Yankee fashion.

**Young and Old Puritans of Hatfield (The).** By Mary P. Wells Smith. Illustrated. Little, Brown & Co., Boston.  $5 \times 7\frac{1}{2}$  in. 353 pages. \$1.25.

The story follows closely the historical accounts of the band of captives, most of them children, carried away by the Indians from Massachusetts to Canada at the close of King Philip's war, and of the two rescuers who followed them in the long, perilous journey through the wilderness. The picture of the party of Indians, braves and squaws and paposes and white captives, making their way through the snowy forests, living on the game that could be found, and, when that was scarce, often having nothing to eat but birch-bark, is vivid and full of interest. The library of every boy and girl should contain at least one book of this kind, recounting the tale, that should never be forgotten, of the hardships and heroism of the early settlers of America.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

Kindly suggest a list of books (four or five given in the order of importance), that will be helpfully suggestive in the preparation of a series of sermons: (1) Apologetic in character; (2) practical, bearing on daily life and conduct, for young people; (3) Christocentric or evangelistic, suggestive of Apostolic preaching.

W. W. B.  
1. Bruce's "Apologetics" (Scribners, \$2.50); Storrs's "Divine Origin of Christianity" (Randolph Company, New York, \$3.50); Spence's "Back to Christ" (McClurg, Chicago, \$1); Horder's "Supreme Argument for Christianity" (Whittaker, New York, 50 cents). 2. Dole's "Religion of a Gentleman" (T. Y. Crowell, New York, \$1); MacCunn's "Making of Character" (Macmillan Company, \$1.25); Wells's "Sermons in Stones" (Doubleday & McClure Company, New York, \$1); Munger's "On the Threshold" and "Lamps and Paths" (Houghton, Mifflin & Co., Boston, \$1 each). 3. Dr. L. A. Banks's Sermons, several volumes (Eaton & Mains, New York).

1. Please give briefly the strongest historical evidence against the dogma of the infallibility of the Pope. 2. At about what time and under what circumstances did Popery arise—that is, when and why did the Bishop of Rome become head of the Catholic Church?  
W. P. K.

1. The fact that the taking of interest on loans of money has been condemned by many Popes, Dr. White says seventeen. For a fuller statement see his "Warfare of Science with Theology," II., page 277 and following (D. Appleton & Co., New York). 2. The Papacy is the product of a long historical evolution, which in the course of centuries transformed the Bishop of Rome, who at first was accorded merely an honorary primacy among the bishops of the metropolitan churches of Alexandria, Antioch, and later of Constantinople and Jerusalem, into a temporal prince, and the autocrat of Western Christendom. See the Encyclopædia Britannica for a good digest of the history.

Please mention the name, and where obtainable, with price, of book or books on The Doctrine of the Bible—of recent date, and in to-day's thought.

H. B.  
If you mean the teaching of the Bible, see Bennett's "Theology of the Old Testament" (Whittaker, New York, 75 cents) and Gould's "Biblical Theology of the New Testament" (The Macmillan Company, New York, \$1.25). If you mean teaching about the Bible, see J. P. Smyth's "How God Inspired the Bible," "How We Got Our Bible," "The Divine Library," "The Old Documents and the New Bible" (The Pilgrim Press, Boston, \$1, 50 cents, 50 cents, and \$1).

In The Outlook for November 3 I notice a request from F. C. D. for a systematized arrangement of the Book of Proverbs. Did you intentionally omit the admirable little work by Professor Kent entitled "The Wise Men of Ancient Israel and their Proverbs" (Silver, Burdett & Co.)? I think so highly of the book that I cannot help speaking of it in this connection.  
L. B. L.

It was unintentionally omitted.

Please give me the best books on the laws of heredity.

S. C. S.  
See Galton's "Hereditary Genius" and "Natural Inheritance" (Macmillan, New York, \$2.50 and \$2); Riddell's "A Child of Light" (Child of Light Publishing Company, Chicago, \$2); Bradford's "Heredity and Christian Problems" (Macmillan, \$1.50); McKim's "Heredity and Human Progress" (Putnam's).

Can you tell me where I could rent a set of stereopticon slides illustrating the life of Christ, both from art and by views of Palestine?  
D.

Are there any books giving short prayers offered before meals—table blessings? If so, where could I get one?  
H. A. S.



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**Mr. Kruger in France** Last week France saw a renewal of the enthusiasm which General Boulanger once awakened. The venerable Boer President from the moment of his landing in France became not only the idol and hero of the emotional French, but even more an occasion for venting the hereditary anti-English feeling of the French people. So far, both civilians and soldiers have conducted themselves with praiseworthy restraint, abstaining from conduct liable to involve the present Ministry in difficulties. Fortunately for it, and for England too, the shouts of "Vive Kruger!" have drowned the cries of "A bas l'Angleterre!" (Down with England). However, the enthusiasm shown wherever Mr. Kruger has been in France does not count for much in comparison with the emphatic declarations of conservative French papers that France can now do nothing for the Boers. Yet Mr. Kruger still asks for overt acts. He has announced that "We will never surrender. We will fight to the end." If the French had a readier sense of humor, such a declaration from a leader who has run away from the field of battle with his money in his bags would surely give rise to some grotesque cartoons; but just now the French are in no mood for the humorous side of their hero. He declares that ever since the Jameson raid of 1895-96 he had not only favored but demanded an arbitration tribunal for the settlement of all difficulties between England and the Transvaal, but the British Government had always refused it: this by way of argument for present mediation by France. But France can no more afford to mediate now than at any time during the war. Nor is the position of France in any wise affected by the recent Peace Conference at The Hague. The mediation and arbitration principles there agreed upon do not apply. In the current number of that

attractive new magazine, "The Monthly Review," Professor de Martens (Privy Councilor to the Czar and a foremost figure at The Hague) has this to say: "The Peace Conference had nothing to do with the conflict between England and the Transvaal, and could have nothing to do with it unless the scope of the resolutions had been essentially enlarged. . . . The resolutions of an international conference are binding only on those Powers that have taken part in it. The Transvaal did not take any part in the deliberations of the Hague Conference." The fundamental question involved in the Boer war is whether the Transvaal was a sovereign State or, in some degree, a dependency. To have granted mediation or arbitration would have been for England practically to concede that the Transvaal was right on the question at issue.



**The German Parliament** If week before last was notable for the most remarkable speech yet made by a German Emperor in opening the Reichstag, or Parliament, last week was equally notable for the most vigorous criticisms yet made in that body on the monarch's policy. These criticisms came from the Radicals and from the Socialists, the spokesmen being, respectively, Herren Richter and Bebel. Herr Richter insisted that the Reichstag's rights ought to be more clearly defined and secured before the courts, in case of another breach of the Constitution by the Kaiser. He expressed his regret at such impulsive speeches as that of the Kaiser at Bremerhaven, and said that an understanding should first have been reached between the monarch and his Ministers, asserting that all that was objectionable would thus have been avoided. Count von Bülow, Imperial Chancellor, admitted that appropriations had been

made and troops sent without the Reichstag's consent; but, with regard to the Emperor's words, he protested that "the speech at Bremerhaven was extemporaneous, delivered at a time when it was assumed that all the Europeans in Peking had been murdered. It was natural, in such circumstances, that the Kaiser should have spoken as a soldier and not as a diplomat." After the Emperor's speech opening Parliament, Herr Bebel had demanded of the Chancellor a formal declaration as to whether German troops in China had received orders to spare no one, as the Kaiser had commanded at Wilhelmshaven. Not eliciting a reply, Herr Bebel read letters from German soldiers in which the writers asserted that every one, including women and children, had been slaughtered in a certain engagement near Tientsin. Count von Bülow was obliged again to review his master's speeches. The Wilhelmshaven address, he pointed out, was delivered immediately after the receipt of the news of Baron von Ketteler's murder. "It would be incomprehensible," the Chancellor asserted, "if so serious a crime did not make the Emperor's blood flow faster." This discussion indicates that William II. may be an instrument in the hands of Providence for democratizing, against his will, the German people and emboldening their representatives in the Reichstag.



**China** Last week the representatives of the Powers at Peking agreed upon the terms of a preliminary treaty with China. It is believed that the main points are in substantial agreement with the principal items of the recent French note to the Powers. The agreement is not improbably due to the appeal sent earlier in the week to all the Powers by Secretary Hay. Suggestions had already been made that, unless a practical result were immediately reached at Peking, the seat of negotiations would better be removed to Washington or some European capital, and that negotiations would be better carried on by persons other than those whose personal experiences during the siege must bias their judgment and lead to the demand for terms harsher than China could fulfill. General Tung's forces in northwestern China apparently have the

Chinese Emperor practically at their mercy. Prince Tuan has left the Imperial Court at Singan to recruit for General Tung and to prepare a stronghold in case of an attack from the allies. The British Admiral Seymour is now visiting the Yangtse Viceroy at Nanking and Hankau, with the object of inducing them to consent to the presence of English troops in their dominions. The granting of this request would undoubtedly lead to a renewal of Russian demands in the north, and the partition of China might thus be brought one step nearer. Recent reports confirm the first rumors of wholesale and outrageous murder of non-combatants by Russian Cossacks. Coincident with the news of the grave illness which has attacked one who has been called the Peace Czar—an illness which has made necessary his temporary withdrawal from work—comes the announcement that, contrary to her promised policy, Russia now refuses to withdraw her troops from the province of Chili, or even to hand over the Tientsin-Niuchang railway to the allies. It is significant of probable change that the railway tickets are now printed, not in Chinese, but in Russian. At Chifu, Shanghai, Fuchau, and the other large treaty ports on the coast greater security to life and property is now assured, and many missionaries who have taken refuge there are impatient to be again at their work, despite the unsettled state of the interior.



**Turkey and the United States** Last week the Porte definitely rejected the request for an exequatur for a United States Consul at Harput (Kharput). This refusal is regarded by the United States Legation at Constantinople as a violation of treaty rights. Consequently Dr. Norton, appointed by President McKinley to establish a consulate at Kharput, has been directed to proceed to his post. Dr. Norton has been in Constantinople for some months, awaiting his exequatur. The claim of the United States in his case is based upon a clause in the Turco-American Treaty of 1830 which reads: "The United States may appoint their citizens to be Consuls and Vice-Consuls at the commercial places in the dominions of the Sublime Porte where it shall be

found needful to superintend the affairs of commerce." The Sultan claims (and it is difficult to prove the contrary) that there is no commerce at the place in question—the same objection made to the establishment of a consulate at Erzrum. Furthermore, he claims that his final permission in the case of Erzrum was obtained under an implied understanding that the United States Government would abandon its claim to a consulate at the other place. While it is admitted at Washington that there may have been foundation for this understanding, it is said that the British Government has since established a consulate where one is now refused to us, and, under the favored-nation clause of the Turco-American treaty, our Government claims the same privileges as those accorded to Great Britain. The visit of the battleship Kentucky to Smyrna may relate to this question as well as to the larger one of missionary indemnity.



#### The Hawaiian Election

The results of the recent election in Hawaii, if correctly reported, afford a new illustration, if one were needed, that it is a political mistake to attempt to base the initiation of a new State on universal suffrage, regardless of the character and development of the people who constitute the community. In the Republic of Hawaii a limited property qualification was attached to the suffrage. The Congressional Committee recommended that this qualification be retained. The recommendation was overruled by Congress, which extended the suffrage to all residents who could read and write either Hawaiian or English. The result has been the election of a Legislature reported to be in favor of annulling the annexation to the United States and restoring the native monarchy, and a delegate to the United States who is said to have won his election by pledging himself to favor this policy of a restoration of Hawaiian monarchical rule. Such a restoration is, of course, so highly improbable that the policy need not be regarded seriously; but what is serious is the introduction into Hawaii of a race conflict analogous to that in the Southern States, with an imminent peril that, unless the constitutional qualifications of suffrage

are changed, the Hawaiian vote will be on one side, the white vote on the other, and the men of thrift and property will be compelled to choose between the rule of unscrupulous demagogues leading an irresponsible people on the one hand, and, on the other, measures indefensible except on the ground that self-preservation is the first law of nature, to protect themselves from such a result.



**The Parting of the Ways** It may, indeed, be said that if the native Hawaiians did not desire annexation, the United States should not have conceded it to the Republic of Hawaii. If this be true, then the vote of the native Hawaiians should have been taken on the question of annexation before Hawaii was annexed. But we can conceive no argument for a policy which allowed a minority composed of the property-owners and the income-earners—for both classes were included under the old property qualifications—to determine that Hawaii should be a Republic under American sovereignty, and then allowed a majority, composed largely of the idle, the incompetent, and the thriftless, to elect in that Republic a Legislature in favor of a return to the old-time native monarchy. The truth is that the Republican party is trying to ride two horses which are going in divergent if not opposite directions, and that is always an impossible circus feat. The Republican party of the reconstruction period committed itself to the policy of universal suffrage—one man one vote, regardless of the character of the man; the Republican party of the expansion period stands in Porto Rico and the Philippines on the principle that in the formation of a government the smaller number of wisest and best men must frame the government and administer it until the less capable have acquired capacity to take their place in the administration of the government. The first policy holds that the declaration that all men are created equal means equal in political authority as well as in natural rights; the second qualifies this clause by the one which follows it in the Declaration of Independence, and interprets it to mean equal in their rights to life, liberty, and the pursuit of happiness. The Republican party must

choose which of these principles it adopts, and, adopting it, must carry it out consistently. It is one of the anomalies of the present political situation that the Democratic party, which unanimously adopts the second principle in the Southern States, stands upon the first principle in the new possessions, while the Republican party, which practically adopts the second principle in the new possessions, as yet lacks either clearness of apprehension or courage of conviction to recognize its application in the Southern States.

#### The Cuban Constitutional Convention

Substantial progress has been made by the Constitutional Convention during the past week. The Convention has finally effected a permanent organization by the choice of Señor Mendes Capote as its President. Señor Capote held the office of Secretary of State in the Cuban Cabinet instituted by General Brooke. He is attached to the Cuban party known as Republican, and his selection by the vote of seventeen to eleven indicates a political superiority of that party over the Nationalists which was hardly expected. These two parties represented in the Convention are, it will be remembered, united in their desire for Cuban national independence. The disputes about the election of delegates appear to have been settled, and, although the delegates still seem confused as to what their course should be in recommending or attempting to establish relations between the proposed Cuban Republic and the United States, it is almost certain that this question will be left until after the adoption of the Cuban Constitution. With the election of officers and the adoption of an elaborate code of rules, the Convention is now presumably prepared to take up the various drafts of constitutions (entire or partial) to be presented by the delegates for the consideration, first, of what may be called a sifting committee, then for the Convention itself, and finally for the approval of the United States and the Cuban people. There has been some radical and wild talk by two or three of the delegates; but the general disposition shown is that of calmness and deliberation. It has been decided that the meetings of the Convention shall be open to the public.

**The Rise in Prices** The Bureau of Economic Research, whose thorough and impartial work we have previously had occasion to commend, has now issued two carefully prepared bulletins comparing prices during the present decade with those which prevailed during the eighties. The prices of sixty-six staple commodities—all the important ones of which there is a standard grade—were investigated for every year since 1879, their average price during the eighties was represented by the figure 100, and their price in each particular year compared therewith by percentages. In this way the tables are made singularly clear. The most interesting figures are those showing the changes during the last four years. These are as follows for the various groups presented:

	Average Price 1879-89.	Price Sept. 1896.	Price Sept. 1900.
I. Live stock ..... (Cattle, hogs, and sheep.)	100	72	97
II. Slaughter products.... (Beef, tallow, pork, etc.)	100	76	95
III. Dairy products..... (Butter, eggs, milk, and cheese.)	100	77	92
IV. Breadstuffs..... (Wheat, corn, etc.)	100	58	79
V. Plants and fibers..... (Potatoes, beans, cotton, etc.)	100	64	93
VI. Metals..... (Pig iron, copper, etc.)	100	69	85
VII. Minerals and lumber (Coal, yellow pine, etc.)	100	90	101
VIII. Iron manufactures.. (Bar iron, steel rails, etc.)	100	55	56
IX. Mineral manufactures (Coal, brick, etc.)	100	78	94
X. Manufactured farm products..... (Print cloth, leather, etc.)	100	66	84

In nearly all grades, it will be observed, there has been a marked rise in prices during the past four years, the greatest increase appearing in the agricultural products.

**The Average Advance** Among these the average advance has been nearly one-third, showing that the gains of farmers during the recent period of rising prices were as phenomenal as were their losses during the previous four years of falling prices. In either period the impossibility of changing the supply of farm products to meet the changing demand probably accounts for the violent fluctuations in prices. Taking all the products together, and weighing each according to the amount produced in this

country, the "Bulletin" shows that the general level of prices has changed as follows:

	Average Price 1879-89.	Price Sept. 1896.	Price Sept. 1900.
66 staple articles...	100	71	88

These results for the United States correspond closely with those obtained by both Sauerbeck and the London "Economist" for England, and those obtained by Conrad for Germany. In all these countries during the past four years there has been a general advance in prices amounting to over twenty per cent.; \$1,200 will not today buy as much food, clothing, furniture, and building materials as would \$1,000 in 1896. Certain charges strongly influenced by custom, such as car-fares, fees, and even rents, have changed relatively little, but in general the purchasing power of money has fallen about fifteen per cent. Whether or not wages have risen that amount cannot yet be determined. Commissioner Wright's figures, published in these columns last month, would indicate that wages have not risen half as much as prices, but, as his figures indicated also that wages did not fall half as much as prices during the four years of hard times, they can hardly be accepted as reliable. Nobody who has observed industrial conditions believes that wage-earners are worse off than in 1896, or that they were then better off than in 1892, before the world-wide fall in prices set in.



**The Popular Vote** As the official returns for the recent election continue to come in, it becomes more and more evident that a relatively smaller vote was polled this year than four years ago. In most of the Southern States, and in some of the uncontested Northern States, such as Maine and Oregon, there was a positive decline in the total vote, while in still others that were warmly contested, such as Ohio and Illinois, the increase over the vote of four years ago was less than three per cent. This increase, of course, was less than the increase in the population. Take the country over, the aggregate increase in the vote was hardly one hundred thousand. Mr. McKinley's vote is almost exactly what it was in 1896. Mr. Bryan's vote is a trifle less than the aggregate he received in 1896, though a trifle

more than he then received on the Democratic and Fusion tickets. About one-half of the anti-Fusion Populists, who in 1896 voted for Bryan and Watson, cast their votes this year for Barker and Donnelly. We are informed by one of the leaders of this wing of the Populist party that many of its supporters voted this year for Mr. McKinley, "not to indorse his policies, but to kill Fusion." The Prohibition vote, though nearly double that polled in 1896, does not seem to be quite as large as it was in 1892. The only party which made decided gains was the Socialist. The aggregate vote of the Socialists this year was approximately one hundred and forty thousand, or just four times their vote in 1896. The entire increase, however, has come through the newly organized Social Democratic wing, which polled over one hundred thousand votes for Mr. Debs, as against barely thirty thousand polled by the Socialist Labor wing for Mr. Malloney. The results for all parties put in tabular form stand approximately as follows:

	1896.	1900.
Republican.....	7,101,000	7,100,000
Gold Democratic.....	134,000	
Democratic and Fusion Populist.....	6,373,000	6,400,000
Anti-Fusion Populist....	130,000	70,000
Prohibition.....	144,000	250,000
Socialist.....	37,000	140,000

These returns are, of course, subject to further corrections, but as the official figures thus far received have not, in the aggregate, changed the pluralities we reported the week after the election, no further change of importance is anticipated. Mr. McKinley's plurality remains approximately seven hundred thousand, and his majority over all other candidates may be safely estimated at two hundred thousand.



**The Vote in Woman Suffrage States** A correspondent asks us to state the results of the recent election in the woman suffrage States, and particularly to report how generally the women voted, and what party they were inclined to favor. The reports at hand do not enable us to answer the last question with entire certainty. A Cheyenne despatch to the St. Louis "Globe-Democrat" claims that two-thirds of the women in Wyoming voted the

Republican ticket, but the reports received from Colorado indicate that most of the active woman suffragists were anti-imperialists, and that the Fusion party received practically as large a share of the women's vote as of the men's. The fact that two of the four woman suffrage States, Wyoming and Utah, gave Republican majorities, and that the other two, Colorado and Idaho, gave Fusion majorities, indicates that this year, as in the past, the chief effect of woman suffrage was to increase the voting power of men with families, since nearly all married women voted with their husbands and nearly all unmarried women voted with their fathers. As to the question how generally the women voted, the reports from all States show that they voted almost as uniformly as the men. A despatch from Wyoming stating that the women cast at least 7,000 votes of 23,000 polled indicates no exception to this rule, for the census of 1890 showed that in Wyoming women constituted less than one-third of the adult population. As to the general effect of woman suffrage upon the character of the campaign, we have seen no report half so interesting as that of Secretary Long, who during the campaign was visiting his daughters, both of whom are voters in Colorado. Secretary Long, it should be remarked, was an advocate of woman suffrage before his visit, and what he saw merely confirmed his prepossessions. As reported in the Boston "Journal," his observations were as follows:

Prior to the election there was no undue excitement; the great mass of women, like the great mass of men, were about their ordinary business. There were some women, as there were a great many men, who were talking politics and acting on committees for securing the registration of voters. On election day I was at the polls at one of the wards where there were more than a thousand votes registered, and where 899 actually voted. Nothing could be more orderly or better conducted. Men and women lined up in the usual fashion, taking their turn at the ballot-box, and after depositing their votes went about their business. A few women and a few men—perhaps more than women—were active in bringing voters to the polls. But there was nothing to jar the most sensitive spectator. On the contrary, it was the exercise in a becoming way and in a fine spirit of the interest which every citizen, man or woman, ought to feel in such an important event as a Presidential election. The tendency is to elevate and broaden and not to degrade or impair.

**The State Police Bill** The Republican party in New York State will make a great mistake if it passes Senator Platt's State Police Bill. We say this without waiting to see what the terms of the bill are; that is not necessary: for Mr. T. C. Platt's son, in a temperate letter to the New York "Evening Post," has made perfectly clear what its object is to be. That object is to take the police of New York City out of the control of Tammany by putting them under the control of a State Board; and the argument for the bill is that only in this way will it be possible to take from Tammany the political power exercised through the police both by overawing and by favoritism, and that unless this power is taken from Tammany it will be difficult if not impossible to defeat it in the municipal election next fall. The answer to this argument is very simple and very conclusive. In order to defeat Tammany it is absolutely necessary to unite all the anti-Tammany forces in one movement. If a Republican Legislature passes a bill the object and effect of which are to take the police of the city out of the control of municipal authorities and put them under the control of State authorities, it will alienate a large Democratic and Independent vote and make political union impossible. There are a great many men in New York who will never vote to ratify a transference of the police from a Democratic to a Republican organization. They will prefer to endure the ills they know than fly to ills they know not of. They will have more hope of reforming Tammany from within than of reforming the city by transferring its control from Croker to Platt, or from a Democratic city to a Republican State organization. No doubt many up-country members regard the prejudices in New York City against Mr. Platt as irrational and baseless. Nevertheless they exist; and the wise politician recognizes in popular prejudices a political force and reckons with them. If the Republican Legislature wishes to fasten the control of Tammany on the city for another term, it can do nothing more likely to secure that result than passing a bill, no matter how framed, the object and effect of which are to transfer the police of the city from the control of a municipal to the control of a State Board. To do this would be to sacrifice

the principle of home rule without gaining impartial enforcement of the election laws.



**The New York  
Anti-Trust Law Ineffective**

The Appellate Division of the Supreme Court of the State of New York has handed down a decision which restrains the Attorney-General from compelling the officers of the Ice Trust to appear before the referee appointed to take testimony. The Court, with the support of all but two of its judges, holds that the New York statute authorizes action "to restrain and prevent" the consummation of trust agreements, but authorizes no action "to vacate, annul, or set aside" such agreements. Therefore, says the Court, although the papers in the case go to show that, through the power granted the American Ice Company "to own the stock of other corporations," the company has created a practical monopoly and increased prices to whatever figures it thought profitable, nevertheless the statute does not provide the remedy sought. The Court concludes by saying that, inasmuch as the statute is "in the highest degree inquisitorial," its enforcement must be "confined strictly within the limits of objects its wording points out." One judge, in a separate opinion, declares that a State law cannot adequately protect the officers of a trust when it compels them to testify in a suit against themselves, for their testimony may be made the basis of a subsequent suit in the Federal Courts. Although the rest of the Court did not specifically sustain this objection, the drift of the decision seemed to sustain the view that even a more effective State law would need further support from Federal legislation. Nevertheless, State legislation requiring manufacturing corporations to throw their books open to public examination in the same way that banking and insurance corporations are now required to do is clearly within the rights of the State, and so is legislation denying to corporations the right to purchase the stock of competitors with the object or effect of creating a monopoly. The courts have for generations firmly declared against private monopolies, and they will continue to outlaw the old foe in its new form.

**The New York State Conference  
of Charities and Correction**

The prevailing note at Albany last week was

optimistic. The admirable review of the progress of charitable action during the past half-century by Mr. Frederic Almy, of Buffalo, set the tune, and though at times there were minor strains, as a whole a jubilant tone characterized the two days' meetings of the first State Conference of Charities and Correction. It was really surprising to see how much has been accomplished in the way of care for all sorts of distressed humanity, and how extremely modern many of the best methods are. One of the most modern is the settlement work in its various phases, with its opportunity to study social problems at first hand and with sympathy. Mr. James B. Reynolds made the life and work most attractive as he delineated the methods of the New York University Settlement with which he is connected as head worker. It was enough to make the prevalent spirit a hopeful one to come in close contact with young men like Mr. Almy, Mr. Reynolds, Mr. Folks, and Mr. Devine, of New York, Mr. Glenn, of Baltimore, Mr. Heberd, of Albany, and many others, who have hardly yet reached middle life, devoting their strength and abilities to the cause of humanity. It gave renewed courage to those who have long borne the burden of the day—men like Mr. W. R. Stewart and Mr. Letchworth. It is not strange, then, that the first New York Conference opened with a cheerful atmosphere. There is another side to the shield, and it was fearlessly held up that all might see. Though New York has made such excellent provision for epileptics at Craig Colony, there are nearly nine hundred more applicants for admission than can be received. Though the imbecile and feeble-minded have excellent care in several State institutions, yet it is not considered wise to advertise this fact, lest the thousands who might apply for places for the unhappy children who are hidden from sight in private houses should overwhelm the superintendents with the task of writing, "We have no room." Yet every day that the State turns a deaf ear to such appeals she is hastening the day when the need for succor and protection will be multiplied, who can say how many fold? In penal matters the unsat-

isfactory facts were numerous, the most crying needs being for a reformatory for youthful misdemeanants, for a children's court, for probation agents, and for work for all classes of offenders. There seems to have been a reversal of custom. In old times a man was condemned to prison with hard labor, and the insane person was sent to the idle quiet of an asylum. Now the report reads that in one of the largest State prisons the men average but one hour a day at work, while in the State hospital for the insane eighty per cent. are happily and usefully employed. The convict may well envy the harmless lunatic this boon of busy hands. This first State Conference of Charities and Correction has not only collected a large array of facts relating to all the subjects that come within its ken, but it has interwoven the interests and sympathies of the men and women who attended it as nothing else could do. About four hundred accepted the invitation to take part in the gathering, and the full sessions, held in the beautiful Senate Chamber, testified to the earnestness of the officers, trustees, managers, matrons, superintendents, and physicians who had come from all over the State to study these subjects together. It was a happy union of practical men and women with those who are more familiar with the academic side—lawyers, judges, college professors, and clergy.

③  
**The New York State Conference of Religion**  
 The first public meeting held by this recently organized body justified the hopes of its promoters. The large attendance at each of its seven sessions in this city, November 20–22, has encouraged its General Committee to announce another such meeting here in 1902. For 1901 the Executive Committee is authorized to arrange a meeting in any other city in the State where a sufficient desire for it may be expressed. This Conference of Religion (not "Religions," as many miscall it) is characterized by the practical aims in which it seeks to unite men of a religious spirit. Its basis in the unity of the religious spirit was illustrated by its specially prepared "Book of Common Worship." The venerable Dr. Gottheil, recently minister of Temple Emanu-El, joining in worship with Christian brethren in the chancel of the Church

of the Holy Communion, and Dr. Harris, minister of Temple Israel, conducting religious service from the Presbyterian pulpit of the Brick Church, evinced that common worship is the natural product of the one spirit of religion. In commenting upon the omission of the Christian formula ("for Christ's sake," or the like) from some of the collects in the book, Dr. Newton pointed out that this was no surrender, but a return to primitive Christian practice as exhibited in the early liturgies. "We pray in Jesus' name or spirit," said he, "when, in looking around on all other worshipers, we agree with Jesus: 'Who-soever doeth the will of God, the same is my brother.'" Quoting the same passage, Dr. Josiah Strong, in expressing the "Message of the Conference to the Churches," said: "You can make no broader basis of religious fellowship, and I dare not make any narrower." On the other hand, Dr. Berkowitz, of Philadelphia, speaking from a Jewish point of view, showed amid applause that not communism but community was the ideal. Variety has rights as well as unity. Differences are not to be obliterated. We have to pray apart as well as together, so as to give full utterance to our individuality. In an address of great beauty and depth of thought and feeling, the Rev. W. C. Gannett, of Rochester, author of so many spiritual hymns, exhibited the immanence of God as meaning the consubstantiality of God and man, and the incarnation as the humanizing of the one Divine Life. Among the "Unorganized Religious Forces," the Rev. C. F. Dole, of Boston, found some inside the churches, as well as outside, clinging to an individualistic religion, unconscious that all members of the church must be its ministers. This narrow conception of the religious life, as reflected in Bunyan's "Pilgrim's Progress," Dr. Strong pronounced "radically unchristian." A touching testimony to the ethical and spiritual uplift of the Conference was borne in the remark at its end of one minister to another: "I feel that I must begin my life anew."

④  
**Practical Topics** This religious uplift expended itself mainly in a practical interest for a religious education, economics, and civics. As to the first, Professor Schmidt, of Cornell, protested



against the "truncated history" which the schools teach about the Cæsars, Alexanders, and Napoleons, leaving out the Christs and the Buddhas. The Rev. C. F. Dole showed that the schools teach much religion, unlabeled as such, in the best reading-books, but Professor Schmidt would not have religion come in only "at the back door." Dr. Whiton pointed out that every coin which bears the legend, "In God We Trust," required an explanation to children of the meaning of those words as well as of the "E Pluribus Unum," the thirteen stars, and the eagle bearing arrows and olive branch. Judge Baldwin, of Yale, believed that social righteousness on the basis of Christ's teaching may be a leading Sunday-school subject in the twentieth century. After the New Testament, he relied for ethical teaching on biography first, with poetry as a close second. President Taylor, of Vassar, held that the iron lost out of the blood of this "ungirt generation" must be restored by insisting on the majesty of duty, respect for law as law, and the single standard in morals, which brands the man who steals a State as a thief, the same as him who steals a pocketbook. Economics and civics came to the front in addresses by Drs. Wines, of Washington, Gates, of Iowa College, Raymond, of Wesleyan University, Mr. Ernest H. Crosby. Professor Thomas C. Hall, of Union Seminary, Mr. Edwin Markham, of Brooklyn, and Dr. Gladden, whose paper was read in his absence. They held that our democracy is imperiled by plutocracy; that the most dangerous men are not those known in law as criminals, but those business men whose intelligence is prostituted to greed, perpetrators of corporate crimes not yet taken hold of by law, buyers and sellers of franchises. Against the practical atheism apparent in political theory and practice the Church must rouse the public conscience to acknowledging a divine moral order as the basis of the State. The spirit of fraternity is the condition of stable liberty, but monopoly is the denial of fraternity. "The water in watered stock," said Mr. Crosby, "is the sweat of a brother's brow." The test of our economic theories, said Professor Hall, is their congruity with the spirit of holy brotherhood, on which is conditioned

our seeing the kingdom of God. Plain speaking was not stinted. "How can the moral consciousness be roused?" said President Raymond. "Take a concrete case, and appeal to the people. Here is the Standard Oil Company, with \$100,000,000 capital, \$48,000,000 dividends, and raising the price of oil." "The Unused Power of the Churches in Politics," the leading subject of the closing session, was presented by Comptroller Coler, of New York, who urged the well-to-do to get together with the poorer in a practically helpful, neighborly way, and by the Rev. A. W. Wishart, of Trenton, who presented the purification of political life as the political aspect of human redemption, demanding a more social conception of the Gospel, in which "one former is equal to a thousand reformers." Since the stirring anti-slavery days no more inspiring Conference has been held in New York. Its proceedings, of which only the scantiest outline can be given here, will be published in full, probably by January. For these, and for the Book of Common Worship, application may be made to the General Secretary, the Rev. Leighton Williams, 312 West Fifty-fourth Street.



**Andover Theological Seminary** Most of our readers will remember, at least vaguely, the theological difficulties in which, a few years ago, Andover Theological Seminary found itself involved. It had an antiquated creed in which, literally interpreted, very few theologians of our time believe—probably none in the Congregational denomination; but every professor was required to subscribe to this creed every five years; and a Board of Visitors was appointed whose duty it was, among other things, to secure this subscription. When, a few years ago, certain men in the Congregational denomination initiated a prosecution of five of the professors because their teaching did not conform to this creed, the trouble began. Professor Thayer declined to renew his subscription and resigned. The prosecution came to nothing; but the fact that a party in the denomination insisted that the subscription was to be taken seriously, not to say literally, made not only subscription in-

creasingly difficult, but the incongruity between the old creed and the modern teaching increasingly apparent. This moral incongruity injured the reputation of the Seminary; as older professors died or resigned, it was more difficult to find men to take their places; pupils also fell off, until at length the possibility of continuing the Seminary on the ancient foundation was seriously questioned. The Trustees and Visitors have at length cut the Gordian knot. The Trustees presented a memorial to the Visitors stating the difficulties involved in subscription, and raising the question whether the provisions requiring subscription are not "in their nature directory merely, as distinguished from a requisite necessary to the validity of the tenure of the office held by a professor upon said foundation," and whether, therefore, subscription might not be dispensed with, provided the Visitors approved the professor. The Visitors accepted this view of the case, and have decided that "the provision in the Statutes as to the repetition of the creed at every successive period of five years by a professor is directory, and not essential, provided the professor continues to approve himself a man of sound orthodox principles agreeably to said creed as in said Statutes provided." This does not *in terms* apply to a professor newly elected; but it does apply *in principle*, and we may assume would be applied in such case. If it is asked why this distinction between the directory and the essential was not earlier discovered, the answer may well be that if the attempt had been made to apply it at the time of the heated theological controversy, the attempt would have been resisted and the tangle only increased. Now probably all parties in the Congregational Church will be glad that a way has been found to sever the bonds which threatened not only the liberty but the life of the Seminary. It will now be, not for the professor, but for the Visitors, to determine what construction is to be given to the creed as a symbol of orthodoxy, and it may be assumed that they will give to it a free, not a literal, construction. Under this ruling Professor Hincks was reappointed last week, without creed subscription, to the chair of Biblical Theology which he has ably filled for seventeen years. It is to be hoped that the next

step in the development of the Seminary may be accomplished as quietly and successfully—its removal from Andover Hill to Cambridge, where its students can have the advantages of a great university while they are pursuing their theological studies.



#### Missionary Enterprise in China

The comment upon missions in China in the just-published volume by Dr. Pott is illuminative. Dr. Pott is President of St. John's (Episcopal) College, Shanghai. He points out that though to us religion is supremely important, it is not so in China; that the Chinese are not a religious people; that while they respect Confucius's teachings, they condemn image-worship, as do Christians. But though missionaries cannot be accused of intentionally attacking the Confucian code of ethics, Christianity antagonizes the Chinese ancestral worship, a practice which keeps the people turned toward the past, while Christianity turns the thoughts from the past toward the future. In this respect the influence of Christianity is revolutionary in China, as it is also in calling upon its converts to exalt God's will above that of the Emperor. But Dr. Pott is convinced that unless there had been other more active causes, the recent massacre of Christians would not have occurred. Indeed, says he, among many non-Christian Chinamen Christianity is regarded with favor. At least, they appreciate the benefits derived from the schools, hospitals, and other charitable institutions established by missionaries. To a second charge, namely, that Christianity is unpopular in China because it depends upon the secular arm, Dr. Pott admits that Roman Catholic missionaries, at least, must plead guilty. They have urged officials to decide all cases of litigation in favor of their converts; hence, many Chinamen have been attracted to Roman Catholicism, hoping to obtain assistance in lawsuits. Nor, adds Dr. Pott, have Protestants been guiltless of such meddling, but in their case "the interference has been attempted only when they believed that the cause was a just one, and has been sometimes justified by the palpable injustice of the Chinese courts." In the opinion of *The Outlook*, the Roman Catholics would also say this. Dr. Pott

repels the insinuation that missionaries clamor for a gunboat on slight provocation, and says that it has been only after violent outrages. "They take up their residence in the interior of China, relying upon treaty rights. When massacres take place, it is the duty of the missionary to ask for reparation." To a third charge, namely, that the missionary arrogates to himself the prerogatives of the Chinese officials, Dr. Pott again admits that, as regards Roman Catholics, the charge is just. "The idea of being a society possessed of temporal power has always been cherished by the Roman Church." The missionary would probably willingly plead guilty, says Dr. Pott, to the fourth charge, that he disseminates teachings leading to rebellion. "He is proud to be a leader in the great movement of enlightening the Chinese. He establishes schools and colleges, and teaches in them what constitutes true civilization." If the missionary has been the founder of reform in China, must he now desist from his efforts? He ought to receive, not adverse criticism, but gratitude from the whole human race. In the last analysis, however, Dr. Pott declares that missionaries have been attacked not so much because they were propagators of the Christian religion as because they were foreigners. Therefore missionary enterprise cannot, he says, be held responsible for the recent troubles.



**Dr. Gilman's Resignation** The announcement of Dr. Gilman's purpose to resign the presidency of the Johns Hopkins University at the end of the current academic year brings to attention once more one of the most fruitful educational careers in the history of the country. Through no fault of his own, Dr. Gilman has had to work under great disadvantages during the past few years, owing to the shrinkage of the financial resources of the University, but he has set his mark permanently on American education. He came to Baltimore from California, with a considerable academic experience behind him, and a clear knowledge of the responsibilities and opportunities of the President of an American university. The shaping of the new institution at Baltimore was placed largely in his hands; and it is due to his clear read-

ing of his opportunity and his knowledge of the proper functions of a university that the Johns Hopkins so rapidly rose to a first place among the institutions for higher learning in the United States. Dr. Gilman did not begin by making a large investment in buildings; the University was very modestly housed. He began by collecting a group of scholars and teachers of the first rank, by creating a system of fellowships which served the twofold purpose of enabling picked students to become investigators, and of diffusing through the University, by the presence of such a body of students, a spirit of serious and thorough work. By reason of its teaching force, its publications, the fruitfulness of the research of its professors, and the great promise and early achievement of its students, the Johns Hopkins University rapidly became known to the whole educational world—far better known in Europe than most American institutions. Through many difficulties and under many limitations Dr. Gilman has steadily pushed on the work which he undertook in a spirit of devotion to the highest interests of education. It is too early to estimate his work, but not too early to recognize the fact that it has been of the highest and most enduring character—a contribution to the development of the higher life of the country which will not soon be forgotten.



**The Death of  
Sir Arthur Sullivan**

Sir Arthur Sullivan, who died in London on Thursday of last week, was probably the most widely known and most popular English-speaking musical composer of the time. He was born in London in 1842, and was the son of an Irish military bandmaster. He showed at an early age a marked talent for music, and before he was ten years of age it is said he had learned to play with creditable skill every wind instrument in his father's band. He became a choir-boy, studying harmony and composition during his term of service. He afterwards studied in Germany, but was never reconciled to or much influenced by the spirit of the modern German school of music. One of his fellow-students at Leipsic was the Norwegian Edward Grieg, a far greater genius than Sullivan. Grieg's songs will last beyond the time when Sir Arthur's

"Lost Chord" is forgotten; but the "Lost Chord" has doubtless been sung twenty-five times while Grieg's "The Old Mother" or his "Young Birch-Tree" has been sung once. Sir Arthur Sullivan has written many popular songs, and some church music that has been widely sung—such as his setting of the hymn "Onward, Christian Soldiers;" but his fame and popularity rest upon his operettas, of which he brought out successfully more than a dozen. Of these, "Pinafore," which ran for seven hundred nights in England at its first production, had an enormous popular success twenty years ago, and "Patience" and "The Mikado" were almost equally as well liked by the play-going public. "The Yeomen of the Guard" is undoubtedly his best work musically, as it was the most serious dramatic work of his famous colleague, W. S. Gilbert; it is said to have been the composer's own favorite among his operettas. Oxford and Cambridge both conferred on him the degree of Mus. Doc., and he was undoubtedly the most eminent and most highly honored musician in England. This may fairly be said, without any disparagement of his great gifts, to be an indication of the fact, often noted by students of music, that the Anglo-Saxon has so far developed little genius for the creation of the higher forms of music. Certainly in Germany, and perhaps in France, Russia, and Italy, Sir Arthur, while achieving great popular reputation, would have been ranked by the *cognoscenti* as a minor composer.



**Music** The season of 1900-1 bids fair to be a profitable one to lovers of music. In the metropolis there are four principal announcements. Attracting most attention is the announcement of the opera, which is to be presented in Italian, French, and German, under Mr. Maurice Grau's direction. The season will begin December 18 and last fifteen consecutive weeks, during which sixty performances will be given at the Metropolitan Opera-House. There will be no supplementary season. The new works to be presented are "La Bohême," "La Tosca," "Salamambo," "Hérodiade," and "Le Cid." Oratorio is a less popular form of vocal music than opera, but its influence not only in the world

of art but also in that of religion is immeasurable. Nearly thirty years ago the Oratorio Society of New York was founded by Dr. Leopold Damrosch. It is now conducted by his distinguished son, Mr. Frank Damrosch. On Saturday night of last week the Society gave Bach's Mass in B minor. We are glad to note that in December there will be two performances of Handel's immortal "Messiah," and that in April Dvorák's "Requiem Mass" will be presented. In the domain of instrumental music there are two societies which have done much to develop taste and appreciation. The Philharmonic Society of New York City is now over half a century old. Its performances are conducted by Mr. Emil Paur, and this winter they will be sixteen in number, including the public rehearsals. Among new works to be given are Josef Suk's Symphony in E, Richard Strauss's "Hero's Life," Weingartner's "Symphony in G Major," and Tanejew's "Overture de l'Orestie." The Boston Symphony Orchestra is now twenty years old. Mr. Wilhelm Gericke is again its conductor. Its concerts are given, not only in Boston, but also in New York, Brooklyn, Philadelphia, Baltimore, Hartford, Providence, Fall River, and Cambridge. It is fortunate that many people in many places have a chance to hear such music as was presented at the first concerts in New York, when the programmes included works by Beethoven, Berlioz, Weber, Wagner, Raff, Massenet, Goldmark, Dvorák, and Dohnányi. The performances given by the three societies above mentioned take place at Carnegie Hall.



**The Peary Expedition** Last week the first direct news was received from Lieutenant Peary, the Arctic explorer, that has reached this country for about two years. The letter to Mrs. Peary, just received, is dated on March 31 of the present year, and was written at Fort Conger, Lady Franklin Bay. Mr. Peary at that date was well, and in better condition for exploration than he had been for years. He was to go at once up the northeastern Greenland coast, and, if that expedition was as successful as he hoped, intended to come south and meet the ship which is now awaiting him at Etah on the

Greenland coast. Mrs. Peary is now in Greenland awaiting the return of Lieutenant Peary, or his messenger from the far north. We hope to give the readers of *The Outlook* before long one or more special articles from the pen of Mrs. Peary, describing the achievements of the Peary expedition toward the North Pole.



## The Chinese Problem

The Chinese problem is a very perplexing one; it is easy for partisan journals to make it an occasion for partisan attack; it is easy for honest-minded critics to make it an occasion for keen criticism in detail; but it is not so easy for the fair-minded historian of current events to say what the principles of justice require of the so-called Christian nations in the present juncture.

Provoked partly by ill-disguised endeavors of conquest by European Powers thinly veiled under the euphemism "spheres of influence," partly by the rude contempt of native prejudices by representatives of Western commercial and industrial interests, partly by a reform movement initiated by an Emperor quick to perceive the advantages of Western civilization but neither wise to develop nor strong to carry through the reforms he initiated, partly by unscrupulous politicians led by an unscrupulous Dowager Empress, partly possibly by religious prejudices against the representatives of Christianity (though it is evident that this was least of all), an insane native Chinese movement was initiated against all foreigners, all representatives of foreign nations, and all Chinese who had sympathized with them. The passions once let loose knew no restraints. The crazed Boxers were as ready to destroy Chinese as foreign property, and to loot their friends as their enemies. In their frenzy they attacked all the representatives of the foreign powers at the capital, murdered two and would have murdered all, set fire to their own ancient and sacred library in a vain endeavor to burn the "foreign devils" out of their protection, were led by officers of the government, aided by soldiers of the regular army, encouraged by the Dowager Empress, and, where they had a free hand, burned, ravished, tortured, and slew with

a ferocity indestructible and unimaginable.

The first duty of the foreign governments in such a case was to rescue their representatives: this they have done; and as far as possible, their citizens also and the Chinese who sympathized with them.

The second duty was to demand the punishment of the leaders of the mobs which ravaged, plundered, and murdered the innocent and unoffending. This the foreign Powers are demanding. But as the chief offender of all is the Dowager Empress, it is difficult to secure any adequate penalty. It is true that the Dowager Empress is probably as ready, if necessary, to surrender her subordinates and accomplices as Charles I. was to surrender Stafford to his enemies. Absolutists have never been famous for loyalty to their subordinates. It is the nature of absolutism to demand much loyalty and yield none. But it is certain that the Empress will do this only if necessary, that she will make a pretense serve in lieu of reality or a nominal punishment in lieu of a real one if she can, and only in case she cannot otherwise escape herself will she really permit the punishment of her accessories in crime. For both she and they have been guilty of crime against the laws of nations, against the laws of humanity, against the laws of their own sacred books. For this crime there is no justification, no palliation. It deserves and demands condign punishment. The sentiment that would forget the crime and remit the punishment is as little Christian as the sentiment which would demand revenge.

The third duty is to secure some adequate guarantees for the protection of person and property in China in the future. To secure this is very difficult. A guarantee from the Dowager Empress would be worth about as much as a guarantee from Jezebel to the prophets of Jehovah, or from Catherine de Médicis to the Huguenots of France. The ideal thing would be to depose the Dowager Empress, imprison her, put the Emperor on the throne, and give him the aid of foreign counselors and the support of foreign armies. But the ideal is apparently the impossible. The Emperor is practically the prisoner of the Dowager; and the Dowager is in flight where European armies cannot catch her. The

deposition of the Dowager would mean war; and war against such a nation as China, though it is heterogeneous and ungoverned, is not to be lightly undertaken. Newspaper critics object to demands which disregard, set aside, or trench upon the sovereignty of China. But it is difficult to see how it is possible to secure adequate protection for persons and property in China, under treaties which she has made, without disregarding or trenching upon her sovereignty.

It is on the second and third grounds that plans for the dismemberment of China are defended. It is said, and with force, that the least punishment which can be meted out to China is to make her pay the expenses incurred in rescuing foreigners from the anti-foreign mob; and if these expenses are so great that she can reimburse them only by giving territory, she has only her crafty and criminal Government to blame. It is said, and with force, that the only way in which the persons and property of foreigners in China can be protected in the future is by bringing those provinces in which foreigners reside under foreign control. Thus both the necessity of punishment for past offenses and the necessity of protecting against future offenses are made to do duty in defending the partition of China.

If the Christian Powers were really Christian, there would be much to be said for this plan. If different provinces of China could be put under the guardianship of different Powers, each one bent on furnishing the best possible government, each governing solely for the benefit of the governed, China might make more progress and reach in less time a larger degree of prosperity and happiness than in any other way. But the Christian Powers are by no means really Christian. If the persons and property of foreigners were thus protected, it is very doubtful whether equal protection would be afforded to the persons and property of the Chinese, except perhaps in the English provinces. Not even there would the prejudices of the Chinese be regarded. The "foreign devils" would be regarded as more devils than before. The work of Christian missions would become almost impossible. If the attempted partition did not lead to immediate and terrible war, it would almost inevitably lead

to deepening distrust and hostility between Occidental and Oriental, and would almost as certainly lead to perpetual jealousy and strife, if not to open conflicts, between the Powers. It would certainly impede instead of promoting the regeneration of China; it would probably substitute therefor China's spoliation.

Our country, therefore, does wisely to draw back. It has done its share in rescuing the foreigners at Peking. It has rightly insisted on the punishment of the ringleaders in the awful scenes of carnage and rapine which have devastated parts of China during the past few months. But we trust that it is correctly reported as refusing to share with other Powers in demanding either such penalties or such guarantees as would inevitably involve even a partial dismemberment of the Empire. The United States will be right in saying, as it is apparently authentically reported as saying, that it prefers to go without an indemnity and pay out of its own treasury the cost of its expedition than to be reimbursed at the cost of joining with the Powers in demands which, however plausibly defended, come under the suspicion of being a means of international brigandage.



## The Great Books of the Century

The group of writers whose selection of the ten most influential books of the century appears in this issue of *The Outlook* is in a high degree representative and authoritative. Of these gentlemen five are heads of colleges and men of wide culture and notable vigor of thought. Dr. Fairbairn, the head of Mansfield College, Oxford, is one of the foremost Englishmen of the time in the fields of philosophy and theology. Dr. Gordon, of the Old South Church, Boston, is not only one of the most impressive preachers of the day, but is a thinker whose work in the reconstruction of religious thought and in the restating of religious truth in terms of modern knowledge and experience has become of prime importance in the higher life of the country. Dr. Hale is perhaps as widely known as any contributor to this consensus of expert opinion; a man who has endeared himself to his fellow-men by reason not

only of his charming gifts of expression, but by a gift of helpfulness which has given cheerfulness, courage, and brotherliness a kind of national organization; a man also of lifelong familiarity with the best in thought and life. Colonel Higginson represents the older generation of American writers, and has amply sustained the traditions of ripe culture and wide interests which have become part of the service of American letters to American life. Dr. van Dyke, among the younger writers, stands pre-eminently for knowledge of the best in thought and art, and for a notable gift of exposition in one field and of creative power in the other. Mr. Bryce, the most intelligent and sympathetic critic America has ever had, not excepting De Tocqueville, is exceptionally well qualified to select from the books of the century those which have most deeply influenced its thought and life.

It will be seen from this brief survey that the group of opinions which *The Outlook* gives its readers this week has not been secured as a mere gratification of curiosity, or an attempt to make interesting journalistic use of the last days of a century which has set its mark on every human activity. These opinions have been sought because the answers to the questions submitted to these scholars, preachers, thinkers, and men of letters are of high importance in characterizing the spirit and achievement of the century, and in bringing to light its deepest and most significant movements. A list of the books which have most deeply influenced an epoch is a record of its spiritual history; such books show us not only the obvious activities of a period of time, but the ideas, convictions, faiths, passions, and hopes which have inspired and sustained those activities.

The careful reading of these opinions dissipates the notion, so widely prevalent, that the nineteenth century has lived most deeply in scientific interests and in material energy. Of these it has had its full share, and they have contributed not a little to the immense liberation of spirit and power which it has effected in many departments of life; but the century has lived most deeply in those spiritual interests which have been the sources and seats of the higher life of the race in every age—religion, philosophy, literature,

science. Goethe, Hegel, and Darwin hold the foremost places in this consensus of judgment: the poet, the philosopher, and the scientist. Close behind come Wordsworth, Tennyson, Ruskin, and Carlyle, among men of letters.

The most influential book of the century, taking into consideration the reconstruction it has compelled and actually wrought in every field of knowledge and thought, is Darwin's "*Origin of Species*;" which is likely to remain the classic exposition of that conception of the world, as a product of growth, which has given new vitality, order, intelligibility, and hope to human life; that sublime idea of which one of the most thoughtful religious teachers of our time has said that it came to light just in time to save many of the finest spirits from despair. Goethe's "*Faust*" is commonly classed with "*Prometheus Bound*," the *Book of Job*, "*Hamlet*," and Calderon's "*Wonder-Working Magician*," as one of the great skeptical dramas of literature; its exposition of the disintegrating power of the spirit of denial is unrivaled in literature, but the drama is essentially one of reconstruction; it finds its solution of the problem of life in active service of humanity. Tennyson's "*In Memoriam*," which appeared in the middle of the century, when material progress was at its earlier flood-tide and the immense fruitfulness of scientific investigation had bred a certain arrogant indifference to religion, is likely to remain, not only one of the foremost poems of the century, but one of those human documents—pages from the unwritten life of the soul—to which the historians of the future will turn with eager interest as disclosures of that which lay deepest in the heart of the century.

The range of books named in these lists is too wide to make any detailed tabulation valuable or significant. Two impressive facts become clear, however, from any study of these lists: the books selected are almost without exception books of spiritual liberation and of the enlargement of human interests and privileges. The men of letters whose works appear in these lists are those who might have said, with Heine, "*Lay a sword on my coffin, for I was a soldier in the war for the liberation of humanity.*" Goethe, Wordsworth, Tennyson, Carlyle,

Heine, Ruskin, Hugo, Emerson, Browning, Coleridge, Tolstoi, belong with the noble company of those who, in the arts, have striven to set men free and to put them in possession of the larger life. In this great company belong also Darwin, Hegel, Mazzini, Kant, Helmholtz, Schleiermacher, and Spencer. In different fields, with diverse aims and with tools of many kinds, these thinkers, investigators, and writers have helped to let men out into a freer and a vaster world. If books of distinctly religious aim are few in these lists, it is because the religious spirit has begun to penetrate all human activities and to heal that ancient and atheistic schism which has broken man's life into fragments by separating what has been mistakenly called the secular from that which has been recognized as the religious. To the one indivisible life of the spirit of man, serving its Maker best by complete development of all its faculties and joyous possession of the whole field of interest, occupation, knowledge, and happiness which He has opened to it, all the great poets, thinkers, and scientists have contributed; and in their works the true character and the controlling interests of the nineteenth century are to be found.

## True Self-Confidence

There is something pathetic in the inability which prevents a great many men from believing in the best that is in them. There seems to be, if not an active, at least a passive, consciousness of infirmity and weakness which brings with it, for most men, not only spiritual modesty, but a self-distrust which stands in the way of their highest growth. This consciousness of weakness and infirmity is itself one of the signs of the kinship of the human race with God; for the sense of imperfection always carries with it the conception of perfection. No man can realize how far he falls short of the mark unless he sees the mark clearly. Deep in the heart of the human race there is a profound belief in the higher possibilities of its spiritual development, and this belief is evidenced by the shrinking which prevents a great many men from taking that faith to themselves. This diffidence or self-distrust, however valuable as an ele-

ment of growth, if it becomes dominant, is destructive of the power of growth. Faith may be accompanied by great consciousness of weakness, but it ought to bear its fruit in unlimited belief in the power to overcome weakness. Hosts of people miss the best things in life because they do not sufficiently strive for them. They believe abstractly in the possibility of obtaining them, but they do not believe that they are individually capable of their achievement; they see the stars clearly, but through self-distrust they are unable to follow Emerson's maxim and hitch their wagons to these shining points. This is not the mood of those who think or feel or do great things. Men rise above themselves—that is to say, become inspired—by putting aside their weakness and trusting to their strength, verifying those noble lines of Lowell:

Those love truth best who to themselves are true,  
And what they dare to dream of, dare to do.

As the earth is a great battery of force which men are just learning how to use, and which is to add immeasurably to the working power of the world as it becomes utilized, so the universe is filled with tides of spiritual vitality, upon which men can draw, and will draw, when they come to believe in and realize that these sources of strength are open to them. If humanity, as a whole, would believe practically in its ability to live the highest life and to do the greatest things to-morrow, society would be regenerated, and there would come an age of creativeness the like of which the world has never known. For creativeness is largely a matter of attitude. God comes to those who wait; great thoughts are in the air for those who are open-minded; noble impulses crowd the highways for those who are ready to receive and act upon them. Life is commonplace very largely because men do not put themselves in the way of becoming poets and creators. They are willing to remain mechanical when they might have the spirit and the soul of the artist; they are content to imitate when they might fashion their own souls with their own hands. Not all men can be great, but every man can enter into the atmosphere of greatness and gain its vision; it is simply a question of believing in the best things and in our power to attain them.



## The Spectator

The Spectator has been staying with some friends in a Southern town where a "rummage sale" for the benefit of a local charity has been going merrily on. The Spectator must confess to an entire ignorance, previous to his visit, as to what a rummage sale might be, although he has since been informed that these sales are sweeping over the United States like a cyclone, carrying all before them, and sometimes striking three a week in the same town. During a reasonably long life, the Spectator asserts with confidence, he has bought tickets for and spent money at about every kind of charitable entertainment hitherto known—fairs, strawberry festivals, kirmesses, tableaux, candy, doll, bag, and apron sales, theatricals, pink teas, pound parties, and the rest. But this rummage sale was a surprise even to his veteran mind. It towers high in his memory above all other charitable affairs by its supreme cheapness, its immense popularity, its disproportionate receipts, and its extreme picturesqueness. It combines the Old Curiosity Shop and Rag Fair. And, like all creations of genius, it is simple—so thoroughly so that one wonders why nobody ever thought of it before.

Every rummage sale is bound to be a success, in the first place, because it appeals to two of the most fundamental instincts of the human heart—the instinct for hoarding useless articles and the primal passion for bargains. The managers of such a sale appeal to all their friends to give them "some of the old things you have put away in the attic." Now, everybody has something put away in the attic, or hanging in the back of a closet, or down at the bottom of a trunk, that he or she knows in his or her secret heart of hearts will never be used. It is, of course, not to be expected that people, however charitably inclined, will give all their useless things to the rummage sale, for that would be asking too much from human nature; but perhaps a third of them will be relinquished with a warm glow of conscious generosity in the giving. Thus, day after day, the Spectator saw a wagon driving up and down the streets of the town, with a white sheet on its side marked

"Collecting for the Rummage Sale," and every day there was something queerer in it than the last. In this way a truly unique collection became the property of the managers—autoharps, art squares, accordions, alphabetical blocks, artificial flowers, bagpipes, busts, bicycles, books, baby-jumpers, bonnets, canary-cages, coats, chairs, clocks, chafing-dishes, decanters, dog-baskets, dresses, door-knobs, dress-suits, engravings, egg-beaters, furniture, fiddles, forks, glass, gloves, gas-stoves, ginger-jars, hunting-boots, hour-glasses, hoes, and so on down the alphabet, until a second-hand department store was slowly evolved out of the apparent chaos, with the managers and their friends as saleswomen, and the appeal to the second great human instinct—that of bargaining—began.

It is evident that none of this cherished rubbish, so carefully gathered, can be sold at full prices, but as it costs the managers absolutely nothing, any price pays. Therefore at a rummage sale there are bargains like to none upon the earth. Any one can come into it with only three cents, and yet find boundless capabilities of buying in his purse. In this Southern town the colored people flocked to the rooms where the sale was held, and supplied themselves with long-coveted articles such as musical instruments, high silk hats, dress-suits, gay millinery, and tan shoes, to their hearts' content. One small colored boy had four cents to spend. He strolled about for hours, looked at the old shoes, hung over a mouse-trap for a while, considered some penny pictures, and half decided upon a cracked blue vase, but finally expended his all upon half a dozen numbers of an illustrated magazine.

The bagpipes were sold off the moment the sale began, and were inquired for eagerly afterward by many comers. Indeed, the out-of-the-way articles soon disappeared, except in the picture line. There were two large walnut-framed engravings there of the vintage, say, of 1850 or thereabouts, which were mysteries indeed. One represented a sort of Hall of Fame, in which perhaps a hundred men and women were grouped, all absolutely unfamiliar at first sight, but labeled

"Our American Authors." By patient effort a faint resemblance to Holmes, Poe, and Cooper might be traced in three of the strange forms, but there the hardest conjecture ceased. As a puzzle picture it was a success. The other engraving was equally enigmatical, for it represented the trial of some bewigged and melancholy individual in a large Gothic hall crowded with apparently distinguished personages, only nobody knew who they were. Failing to sell it as "The Trial of Louis the Sixteenth," the managers then called it, in despair, "The Trial of Lord Russell," and then the Spectator heard it offered as "The Trial of Charles the First," the price getting lower and lower, but no takers. It finally went to a colored lady at the auction that ended the sale, and she may now be representing it to her friends as the trial of Jefferson Davis, for all anybody knows.



As has been said, the sale pleased everybody; or, as one bright woman put it, "it was like the quality of mercy, twice blessed, which blesseth him that gives and him that takes." There were some awkward happenings, however, as when one woman shopper held up a pair of infant's socks and asked the seller, in a sepulchral whisper, "Is them diseased?" and another, after eying a jacket marked "\$1.75" hanging behind the counter for ladies' wraps, asked the one in charge how much it was. "Why, one dollar seventy-five," responded the seller; then, with a quick "sizing up" of the apparent customer, "but you can have it for one dollar and a quarter." The woman drew herself up with an indescribably withering glance. "Well, if I had known you were going to sell it for so little, I would never have sent it here!" she cried. Tableau!



Another woman, having purchased a hat, a cape, a dress, and a pair of shoes for her daughter, laboriously explained to the various saleswomen that she "wouldn't think of letting her child wear cast-off clothing; no, indeed—she was only buying them for souveneers!" A stout German woman, dressed in bright blue, pricing a crape bonnet with a most imposing veil, was told gently by the seller, "This is a mourning bonnet, you know, and you are

not in mourning." "No," was the answer, with a conscious pride of accent, "but I expect to be!" and she sailed off with the bonnet, leaving amazed conjecture behind her. Bonnets and wraps went off with astonishing rapidity, and it was not safe to leave one's own wraps behind any of the counters. One girl, having carelessly left her new tailor-made jacket behind one counter while she stepped over for a moment to speak to a friend at another, looked across just in time to see it pinned up among the others, marked, "Only \$2.00," and she had some difficulty in rescuing it from an eager buyer.



The colored people asked for all sorts of things. One man wanted Cæsar's "De Bello Gallici" in the original, another wished for Macaulay's Essays, and dozens wanted dictionaries. Cook-books and hymn-books went off like hot cakes, and all the little colored children hunted for penwipers to take to school, and even cried when the supply gave out. There were eager buyers for carpets and curtains, and though "nearly all the bric-à-brac was bric-a-broke," as one lady put it, it sold readily. Some of it was queer indeed—Rogers's groups chipped to the quick, cracked lamp-shades, headless statuettes, broken vases—but there was always some dusky buyer to carry it off in triumph. The Spectator has since heard a rummage sale called, in contempt, an "eyesore exchange" and a "rubbish sale," but for his part he considers it rather an unrivaled stroke of genius. For half the community to give gladly what costs them nothing, and for the other half to buy it joyfully at half or quarter price, and thus to clear two thousand dollars with only fifteen dollars of expenses, and everybody pleased all around, buyers and sellers, is a remarkable record, and the Spectator only wonders that the country is not given up entirely to rummage sales day in and day out. Like the inhabitants of the New Hebrides, who, according to the undergraduate who was being examined in political economy, "gain a prosperous livelihood by washing one another's clothing," the inhabitants of every town can now support any number of charities by selling one another's clothes instead.

# AVE JESU



## A Christmas Carol

BY THE DEAN OF ELY, THE VERY REV. CHARLES W. STUBBS, D.D.    <    <    WITH MUSIC BY THE ORGANIST AND CHOIRMASTER OF YORK MINSTER, T. TERTIUS NOBLE



BY H. J. SINKEL

THE BIRTH OF CHRIST

# AVE JESU!

*A Christmas Carol. Written by Dean Stubbs in the late Bishop Phillips Brooks's old study in Trinity Rectory, Boston.*

## I.

*When King Jesu, Lord of angels, all the angels in the skies,  
Son of Mary, came to earth, to Bethlehem town, in baby-wise,  
Oh, the little stars sang down to Him,  
And the moon she gave a crown to Him,  
And the snow a silver carpet for His throne;  
And the oxen by the manger  
Did homage to the Stranger,  
As to King who claimeth fealty from His own;  
And there whispered then the wind to Him,  
As one who would be kind to Him,  
Making music, angel music, from on high;  
For the "Gloria in Excelsis,"  
Song sweeter than all else is,  
Came echoing down the spaces from the glory of the sky.  
  
Ave Jesu! Ave Jesu! Ave Jesu!  
Hark! the chorus of the voices of the sky!*

## II.

*And my Lady, O sweet Mary, maiden graced with mother joy,  
Queen of Heaven, of the heaven in the blue eyes of her Boy,  
Oh, so softly did she sing to Him  
Her low sweet lullaby to Him,  
As he crooned upon the cradle of her knee;  
And she told of how the hill-men  
Did leave their silly sheep when  
They heard the angels singing "Gloria Domine!"  
And how three kings came riding  
To Herod's court for tiding  
Of the Prince whose birth was greeted by a star;  
For they knew the sign of kings,  
Being wise in mystic things,  
And did come to do Him worship from the Orient land afar.  
  
Ave Jesu! Ave Jesu! Ave Jesu!  
Hail the Child who reigns a King beneath the star!*

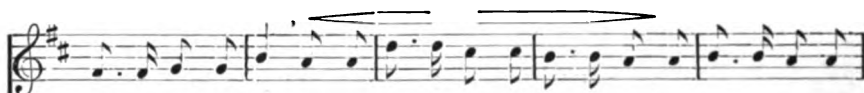
**MUSIC BY T. TERTIUS NOBLE, THE ORGANIST  
AND CHOIRMASTER OF YORK MINSTER**

*Brightly.*

*Trebles only. mf*



1. When King Je - su, Lord of an - gels, all the



an - gels in the skies, Son of Ma - ry, came to earth, to Bethl'hem town, in ba-by-



wise; Oh, the lit - tle stars sang down to Him, And the moon she gave a



The image shows a page of a musical score, likely a hymn, with three systems of music. Each system consists of a vocal line (treble clef) and a piano accompaniment (grand staff). The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are printed below the vocal line. The page is decorated with a border featuring repeating 'X' motifs and floral patterns. The bottom right corner of the page has a small logo that reads 'NBY'.

System 1:  
crown to Him, And the snow a sil - ver car - pet for His throne ;... And the

System 2:  
ox - en by the manger Did homage to the Stranger, As to King who claimeth

System 3:  
feal - ty from His own..... And there whisper'd then the wind to Him, As

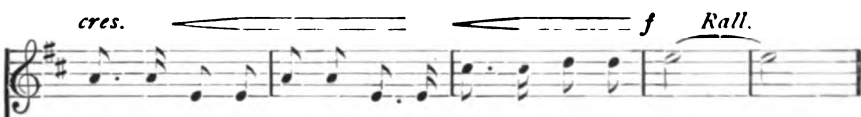
NBY



one who would be kind to Him, Making mu - sic, an - gel mu-sic from on



high ;... For the "Gloria in Ex-cel-sis," Song sweeter than all else is, Came



ech - oing down the spa-ces from the glo - ry of the sky.....



CHORUS. *a tempo.*

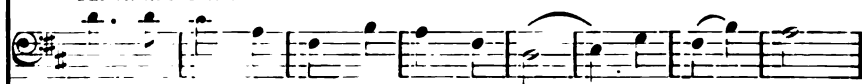
SOPRANO.



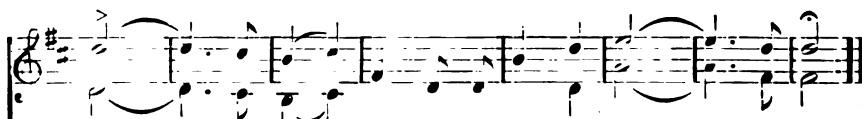
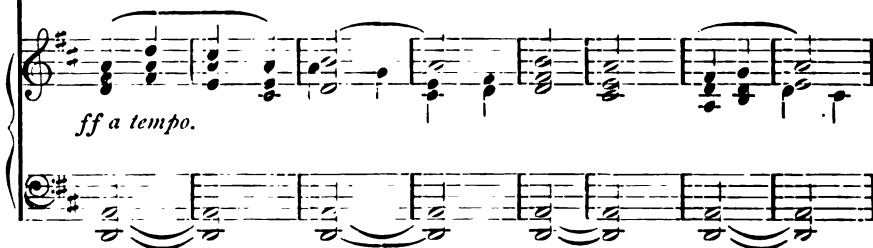
ALTO.

A - - - - - ve, A - - ve Je - su!

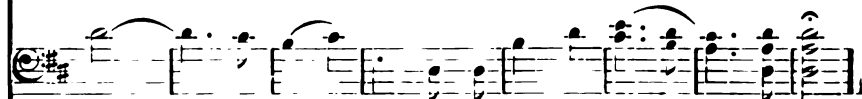
TENOR AND BASS.



A - ve Je - su! A - ve Je - su! A - - ve Je - su!



Hark!... the cho - rus of the voi - ces of..... the sky!



Hark!... the cho - rus of the voi - ces of..... the sky!





# The GREATEST BOOKS OF THE CENTURY

OPINIONS BY

JAMES BRYCE

HENRY VAN DYKE

ARTHUR T. HADLEY

T. W. HIGGINSON

W. DE WITT HYDE

EDWARD E. HALE

GEORGE A. GORDON

A. M. FAIRBAIRN

WILLIAM J. TUCKER

G. STANLEY HALL

At the request of the editors of *The Outlook* to name the ten books of the century ending this month which have most influenced its thought and activities, the following opinions have been prepared by men selected for their eminence in literature and education. We comment editorially elsewhere on this attempt to formulate criticism of the century's literature.

## FROM JAMES BRYCE

Author of "The American Commonwealth"

IT is difficult to name any ten books as having been specially and conspicuously influential in forming or guiding opinion during the century now coming to its end; and difficult for these two reasons: In the first place, some of the greatest thinkers and writers who have done most to mold the minds of their contemporaries have done so by their writings as a whole, and not by any one particular book which can be singled out from the rest. And, secondly, is the criterion of selection to be the direct and immediate influence of a book upon those who read it within the few years after its appearance, or are we to take into account its perhaps more enduring though less prompt and palpable effect upon the next or a subsequent generation? Different conclusions will have to be reached, different judgments passed, according to whether the former or the latter criterion is adopted. In the selection which I am going to make I shall try to strike a balance, or rather to arrange a compromise, between these criteria.

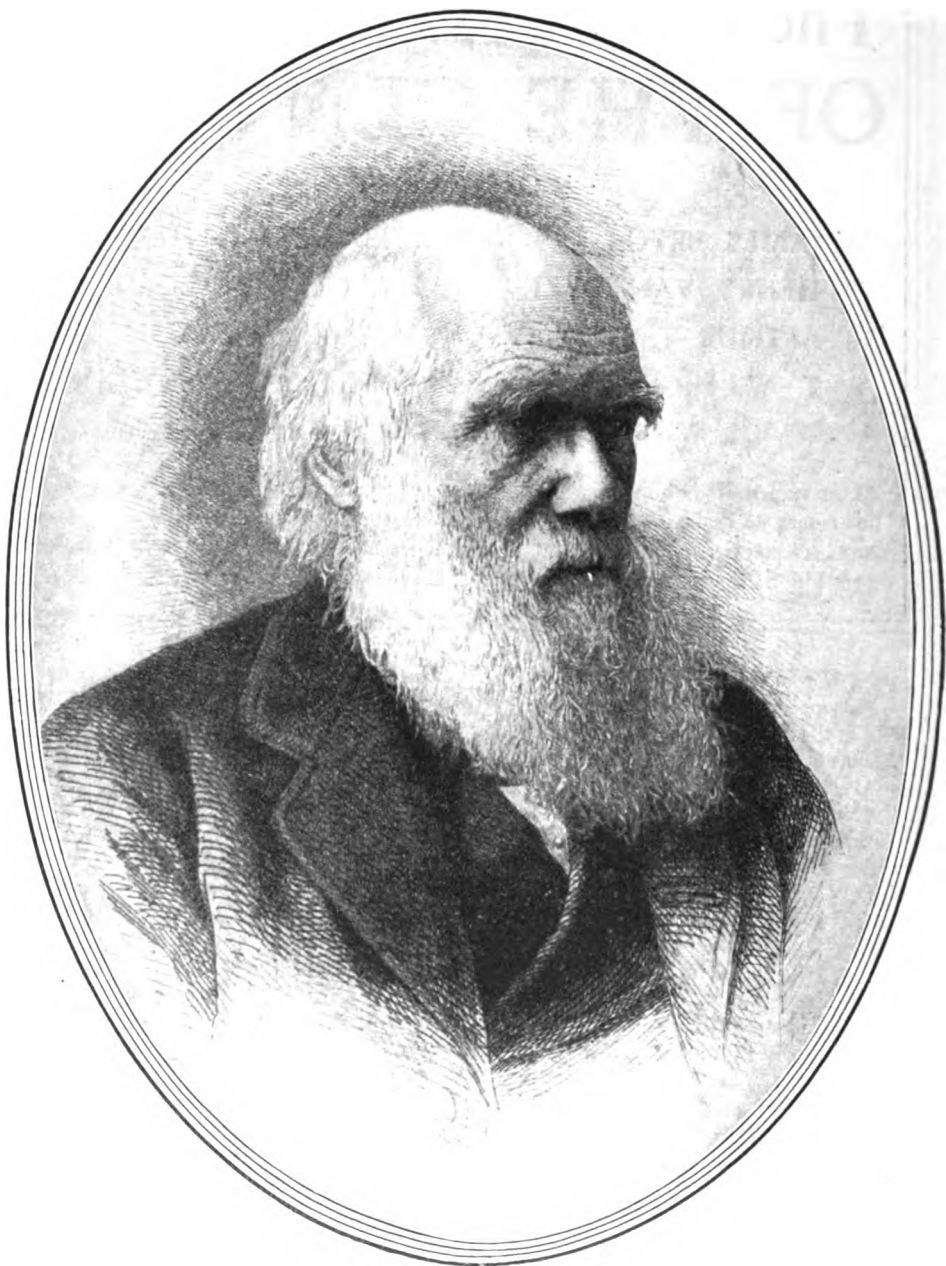
The book which I put first, and which

probably everybody would put at least among the first, is *Darwin's Origin of Species*, a treatise which has done more to turn the current of speculative thought in general, as well as to cast light on the most difficult problems of natural history, than any other within the last hundred years.

The next two writers who seem to have counted for most in forming men's minds and stimulating thought are *Goethe* and *Hegel*. It is hard to select from among their writings the two books which have gone furthest; and in the case of Hegel, oral teaching was almost as important as published writings. However, one may name *Goethe's Faust* and *Hegel's History of Philosophy* as perhaps the most widely known and widely influential.

*Wordsworth's* poetry has done more than any other to inspire the growing love of nature and appreciation of natural beauty which belong to this century; and out of his poems one may take *The Excursion* as pre-eminent in doing this work.

In a different sphere, *Mazzini's* writings, and particularly his *Duties of Man*, told powerfully on thought during the forty



CHARLES DARWIN  
From an etching by S. Hollyer.

years which followed the beginning of his literary career.

*Karl Marx's* treatise called *Das Kapital* became, soon after its publication, a sort of Bible for the Socialists of Continental Europe. Its force is not spent, nor can we tell as yet how far its doctrines may continue to work.

The Roman Catholic revival which succeeded the revolutionary movement of the end of last century found one of its ablest and most uncompromising theorists in *De Maistre*. His book *Le Pape* is perhaps the best embodiment of his doctrines. Now almost forgotten, it played an important part in its time in propagating a set of views which have had much currency in Italy as well as in France, and have contributed to the Catholic reaction in England also.

*Tocqueville's Democracy in America* produced an immense effect upon students of the political and social sciences when it appeared, and that effect may be traced in English writers like John Stuart Mill and Bagehot, as well as on Tocqueville's own countrymen. So much of it has passed into our common thought that we are apt to forget how much we owe to it.

*Malthus* (if I may include a book published in 1798 but one that in reality belongs to this century's history) appealed to an even smaller circle of readers than Tocqueville. But his book on *Population* marks an epoch in the science of political economy, and had a memorable influence not only upon economic students everywhere, but upon legislation in England.

Prose fiction has been more widely and powerfully employed as a means of enforcing theories regarding man's nature and social relations in this century than it ever was before; so perhaps some book belonging to that class ought to be included in such a list as is asked for. Among the great writers of fiction the first place probably belongs either to *Victor Hugo* or to *Count Lyof Tolstoi*; and if any one book is to be selected as specially conspicuous for the influence it has had on men's thoughts and emotions, *Hugo's Les Misérables* would seem to have the strongest claim, though as respects fertility of invention, or exuberance of humor, or fineness of treatment, other writers, including Dickens and Thackeray, may have reached as high a level.

It may seem strange that among the books just enumerated there should be none of Carlyle's, or Emerson's, or Ruskin's. Apart, however, from the difficulty of choosing a single work in the case of writers who have been effective by quantity as well as by quality, it is to be observed that none of these three exerted any potent influence outside the language in which he wrote. There are other writers besides the three famous ones I have named who seem to be excluded by this consideration.

I doubt whether any book in this century (except the "Origin of Species") has exercised so great an influence as was exercised in the eighteenth century by the "Esprit des Lois," the "Contrat Social," the "Wealth of Nations," and the "Kritik der reinen Vernunft."

#### FROM EDWARD EVERETT HALE.

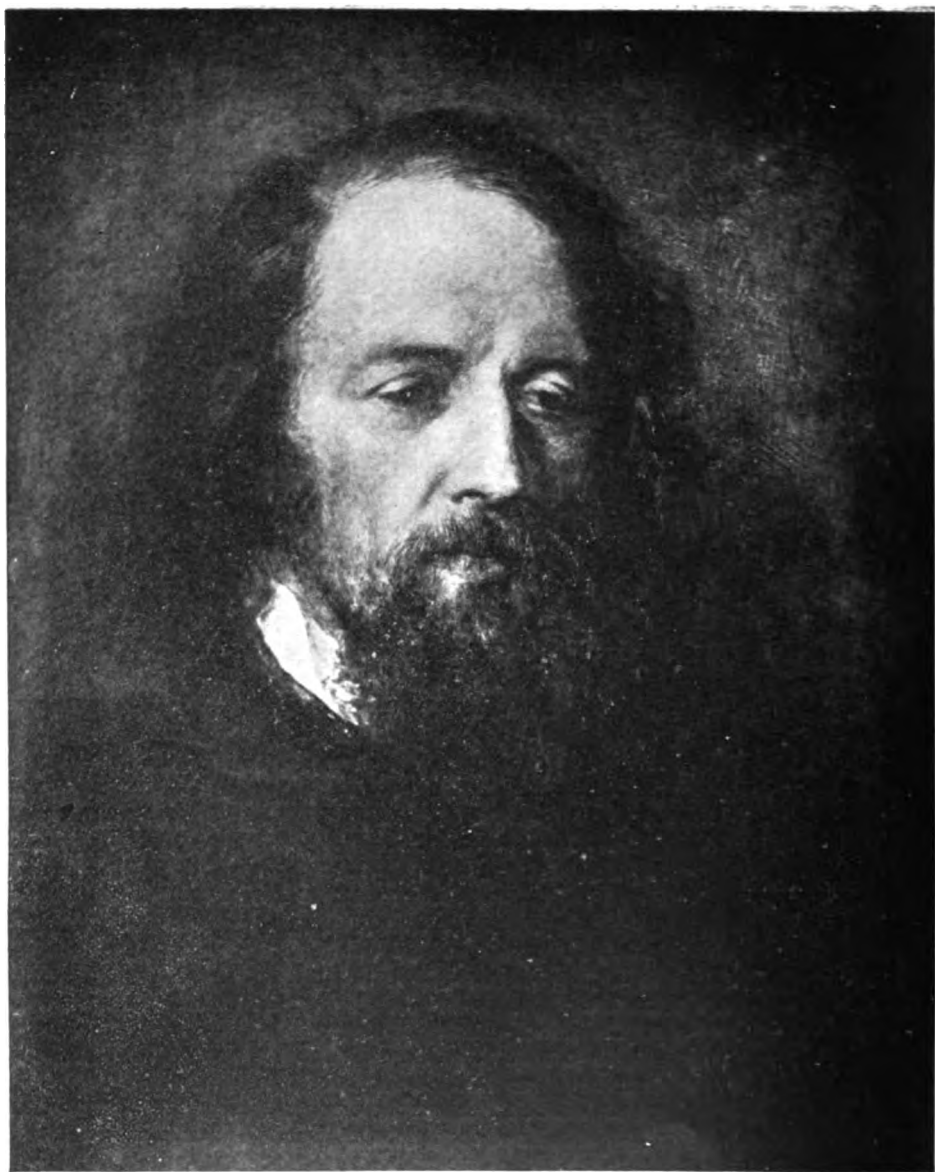
For English and American readers I think the list of men authors is quite easily made. So far as their names go, I should think that the ten writers who have most affected the thought and living of the last hundred years are *Goethe*, *Walter Scott*, *Victor Hugo*, *Ralph Waldo Emerson*, *De Tocqueville*, *Darwin*, *Renan*, and, with less certainty, I think I should add *John Ruskin*, *Alfred Tennyson*, and *James Bryce*.

To come to special books is more difficult.

1. Probably *Goethe's Faust*, *Wilhelm Meister*, the *Elective Affinities*, and the *Morphology* have affected his time more than his other publications, some of which he thought more serious. The man, for better, for worse, has made a mark on the century. One is glad to see that the century is rubbing the mark out, but, all the same, the mark was there.

2. I like to remember that I bought the *Origin of Species*, in the first edition, in London, in 1859. I knew as well then as I know now that the book ought to be written, and it has rightly achieved its own reputation.

3. No one in England would accept *De Tocqueville's Democracy in America* as one of the central books. All the same, I think it is. I think it revealed us to ourselves, and I think the study of it has done no end of good in Europe.



ALFRED LORD TENNYSON  
From the painting by Watts

4. Bryce's *American Commonwealth* may be classed with it. This, however, is still before us. Mr. Bryce himself says somewhere in it that he has never met any European writer except one Swiss schoolmaster who understood the Constitution of the United States. I have never read the Swiss schoolmaster's book, so that I think Bryce is the only person, on the other side of the water, who really understands and comprehends about

America. He knows a great deal more about America than half our statesmen do.

5. John Ruskin undoubtedly outlived his reputation. I still think his book on the *Modern Painters* sent young men and young women out from their houses into the open air and made them read clouds, trees, vapors, and mountains as they had not read them before.

6. Emerson, so far as preaching goes, is the preacher to the English and Ameri-

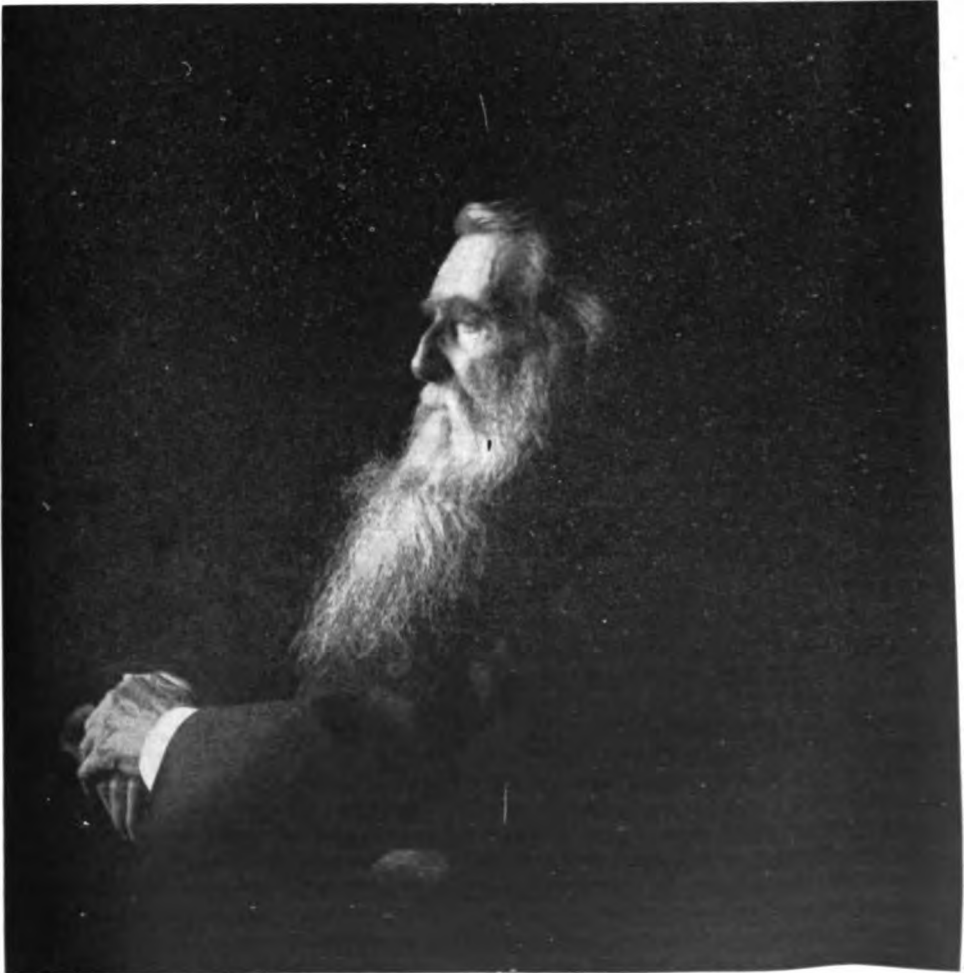
can world to-day. I do not claim for him that he invented the doctrine of the immanent presence of God. This is the central doctrine of the New Testament. But I do say that we owe to him an immense advance in the religion of our time.

7. Now, as to Scott and Victor Hugo. It is the fashion just now to talk of Scott as if he were only a scene-painter or a stage mechanic. This is sheer nonsense. In an age which knew nothing of history, Scott made dead people live and move and have a being. In an age which cared nothing for history, he made men work out the traditions of four or five centuries. He wrote better poetry than most people of his time, and the literature

and thought of England, France, and Germany are to-day vastly larger because he wrote novels.

8. Of Victor Hugo, in a mitigated way, I might say the same thing. For myself, I do not read Victor Hugo ; but people do read him in France and in Germany, and I think he made a good many dead men take up their bed and walk.

9. The value of Alfred Tennyson's book, *In Memoriam*, will be stated in different ways by different people. For me, I am very sorry that his son has ever written his father's life. I think he has lifted him down two or three steps on the pyramid on which he had a right to stand. Fanny Kemble once said to me that she was glad she did not know more of the



JOHN RUSKIN

From a photograph by F. Hollyer.

personal life of William Shakespeare, and I think she was right. At all events, Hallam Tennyson has made a sad botch of it. He seems to have said to himself, "I have a thousand pages and my father lived eighty-two years. Eighty-two into one thousand goes twelve and nineteen-hundredths times. Go to, I will write twelve and nineteen-hundredths pages about each year of his life." He has thus succeeded in making his father, I do not say very human, but very earthy, for which I sorry. All the same, the "In Memoriam" exists, a tribute, heart-wrung, from a great poet on the death too early of a dear friend. Wherever the book is, and wherever anybody reads it, it lifts that somebody from the world and the things of the world, and I suppose that is to do what poets are meant to do.

10. As to Renan, I do not say that his *Life of Jesus* is the most important book in the uplifting of the Gospel study in this century. But it is the book which has awakened the most thought and is most widely known.

#### FROM HENRY VAN DYKE

Professor of English Literature at Princeton

In naming ten among the books of the nineteenth century which seem to me to have been most influential, I wish to make my answer under certain conditions.

First, it is an impromptu reply to the question of the editors of *The Outlook*. It cannot be a carefully prepared literary estimate of a hundred years of books, with arguments and statistics to support it. It is simply the report of a personal impression, and therefore the unconscious confession of a point of view.

Second, it is confined to books written in English.

Third, it takes account of books, not by the standard of perfection, nor by the test of popularity, but by the measure of influence. I speak of books which have been forces in the intellectual and moral life of the century. Among such books I would name the following ten:

1. *Lyrical Ballads*, with Wordsworth's preface of 1800, which marked the beginning of a new era of simplicity, sincerity, humanity, and liberty in English poetry.

2. *Waverley*, the novel in which Scott showed the noble possibilities of fiction, raising it to the dignity of a fine art, and

making it minister, in the broadest sense, to the enrichment and elevation of life.

3. *Aids to Reflection*, in which Coleridge brought philosophy to the illumination of religion, and strengthened faith, not by suppressing thought, but by deepening it.

4. *Sartor Resartus*, in which Thomas Carlyle sounded the battle-cry of his long and great warfare against the idolatry of shams.

5. *Emerson's Essays*, in which he led the young and brave-hearted up to the mountain-tops of truth and beauty and freedom, and bade them live by their visions, not by their misgivings.

6. *Ruskin's Modern Painters*, in which he spoke the "Open, sesame!" to a new treasury not only of art, but also of books, and of nature, and of human life.

7. *A System of Logic*, in which John Stuart Mill gave to the surviving elements of utilitarianism their most clear and reasonable statement, and provided arms for a succeeding generation of agnostics.

8. Sir William Hamilton's edition of the *Works of Reid*, in which the loftiest philosophy of idealism was defended and expounded on the basis of "common sense," and a new impulse was given to those "who would live in the spirit."

9. *The Origin of Species*, in which Charles Darwin gave lucidity and coherence to the conception of a progressive and continuous creation, which has changed the face of the modern scientific world.

10. *In Memoriam*, in which Tennyson expressed the victory of spiritual faith over honest doubt, and set to music the creed of immortal love.

#### FROM THE REV. GEORGE A. GORDON, D.D.

Pastor of the Old South Church, Boston

The ten books of nineteenth-century production which, upon the whole, seem to me to have been the most influential are as follows, the reason for the opinion being in each case annexed:

1. *Goethe's Faust*, as the supreme artistic expression of the agnostic mood, of the ever-recurring tragedy of love, and of love's redemptive power.

2. *Hegel's Logic*, for its unequalled influence in philosophy, theology, history, and criticism.

3. *Carlyle's French Revolution*, for its exhibition of moral law operating through



HARRIET BEECHER STOWE

the endless confusions of a vast historic crisis.

4. *Tennyson's In Memoriam*, as the century's most comprehensive and impressive utterance of doubt and faith concerning life after death.

5. *Darwin's Origin of Species*, as achieving a revolution of human opinion on its subject, and as preparing the way for a new conception of the physical advent of man.

6. *Comte's Social Philosophy*, under the influence of his positivism, as inspiring the religion of humanity.

7. *Webster's Speeches*, as a mine of political wisdom, and a record of determinative intellectual power in national life.

8. *Emerson's Essays*, as a protest against blind tradition and as an expression of high spiritual insight.

9. *Mrs. Stowe's Uncle Tom's Cabin*, as the epic of an outraged race; as an appeal to the conscience, first of America and then of the civilized world; as an invocation of humanity against inhumanity.

10. *T. H. Green's Introduction to Hume*, as the first complete answer in English to



VICTOR HUGO  
From an etching



empiricism, as honestly accomplishing the defeat of the fundamental enemy of theism, social ethics, and personality.

The books that determine the direction of human life and affairs seem to me to be the really influential books, whether they are read by the many or the few. They constitute the century's watershed; because they are here, life takes this direction and not that, seeks this goal rather than another.

#### FROM ARTHUR T. HADLEY

President of Yale University

The books chosen in answer to this question must be selected for their results rather than for their merits. They should be the ones which have had the largest measurable effect on the world's thought and civilization.

A standard of this kind shuts out a number of works which have high artistic value, but whose influence has been somewhat intangible. The poems of Wordsworth and Browning, the novels of Scott and Thackeray, of George Eliot, and perhaps even of Balzac, fall under this head. Few people would deny that "Middlemarch" was a greater work of art than "Uncle Tom's Cabin;" but "Uncle Tom's Cabin" had a historic power which "Middlemarch" did not and could not possess.

Our standard also shuts out those books whose influence was fragmentary—books which only contributed a small part in a larger general movement. The name of Tyndall is identified with the doctrine of the conservation of energy, and the name of Flaubert with the development of modern realistic fiction; but there is no one work either of Tyndall or of Flaubert which accomplished enough, in itself and by itself, to claim a place in our list.

We are compelled also to discriminate against those writers whose influence lay in a direction counter to the general trend of the century, and was neutralized by the logic of events. Neither Victor Hugo in fiction, nor Newman in theology, nor Marx and George in political economy, have had the power which they might have obtained if they had been working on the lines of progress instead of athwart them.

Finally, we must exclude the books of men like d'Annunzio and even Tolstói, because their work is too recent for us to obtain a proper measure of its influence.

My list, as thus restricted, would fall into two groups, one of which belongs to the period from 1804 to 1824, and the other to the period from 1849 to 1863. The first group consists of *Napoleon's Civil Code*, *Goethe's Faust*, *Hegel's Encyclopedia of the Philosophical Sciences*, *Schopenhauer's World as Will*, and *Froebel's Education of Man*. The second group includes *Sainte-Beuve's Mondays*, *Mrs. Stowe's Uncle Tom's Cabin*, *Spencer's Principles of Psychology*, *Darwin's Origin of Species*, and *Renan's Life of Jesus*.

The absolutely sure names in this list are Goethe and Darwin; the most doubtful ones seem to me to be Sainte-Beuve and Renan, whose influence, though widespread and profound, was essentially transitory. Much is to be said for the substitution, in place of either, of *Balzac's Comédie Humaine*.

#### FROM A. M. FAIRBAIRN, D.D.

Principal of Mansfield College, Oxford

Your question as to what I regard as the ten most influential books of the century is not so easily answered as it might seem *prima facie* to be. For an influential book is not necessarily great; it may be little more than timely. A great book may not be in its own century at all influential, but may have to educate a constituency for itself. It may be said of the very greatest books in literature that they were not appreciated by their own age, in certain cases seem hardly to have touched it, though they have made after ages atone for the original neglect. It would be much easier to give the ten most influential men; still more easy to give the ten most influential ideas.

I. In philosophy: The most influential book here did not really rise in the nineteenth, but in the eighteenth century. For it is not open to question that the book which has most profoundly influenced all schools of philosophical thought is *Kant's Critique of the Pure Reason*. The question it stated, discussed, and attempted to answer has governed all the philosophical movement of our century.

But if we confine ourselves to books not simply potent within the century, but produced in it, I would select:

(a) *Hegel's Wissenschaft der Logik*.

This book, by the place it gave to thought, the mode in which it interpreted

our ultimate problems, the bold fashion in which it dared to apply its argument to our fundamental ideas and to the whole field of human knowledge, may, especially when taken in combination with the *Phänomenologie des Geistes*, on the one hand, and the *Encyklopädie*, on the other, will be described as the inaugurator of a great constructive and critical era in thought.

(b) From a very different side I would place *Comte's Cours de Philosophie Positive*. In this book the whole course of French and English empirical speculation in philosophy and in politics took shape, and it opened before the eye of empirical philosophy a region of existence it had not hitherto recognized and that yet it needed to explain.

II. In science: Two ideas may be described as the great contribution of our century towards the interpretation of nature. First, the idea of the unity of force and the correlation of forces; secondly, the idea of the order of the succession of biological forms and the method of their origin, or the principle of evolution in organic life. So many have been concerned in the statement of the first idea that it is hard to select a single book as clearly entitled to the place of honor or distinction; but, as a convenient and lucid statement of the idea, I would select *Sir William Grove's Correlation of the Physical Forces*.

The second idea has its distinguished representative in *Charles Darwin's Origin of Species*. The supremacy of this work no one can question; it stands in its own order alone, a book immediately influential and worthy of all the honor which has ever been paid to it.

III. In history: Here two books seem to me incontestably foremost.

(a) The younger *Champollion's De l'écriture hiératique des anciens Égyptiens*, together with the *Lettre à M. Dacier*. This book meant the recovery of an entire ancient world; from it scientific archæology may be said to start; and if we consider what has been accomplished not only in recovering the history of ancient Egypt but of Assyria and Babylonia, of Greece and the Levant, we shall see what an easy first, in point of influence, Champollion's work is.

(b) I would place alongside it *Niebuhr's Römische Geschichte*. It first applied criti-

cal methods to familiar and famous history; modern criticism of sources, interpretation, and construction of events may be said to have begun with Niebuhr.

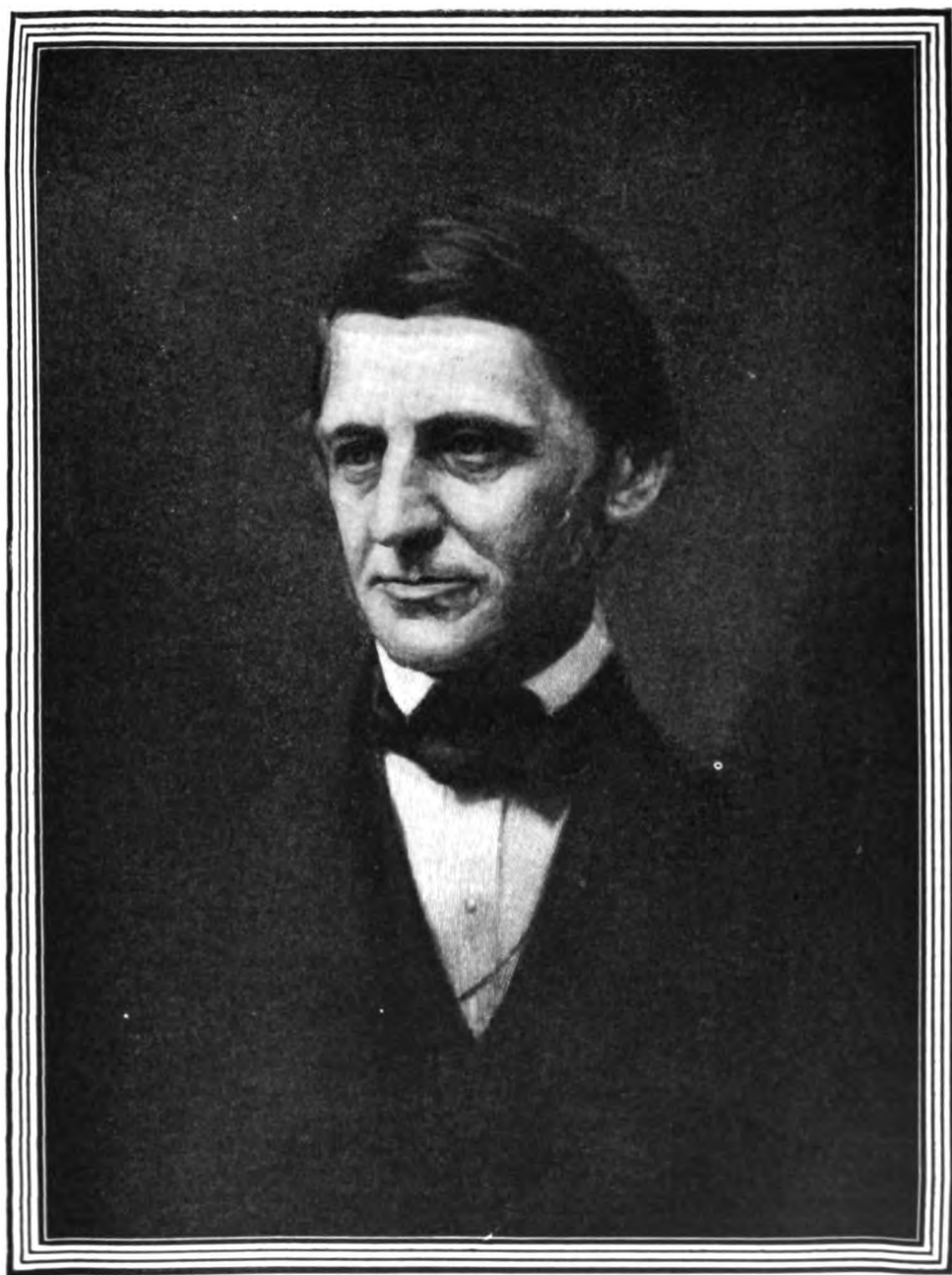
IV. In literature: Here, so far especially as English literature is concerned, *Wordsworth's Lyrical Ballads* (for though the first edition appeared two years before our century began, the second edition appeared with the century) takes the first place. It signifies the return to nature; it stands for the whole poetic development of the century.

(b) *Scott's Waverley*, which has the great distinction of being not simply a factor in literature, but in religion. For Scott not only powerfully influenced the romantic movement in Europe as a whole, but he was pre-eminently the factor that determined the mental attitude to the Middle Ages and to the mediæval Church of the Oxford men. The movement which stands associated with the names of Pusey and Newman owes historically its origin to Scott.

V. In religion: Here the book that is again an easy first is the book that was the most hated of the century, and perhaps in some respects not quite unworthy of hate—*Strauss's Leben Jesu*. It was influential more by what it compelled to be done than by what it did; but the attempt to apply historical method and criticism to the facts, the beliefs, and the persons of the early Christian faith, which has so marked our century, really began its active critical and fruitful life with the work of Strauss.

For the rest, I would be inclined to divide my homage between (1) *Schleiermacher*, who did so much to rehabilitate religion as distinguished from philosophy, and (2) *Thomas Chalmers*, who had the courage to apply Christianity to our serious industrial and commercial problems, and also to give the most splendid illustration our century contains of the inability of civil law to regulate and to command the life with which God has inspired his Church.

But I should like to add two names, the one for his intense and imperious plea for the moral authority of God, as well as the duty and the ability of man, *Thomas Carlyle*; the other for the literary grace which enabled him to revivify a moribund ecclesiasticism, *John Henry Newman*.



RALPH WALDO EMERSON

From a painting by Alfred E. Smith, after an old daguerreotype. Copyright by Foster Brothers, Boston.

**FROM G. STANLEY HALL**

President of Clark University

I am glad your request is for "ten books which I think have been *among* the most influential of the century."

1. I should place first *Darwin's Origin*

*of Species*, which in a way implied his later *Descent of Man*, because the whole evolutionary movement took its rise from these more than from any others.

2. *Hegel's Logic* deserves a place, because in it culminated the thought of a

man who dominated all academic departments during the second quarter of the century, and its influence is still potent in England and America.

3. *Strauss's Life of Jesus*, so far as it drew the conclusions of the Tübingen school and stirred religious and theological thought profoundly, should be included in an inventory of influences, although the merits of the book itself would not justify a place in this list.

4. *Horace Mann's Educational Reports* are the fountain-head of a reform that gave us the graded school system, as it now exists, although his views are now somewhat outgrown.

5. *Uncle Tom's Cabin* was another of the most effective books of the century.

6. As a specialist, who may be pardoned for what is perhaps an overvaluation of things in his ken, I should place *Helmholtz's* work on *Auditory Sensation*. This analyzed what had hitherto been thought to be an undecomposable element of the human soul, by methods the logical perfection of which has rarely been equaled and is worthy of a man to whom a colleague, himself eminent, paid perhaps the greatest compliment which one savant could render another in saying that during his best years almost his every serious thought was a new contribution to the sum of human knowledge.

7. With some hesitation I would add *Carlyle's French Revolution*, which has not only so stirred the soul of two generations of readers, but, taken in connection with his style and the subject, brought out the dynamic power that directs human history and makes it so different from the record of man's plans.

8. *Goethe's Faust* is a work that looms up, as I read it year by year, as a monumental landmark.

9. If influential books may be stretched to include all a man's works, I should place *Wagner* in this list, because he re-edited the myths which constitute the best part of the ethnic Bible of his race and brought them home to the heart by the charm of a new musical method.

10. Lastly, I would add *Ibsen* as the dramatist of the future who, I think, has done more than any man now living to exalt the work of the artist, who creates, over that of the professor, who merely knows, and whose influence is likely to

silence those who expound the doctrine of art for art's sake in a way to exclude it from ethics, where man's supreme interests lie.

I find many other names, *Niebuhr*, *Theodore Parker*, *Humboldt's Cosmos*, *Schleiermacher*, *Emerson*, *Lyell's Geology*, *Les Misérables*, *Dickens*, *Herbert Spencer*, and others, which have claims to which the above are preferred only with the greatest hesitancy.

#### FROM WILLIAM DE WITT HYDE

President of Bowdoin College

The eighteenth century stood on its rights, declared its independence, and revealed in revolution. In order to do these things the more conveniently, it suspended God from the world, either in the rationalistic relation of conclusion to premiss, or in the mechanical relation of cause to effect, or in the pantheistic relation of whole to insignificant part. The nineteenth century substitutes concrete relationships for abstract rights; reciprocity for independence; evolution for revolution. As the principle of all these evolving reciprocal relationships, it recognizes the presence in the world of One Conscious Spirit, related to each particular object and event and to each individual mind as the body is related to its constituent members, as the character and life-history of a man are related to his separate thoughts and deeds. The books of the century have been influential in proportion as they have borne witness to this central thought. In the first ten I should place:

1. *Hegel's Logic*, which taught that all that is derives its being from the Conscious Mind in whom "all thinking things, all objects of all thought," inhere.

2. *Comte's Positive Philosophy*, which turned men's thought from speculation about extraneous causes of social conditions to a study of the conditions themselves.

3. *Lyell's Principles of Geology*, which explained the configuration of the earth by forces now in operation, thus bringing inorganic matter within the realm of rational law.

4. *Darwin's Origin of Species*, which banished special creation and enthroned Immanent Reason supreme throughout the cosmic process.

5. *Spencer's* many-volumed *Synthetic*



THOMAS CARLYLE  
From the portrait by Whistler.

*Philosophy*, which, though on dubious metaphysical foundations, has reared a formula applicable to every province of matter and every problem of mind, thus fulfilling with marvelous richness of detail Hegel's prophetic outline of a universe reduced to the unity of one comprehensive Idea.

6. *Carlyle's Sartor Resartus*, which smashed the shams of hereditary custom and convention, setting up present worth and power to do the duty of the hour as the genuine heroism and the true nobility.

7. *Emerson's Essays*, which renounced allegiance to all external claims of gods and men and institutions, save such as win the spontaneous sanction of the Uni-

versal Spirit which dwells in each individual breast.

8. *Ruskin's Modern Painters*, teaching with stern ethical sincerity, as the recently erected tablet in Westminster Abbey says of him, "to hold in loving reverence the poor man and his work, the great man and his work, and God and his work."

9. *Mrs. Stowe's Uncle Tom's Cabin*, which made the wrongs of the oppressed so vivid, and the brotherhood of the lowliest so real, that no sacrifice was too great to pay for their release.

10. *Browning's Poems*, which teach to the influential few who read them the infinite significance of every concrete situation; that in a world which is through and through organic "there is no last nor

first," each life being, in its own way and from its own point of view, the "center of the universe."

These books are all earthen vessels, and criticism has already shattered most of them into ten thousand fragments. Yet a common spirit speaks through all. Wherever the faithful historian pores over musty volumes in minute research; wherever the patient scientist watches for the uncertain outcome of elaborate research; wherever the tireless reformer struggles to correct the evils and secure the blessings of democracy; wherever the ardent socialist dreams of a just economic order here on earth; wherever the honest workingman offers the product of his faithful toil as a tribute to the God who made him, and the service of his fellows; wherever the sincere artist "draws the thing as he sees it, for the God of things as they are;" wherever the earnest preacher proclaims a glory of God to be wrought out chiefly through the perfection of man—there is present the spirit of these writers, the spirit of the century.

#### FROM WILLIAM J. TUCKER

President of Dartmouth College

One cannot go far in attempting to answer the question as to the ten influential books of the century without becoming involved in secondary questions. Shall we estimate a book by its absolute merit, or by its influence? and if by its influence, shall we reckon chiefly its effect upon other writers or upon the public; or, again, shall we interpret influence by its intellectual and moral stimulus or by its practical results? The "Scarlet Letter" is a book of supreme power, but it cannot show results so direct and tangible as those which followed the publication of "Uncle Tom's Cabin." Niebuhr and Grote were influential with historians, Macaulay with the readers of history.

The question is further complicated by the fact that many authors of great influence have not put themselves into any one book. I should say in general that books of distinction like "The Wealth of Nations," "The Critique of Pure Reason," "Paradise Lost," and "The Pilgrim's Progress" were more characteristic of the seventeenth and eighteenth centuries than of our own. The century has produced no religious classic, perhaps for the reason

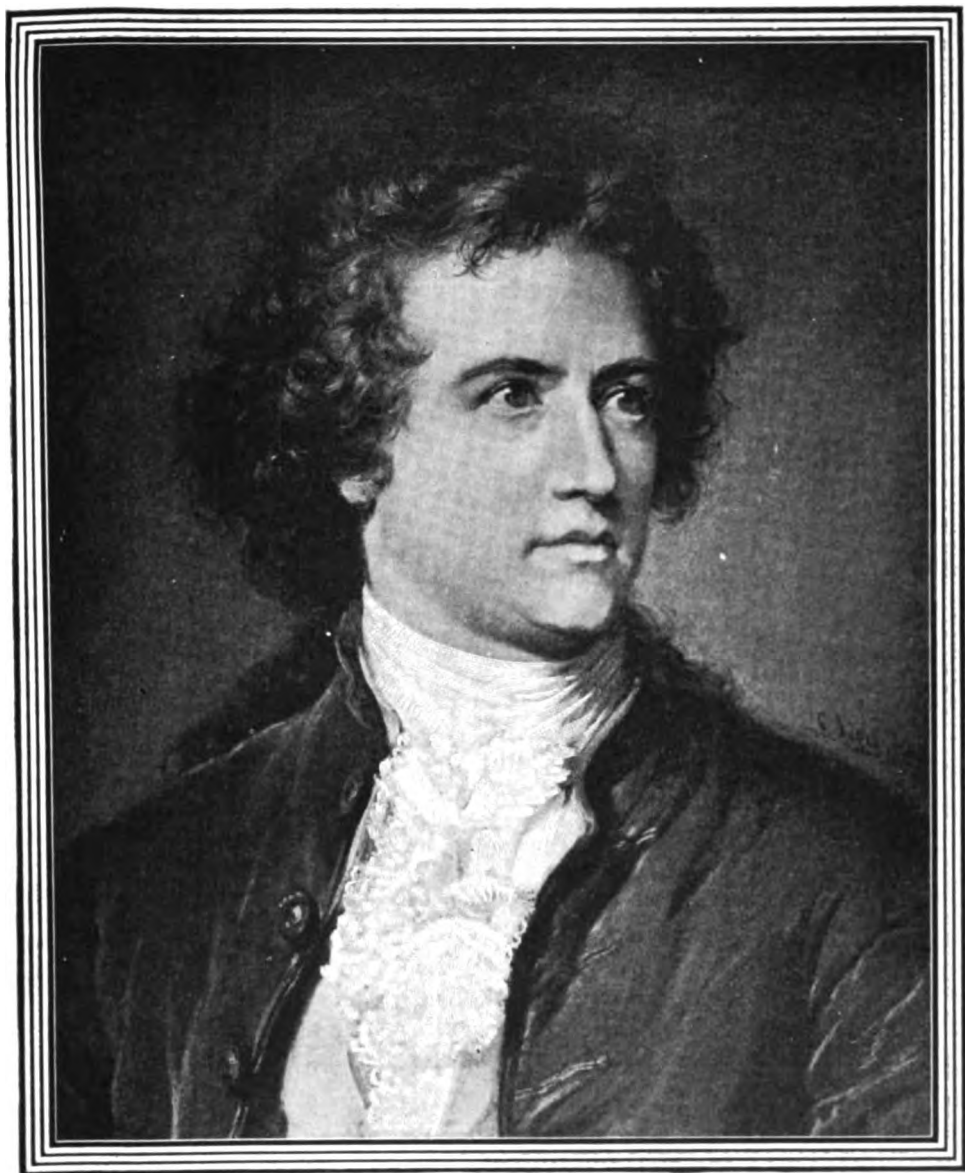
that it has been a century of high religious enterprise. A good many of our influential writers fall out of the present list for the want of this distinction of the one book—Coleridge, Emerson, George Eliot, and most of the poets. Browning has more disciples than Tennyson, but no one of his poems dwells in the hearts of men like "In Memoriam." One would not like to say that Thackeray had been a greater influence than Dickens, but "Vanity Fair" has made a name for itself beyond any one of Dickens's serious novels.

Assuming that the question applies to books rather than to authors, and that the influential book, if it does not at once affect the public mind, must be able to reach through the few to the many, I name the following books, though I should not be willing to defend the list at all points against competitors. A change in the angle of vision would vary somewhat the result: *Faust*, *Hegel's Philosophy of Religion*, *Les Misérables*, *The Origin of Species*, *Strauss's Life of Jesus*, *Sartor Resartus*, *Spencer's Social Statics*, *In Memoriam*, *The Scarlet Letter*, *Uncle Tom's Cabin*.

#### FROM THOMAS WENTWORTH HIGGINSON

When, in the year 1819, the Comte de Saint-Simon was tried and barely acquitted on the charge of having asserted in a pamphlet that the deaths of authors, artists, and artisans were more important to the community than those of kings and bishops, he set an example which we must perhaps follow; and we must look in literature or art or science for the leading figures of the last hundred years. As a literary man, I naturally begin with literature.

Setting aside Goethe, who belongs rather to the previous century, I think that one must go back to *Scott* (1) as the leading influence of the first half of the nineteenth century. If one were to suggest Byron, for instance, there is the fact that Byron himself called Scott the most wonderful writer of the day, and pointed to his novels as "a new literature in themselves." Scott taught us the vast range of fiction; the breadth, even if not the depth, of it; and that ideal characters are as substantial to the imagination as real ones. He charmed all mankind, and Coleridge, who was probably more the antipodes of Scott



JOHANN WOLFGANG VON GOETHE

From a painting by C. Jäger.

than any man in England, found Scott's novels the only books he could read in illness.

Yet when we turn to *Heine* (2) we come to the man above all others who has influenced, more than any English writer, the modern style in literature. He alone proved it possible to be French and German in one, to mingle the brilliancy of one nation with the penetrating thought of the other. One may grow tired of

Scott, although never for a long period, but one may read Heine over and over indefinitely, whether in German or in the admirable translations of Leland, and find unabated attraction in his mere style. In this work he shares with Scott the scepter of the first half-century.

Turning now to poetry, we see that *Wordsworth* (3), whom Southey patronized and Byron ridiculed, was creative in the best sense, because he created his

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own fame. His range was limited; he thought that Goethe's writings could not live because they were "not holy," and he pronounced Burns's "Scots Wha Hae" to be "wash" and "stuff." Nevertheless, he led his age, and modified the standard of English poetry for all coming time. Next to him, were the list to be larger, I should place Shelley.

When we turn to the abstract philosophers, we must dismiss Kant, like Goethe, as belonging rather to the previous century, and name by preference *Hegel* (4), the last of the great quartet of German metaphysicians, and the one whose leadership has at any rate been most influential over minds in this country. Turning finally to those who have dealt with social questions, it seems to me that *Robert Owen* (5), as the direct source of the modern co-operative method, must be named in preference to those who, like Saint-Simon, first launched Socialism into the air.

Passing now into the second half of the century, the name of *Darwin* (6) of course leads all others, and nearest to him comes *Emerson* (7), not merely from depth of thought, but from the extraordinary way in which his influence has permeated literature, so that one may pick up a book that seems wholly remote from him in tone and theme and still find him unexpectedly quoted. Neither Carlyle nor Ruskin is in this respect now to be compared with him.

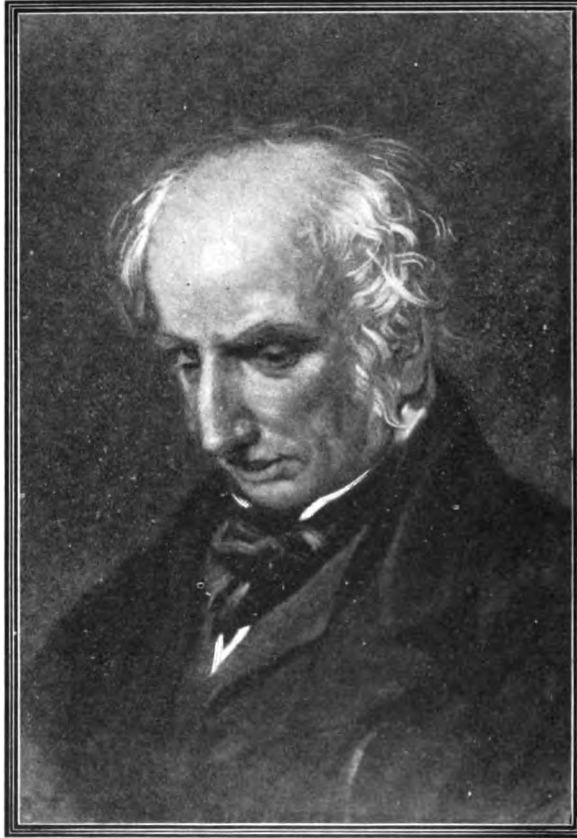
Fiction has now largely taken possession of literature, and if the ultimate aim of fiction is, as it should be, to create the characters which come closest to nature, the first rank must be given to *Tolstoi* (8). In the case of other literary artists we are grateful if we find in a novel one single character which seems alive; and even those who, like Jane Austen, are especially gifted with this vitalizing power, too often

lavish it on very commonplace subjects, where as when *Tolstoi* unlocks a human heart, the process, though often painful, is always profoundly instructive.

I should place *Hawthorne* (9) next to him, or in one aspect above him, as working in a higher atmosphere through the construction of types and figures which, though never actually human, take an unequalled hold on the imagination; and I should close with *Browning* (10), as surpassing all other poets in wealth and in range, and as

equaling the highest, sometimes, in melody. In general, as to this last, Tennyson surpasses Browning, yet seems thin by comparison, and does not, so far as my own experience goes, retain so inexhaustibly his interest for the reader.

To sum up, my list of the leading intellectual influences for the last century would be as follows: for the first half of the century, *Scott*, *Heine*, *Wordsworth*, *Hegel*, and *Owen*; for the second half, *Darwin*, *Emerson*, *Tolstoi*, *Hawthorne*, and *Browning*.



WILLIAM WORDSWORTH

From a painting.





# *The* SEASON'S BOOKS

*THE MOST IMPORTANT  
WORKS IN FICTION,  
BIOGRAPHY, AND ART*

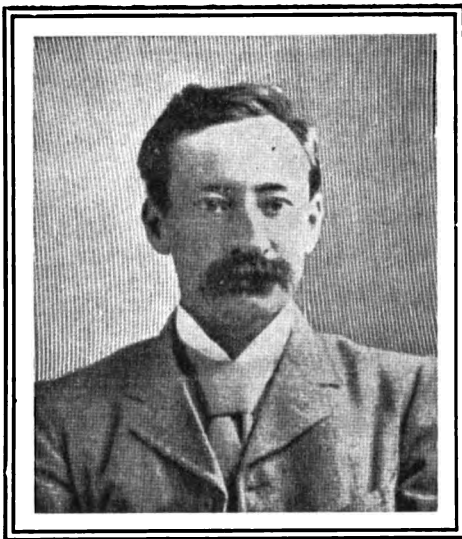
## THE NOTABLE NOVELS

**T**HE extraordinary circulation secured by a small group of novels in recent years has attracted wide attention and furnished occasion for much ingenious speculation. There has been the usual divergence of opinion with regard to its significance. It has been interpreted by those of hopeful temper as a sign of a rapidly widening constituency of readers interested in good work, and by those of a pessimistic turn of mind as further proof of a decaying interest in serious literature and a growing desire for mere amusement. The quality of the novels which have secured great popularity ought to count for something in reaching a conclusion in this matter, and it is certainly not wholly discouraging that several hundred thousand people care for stories of the grade of "The Choir Invisible," "The Reign of Law," "Hugh Wynne," and "Unleavened Bread," to say nothing of such carefully sketched pictures of earlier manners as "Janice Meredith" and "Richard Carvel." These novels vary greatly in literary value; some of them belong to literature and some do not; but they are all wholesome, and each has some quality which explains its popularity.

That the novel is more widely read than ever is certain, whatever else may be in doubt; and it is equally certain that it is written more numerously. The novels of the season are notable, however, not only for their volume but for their excellence. If no work of the first magnitude

is to be found among them, the average of skill is high and the tone wholesome. This is especially true of the stories from American hands. The record of the year has been of distinct performance and great promise. The writers already well established have fully sustained their reputation, and in several cases there has been a notable advance upon previous achievement. Judge Grant's "Unleavened Bread" revealed a strength, an insight, and a depth of feeling of which his earlier stories gave little promise. He had written much and well in a light vein, but the touch of passionate earnestness in his latest novel was a surprise to his readers. "Unleavened Bread" is one of the strongest and most significant pieces of fiction which has appeared in this country. Among the newer novelists a first place has been taken by Mr. Booth Tarkington, whose "Gentleman from Indiana," although not without faults, was a very delightful piece of work. In "Monsieur Beaucaire" (McClure, Phillips & Co.) Mr. Tarkington has disclosed charming skill in portraiture and in narrative. The tale has the grace, dignity, and reckless gallantry of the period which it describes. These two stories are full of promise.

Mr. Joel Chandler Harris is one of the contemporary story-writers whose name is likely to have a long life. His Uncle Remus tales will be read with avidity when the rich and original material upon which he drew has entirely disappeared. The group of short tales of the detective



EDEN PHILPOTTS



ROBERT HERRICK

side of Confederate activity during the Civil War which Mr. Harris has brought together under the title "On the Wings of Circumstance" (Doubleday, Page & Co.) will not take rank with his best work, for they are ingenious and adroit rather than original; but they are well told, genuinely interesting, and they throw side-lights on a phase of the Civil War with which Northern readers are unfamiliar. The portrait of Mr. Lincoln in the most important of the stories has a touch of tenderness beneath its humor which will not escape attention.

The wealth of material for fiction in the South is inexhaustible, and the present generation of Southern novelists have not been slow to make good use of their advantages. Miss Glasgow's story of the old and new South, "The Voice of the People" (Doubleday, Page & Co.), which sketches the rise of the self-made man against the background of old Williamsburg society, is a very interesting study of one set of contemporary social conditions in the South, and Mr. Charles W. Chesnutt's "The House Behind the Cedars" (Houghton, Mifflin & Co.) of



JOEL CHANDLER HARRIS



ISRAEL ZANGWILL

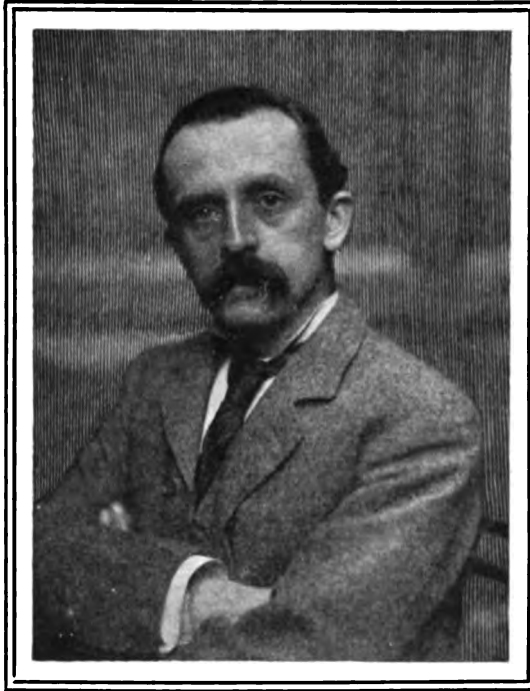
another and very different set. Miss Glasgow described the rise of a poor white boy without social position; Mr. Chesnutt describes the attempt of a brother and sister who have negro blood in their veins to escape from the iron grasp of race prejudice and inherited social antipathy. The drop of black blood is invisible in face, form, or manners, but the seeds of tragedy are in it. The story, although told quietly and dispassionately, is painful in its frank disclosure of fundamental facts. It lacks the fresh originality of "The Conjure Woman," which was a distinct addition to our literature, and it has not the convincing quality of "The Wife of His Youth;" it is carefully worked out, however, and it has a very deep pathos.

In "The Web of Life" (The Macmillan Company) Mr. Robert Herrick makes a distinct advance in graphic power on his earlier stories. The strength of the novel is not evenly distributed, but it is there in unusual degree. Chicago has been for some time past and is likely to be for some time to

come the storm-center of the industrial struggle. The forces of capital and labor are on a great scale; there is a dangerously large foreign population; the contrasts of condition between the well-to-do and the struggling are very sharp; while the energy and intensity of life in the great city tend to give dramatic form to the trials of strength between organized labor and capital. Mr. Herrick interprets this struggle with the sensitiveness of a man trained in the best intellectual and social conditions. He feels the sordidness and squalor of the life of the very poor in a great modern city, and describes them

with ruthless fidelity to detail, heightening the dramatic interest of his story by the lurid background against which it is set. The story is not convincing in many ways; neither the hero nor the woman whom he ultimately marries moves us; the chief figure in the story is the misguided and unhappy but devoted woman who sacrifices her reputation and surrenders herself to a man who fails to comprehend the simple and passionate devotion of a nature which knows no law and has no interests in life but love. The story is painful in its realism and is only for mature readers.

Mr. Crawford's cosmopolitan interests and knowledge find further illustration in his latest novel, "In the Palace of the King" (The Macmillan Company). This story of old Madrid is a romance of the kind which the author of "Saracinesca" tells with unflinching skill and spirit; for Mr. Crawford's failures have been confined to his studies of contemporary life. He has written many novels; so many, in fact, that his remarkable gifts have been



J. M. BARRIE

obsured at times by the mass of his productiveness. He has notable qualities as a writer of fiction: inventiveness on the scale of Balzac, Dickens, and Thackeray; skill in characterization; keen sense of dramatic values; and, at his best, a picturesque and effective style. His knowledge of the world is extraordinary, and he has the faculty of using it for atmospheric effect. "In the Palace of the King" is an admirable piece of storytelling—dramatic, picturesque, and deeply interesting.

Mr. C. G. D. Roberts brings into fiction much of the sensitive imagination and



MRS. HUMPHRY WARD

feeling for landscape which are the prime qualities of his verse. His recent story, "In the Heart of the Ancient Wood" (Silver, Burdett & Co.), might easily have taken on verse form. It is hardly to be judged as a piece of fiction; it is a romance of the forest, an idyl of woodland life, in which the gentleness of a beautiful girl bridges the chasm between man and the animals and becomes a kind of spiritual link between them. The tale has great atmospheric charm.

Mr. Maurice Thompson has written very pleasant sketches and has evidenced in many ways his careful observation of and sensitiveness to landscape and the poetic aspects of nature. He has done no piece of work, however, so complete as his latest story, "Alice of Old Vincennes" (The Bowen-Merrill Co.), a semi-historical story of the Middle West during the Revolu-

tionary period, the chief figures being a young Virginia officer, the French habitants of Old Vincennes, the English troops who occupy the fort, the Indians who are their allies, and the vivacious and spontaneous girl who is the heroine of the romance. It is in no sense a great novel, and there are touches of crudity in its construction and occasionally in its expression, but it is singularly fresh in feeling, full of vivacity and atmosphere, catching and reflecting the picturesqueness of life in the early days of the Middle West.

The range of the interest of the American novelist and the ready receptivity which is characteristic of Americans as a people are brought out when one places together three such stories as Mr. Henry Harland's charming romance "The Cardinal's Snuff-Box" (John Lane), published early last summer, a capital piece of delicate characterization, witty dialogue, and charmingly sketched background; Mr. Bacheller's "Eben Holden"

(The Lothrop Company), a distinctly American tale of a homely, rustic type, notable for its unconventionality, its freshness, and its closeness to the soil which it describes—an unpretentious book with a genuine quality of interest and life in it; and Mr. Hamlin Garland's "The Eagle's Heart" (D. Appleton & Co.), the most elaborate and important presentation of the cowboy which has yet appeared in our fiction. The story has great merits; the epic note is sounded in it again and again; for Mr. Garland feels with poetic sensitiveness the ample spaces of the great West, the range of the prairies, the splendor of the hills, and that spatial quality which affects the imagination, and, in this case, inspires it. In these respects the book is strong. Mr. Garland demands admiration for his hero a little too often; and on the side of his relations to his fellow-

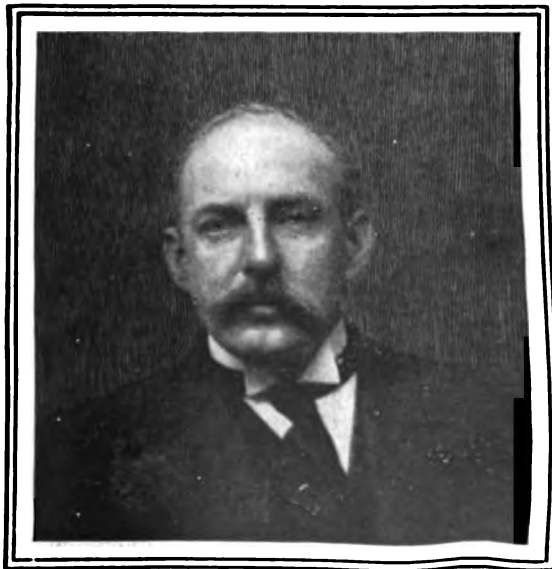
citizens the hero does not always convince us; his heroism has a distinct touch of willfulness and sullenness; he is not so strong as he thinks himself. The life of the herder and the cowboy has, however, never been more picturesquely and feelingly described than in the pages of this book.

No English novel of the year has been followed with greater interest by American readers than Mr. Barrie's "Tommy and Grizel" (Charles Scribner's Sons) as it appeared in the pages of "Scribner's Magazine." "Sentimental Tommy" was widely read and enjoyed in this country; its lightness of style, vivacity, humor, and intimate study of Scotch life gave it a touch of kinship with the American mind, which finds a good deal of English novel-writing sluggish and heavy. The sequel to this unusual and fascinating study of a boy's life has been in Mr. Barrie's mind for ten years or more, and much of it has been rewritten many times. Perhaps Mr. Barrie set his mark too high; perhaps he interested us in Tommy more than he intended; perhaps the work is on too great a scale for his talent, which is unquestionable; at any rate, Tommy has not turned out quite as we hoped. Every-



JOHN OLIVER HOBBS

body loves Grizel, who is a convincing and fascinating creature; but it is to be feared that most people detest Tommy, and are glad that he was hanged about the neck until he was dead. Of course this kind of a verdict is wholly emotional and uncritical. Tommy's misdoing has nothing to do with the excellence of Mr. Barrie's work. The trouble is that Tommy does not quite persuade us that he is real; he is too elusive; he is so much the creature of his imagination that we come to doubt whether he had any objective existence. This is perhaps Mr. Barrie's limitation—the explanation of the fact that, notwithstanding his charming genius, he never quite reaches his goal. There is a lack of elemental power, a defect in force. He reaches the very limits of greatness, but never quite passes them. It is proof of his extraordinary talent that his readers sorrowfully make this admission to themselves. He touches and charms them; he has done beautiful things; they long to see him do the final things. It is a tribute to his genius that he is summoned thus to give an account of himself at the bar where the greatest of his peers have been judged. After all has been said by way of criticism, it must be added that "Tommy and



F. MARION CRAWFORD  
Photograph by Miss Ben Yusuf.

Grizel" is full of insight, charm, beauty, freshness, originality. It has a wonderful lightness of touch.

There could not be a greater contrast than that which exists between this subtle, delicately sketched study of a temperament, and the bold, daring, wonderfully solid portraiture of one of the most picturesque and forceful of English kings in Mr. Maurice Hewlett's "Richard Yea and Nay" (The Macmillan Co.), a story which stands by itself in English fiction. Mr. Hewlett has already put his mark on contemporary English literature; he is a man to be reckoned with in any attempt to deal with that literature; a writer who holds a place as distinct and, in a way, as isolated as that held by Walter Pater. He seems to be equally at home in the Mediæval and Renaissance periods; in this story he sketches the earlier age with a depth and splendor of style which stamp him as a man of letters quite as much as a contributor to contemporary fiction. The story has the richness of an old tapestry from which the color has not faded. The construction of the tale is extraordinarily solid and substantial; Mr. Hewlett builds as if for all time. The sense of the picturesque, which wrought marvels in "The Forest Lovers" and "Little Novels of Italy," reveals itself in the extraordinary beauty of the pictures which light up the narrative. Richard is drawn with superb skill; from the title, which is a characterization, to the last chapter, the contradiction which lay at the bottom of the King's nature and often defeated his generous purposes gains steadily in clearness of revelation. The book is distinctly not for younger readers; it is as frank as was the speech of

Richard's time—too frank, in places, for our times.

Mrs. Ward's work always reveals most scrupulous study. Everything she does is done with thoroughness and finish. The construction of her work is evidently carefully planned; the story is built up, stroke by stroke, with painstaking care. This is, indeed, Mrs. Ward's limitation. If she could take the final step into the region of freedom and bring to her work an atmosphere of freshness and spontaneity, she would take rank with great novelists; for she has great ability, ripe culture, and the most serious attitude toward her work. In "Eleanor" (Harper & Brothers) all these qualities reveal themselves with the utmost distinctness; the story is written with the greatest care; it is full of delicate studies of persons, fine shadings—modulations, so to speak, of social life; it is the work of a woman who knows her old world well, and has insight into its refinement, its vast experience, and the weariness which lies at its heart. The story has also that slight touch of superiority of which Mrs. Ward is unconscious, but from which she is apparently unable to free herself; it was this which some English critics had in mind when they charged her with patronizing Charlotte Brontë. Mrs. Ward has no air of patronage, but there is a touch of aloofness about her which is irritating and which constitutes a defect in her work as an artist. Mrs. Steel knows Indian life at first hand, not only because she has breathed its atmosphere for many years, but because she has penetrated the mystery of the Oriental temperament by the insight of a sympathetic imagination. Her work in fiction has had from



MRS. FLORA A. STEEL

the beginning an unusual quality, but she has sometimes failed to co-ordinate her materials. The richness of the stuff of life accessible to her has embarrassed her, and her work has lacked artistic coherence and clearness. In "The Hosts of the Lord" (The Macmillan Company) she has taken a long step forward. The story is well constructed, it is coherent, and it moves on to a definite and adequate climax.

It is a striking study of English efficiency and practical energy in contrast with Hindu mysticism, superstition, and sensitiveness to obscure currents of race feeling. The missionary usually fares ill at the hands of the novelist, and he does not appear to advantage in these pages. The type upon which the writer of fiction fastens is generally, for dramatic reasons, the narrow, rigid propagandist, whose hard conscientiousness is emphasized by the charm of Oriental manners and picturesqueness. The story is deeply interesting.

Among the English novelists who have earned a place in the first rank in the last year or two, Mr. Eden Phillpotts is conspicuous. "Children of the Mist" was not his first book, and of its predecessors one at least, "Some Everyday Neighbors," has such a "Cranford"-like charm that we advise readers now newly interested in Mr. Phillpotts's graver work to get and read the earlier, simpler, and more cheerful tale. But "Children of the Mist" was the author's first book to show large grasp, distinct individuality, marked power. His new novel, "Sons of the Morning" (G. P. Putnam's Sons), has less direct impact, but it is yet a serious study of life, a building up of individual characters, a return to solid, old-fashioned methods of fiction-writing. To make clear to us the heart of a woman who loves at once two men purely and nobly, but with intensity, was not an easy thing, and is not altogether satisfactorily accomplished; but we have, at all events, a large



MAURICE HEWLETT

canvas, figures of strength and interest, humor and tragedy cheek by jowl, quaint rustic talk and tradition, a nature-lover's picture of Devonshire woods and hills—not mere "fine writing," but nature-portraits, accurate as well as full of feeling—and withal a genuine creative ability.

A strange medley of strength and weakness is found in Mr. Zangwill's "Elijah" (Harper & Brothers). The author is clever—

too clever, constantly clever—but his novels' characters have, as a rule, no spontaneous life; they are types, dummies, caricatures of living people. In the short story Mr. Zangwill is in his right medium; the structure and proportions of a full-fledged novel are not easy for his hand. The subject here is, broadly speaking, English political life and its opposing trends in this very hour. Imperialism or democracy; force or thought; old methods or new—these are the questions over which Mr. Zangwill's prime ministers and journalists and society women struggle and aspire or break their hearts. That some of the characters are in part taken from real life cannot be questioned—Labouchere and Joseph Chamberlain and not a few other notables serve as models, but under physical disguises, and only as elements of composite portraits—and we very much fear that Mr. Zangwill's subconsciousness turned selfward when he depicted the ineffable Rafael. A worse-constructed novel one does not often see, nor a more unlikeliest character than, for instance, Allegra's mother. Yet the bite of the epigrams is so sharp, the side-views into English politics and society are so entertaining and suggestive, that one reads to the end with frequently renewed though not continuous pleasure.

The accomplished writer who calls herself John Oliver Hobbes has given herself a long and thorough training as a writer of fiction. She has natural gifts of a high order: imagination, the constructive fac-

ulty, intellectual force, and keen insight into character. Her latest story, "Robert Orange" (The F. A. Stokes Company), is a novel of distinct ability. It is serious in intention, carefully worked out, and rich in reflections on the various aspects of experience. Robert Orange is a very unusual type: a man of high purpose, large abilities, and commanding conscience, embarked on what promises to be a great public career, but a devout Roman Catholic of the ascetic type, and predestined, by temperament and the turn of his mind, to the ascetic life. The story is interesting and full of ability, but it lacks ease, spontaneity, and the captivating narrative quality which is the gift of the born novelist.

This is precisely the quality which gives Mr. H. Seton-Merriman's stories their absorbing interest. The purely intellectual element in his work is far less pronounced than in that of John Oliver Hobbes, but he is a master of the storyteller's art. He belongs in the long line of those magicians who, since the early days of Bagdad, have beguiled and re-

freshed men with romances and tales of wonder, adventure, and experience. His literary quality is not notable; his style lacks distinction; but he understands his business thoroughly, and his work is always deft, expert, and interesting. His latest story, "The Isle of Unrest" (Dodd, Mead & Co.), is full of incident and adventure; gives a very distinct impression of some sides of the great war between France and Germany, and a capital picture of the peculiar social conditions in Corsica. No novel of the season is more readable.

We have made no attempt to characterize all of the season's novels, but only a few that seem of special note. Already we have spoken of many recent stories as they have appeared—such as Dr. Weir Mitchell's remarkable study of character and society, "Dr. North and His Friends," Mr. Hornung's powerful if gloomy "Pec-cavi," Mr. H. G. Wells's "Love and Mr. Lewisham," Mr. John Buchan's "The Half-Hearted," Mr. Lloyd's "Stringtown on the Pike," Mr. Pett-Ridge's "A Breaker of Laws," and others of sound present performance or promise for the future.

## BOOKS OF BIOGRAPHY

OF the notable biographies published in 1900, the two which will attract the most attention are those of Oliver Cromwell, one by Theodore Roosevelt, the other by John Morley. The wide advertisement of these books by their previous publication in "Scribner's" and in the "Century" respectively, the fame of the authors, the dramatic character of the historic period of which they treat, its interesting relation to the political problems both of England and America at the present time, no less than the intrinsic literary merit of each of the volumes, combine to give to them peculiar value. Governor Roosevelt's book is published by Charles Scribner's Sons, Mr. Morley's by the Century Company.

The difference between the two volumes is characteristic and striking. Mr. Roosevelt is emphatically a man of action. The strong will, the "strenuous life," the resolute conscience, the warlike temper, of the great Puritan all appeal to him. His life of Cromwell will be the more popular

of the two. It is little more than one-third the length of the other; it is more dramatic, more pictorial, more vivid, more rapid in its movement. It knows nothing of doubtful historical questions; if Mr. Roosevelt has acquainted himself with them, he does not impart his acquaintance to his readers; he gives simply his conclusions. The reader has no problems to perplex his mind; the story is told as though there were no doubts, and the judgment is pronounced upon the events definitely and decisively. The book has the defects of its qualities; its style is sometimes exuberant, its judgments sometimes dogmatic. Mr. Morley, on the other hand, is a scholar and a critic. He is thoroughly familiar with the era of which he treats, and sometimes assumes a knowledge in his reader which the reader may not possess. He comprehends all the questions which partisan debate *pro* and *con* have raised respecting the life and career of the two central figures in this drama, Charles I. and Oliver Cromwell,



and is too conscientious, too careful, too scholarly, to pronounce a judgment upon them without giving his readers the opposing views. He is a historian rather than a biographer, and at times a critic as much as a historian. His inquisition is far more searching and his judgments are in general more qualified and cautious than those of Mr. Roosevelt. Mr. Roosevelt describes the battle of Naseby in two pages, as though he were there watching it from a high tower, and tells what he saw and as he saw it. Mr. Morley takes ten pages, describes in detail, recognizes the difficulty of choosing, in describing the preliminary maneuvers, between "alternative hypotheses each as good as the other." The one picture is for the reader who has little time for details, and little patience to study them if he had the time; the other description is for the scholar who wishes to know not only what is known, but what are the bounds and definitions of exact knowl-

edge, where certitude ends and hypothesis begins. Mr. Morley sometimes sacrifices vividness to exactness; Mr. Roosevelt often sacrifices exactness to vividness.

This difference between the intensity of the one author and the caution of the other is illustrated by the respective judgments they pass upon the hero of their narratives. It is perhaps characteristic that Mr. Roosevelt puts his characterization first and then writes his history, while Mr. Morley reserves his judgment till the history is finished. Even in the phraseology of their judgments the difference between the two histories is seen—

the intense conviction of the one, the hesitating caution of the other. "The greatest soldier-statesman of the seventeenth century," Mr. Roosevelt designates Cromwell in the first page of his biography; Mr. Morley's soberer judgment at the end of his volume appears to us more accurate: "It is hard to resist the view that Cromwell's revolution was the end of the mediæval rather than the beginning of the modern era." We call this the more accurate; for the first result of the revolution was the establishment of Parliamentary government for England; but

Cromwell as little as Charles I. believed in Parliamentary government; if we hold him, as probably we may, responsible for "Pride's Purge," which he certainly indorsed after it was accomplished, he four times broke in upon Parliament by military force. His toleration of the various Protestant sects was due, as Mr. Morley clearly shows, at least at first, rather to his political wisdom than to his



OLIVER CROMWELL

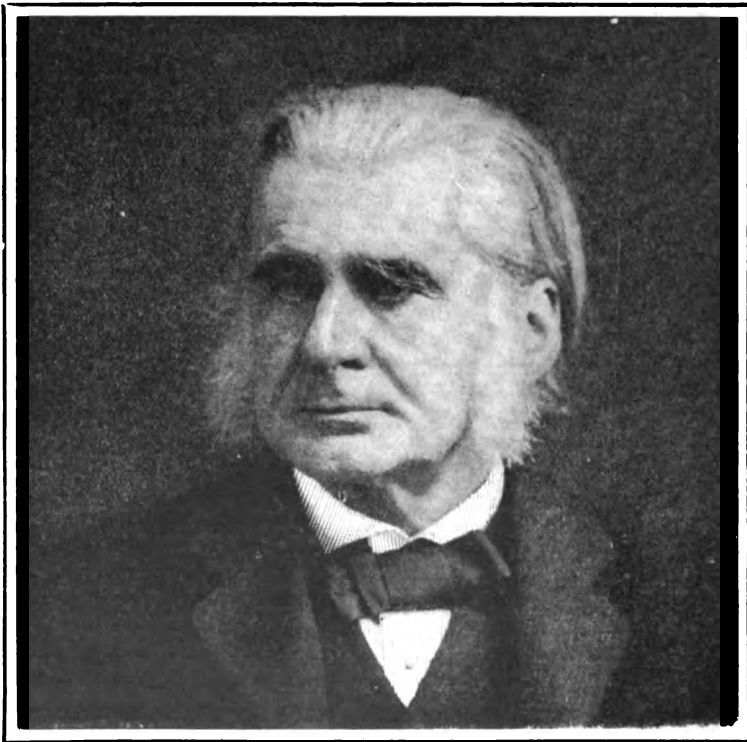
From a miniature by Cooper.

religious principles. His treatment of the Irish was as impolitic as it was barbaric, and can be apologized for only on the ground of his fanaticism. Even in desiring equal liberty and advantage for different sects he showed himself out of sympathy with that sentiment of attachment to a State Establishment which is so characteristically English, and which the American finds it so difficult to understand. If a statesman is to be measured by his ability to construct what will bear the test of time—and we know no better test—Cromwell was not a great statesman. He was a great soldier at a time when

a great soldier was England's greatest need. In England, as subsequently in France, only a despot could destroy the old despotism; Cromwell did for Great Britain what Napoleon did for western Europe; and each left others to complete by constitutional construction the work for which they had prepared by a necessary iconoclasm.

And yet Mr. Morley's biography appears to us to have one very serious defect: he does not understand the Puritan conscience, and therefore does not understand the Puritan character. No English writer has interpreted the French Revolution and the French Revolutionists so sympathetically and therefore so truthfully as Mr. Morley. But his religious faith or unfaith, which peculiarly fits him to interpret the French Revolution, unfits him to be the interpreter of the English Revolution. The former rested on the apotheosis of man, the latter on the sovereignty of God; the one was humanitarian, the other was Calvinistic; the prophet of the one was Rousseau, of the other John Milton; the one attempted to found a theocracy on

the laws of God, and failed because the builders imagined that it was practicable to follow literally the models furnished by the Old Testament; the other attempted to found a republic on universal suffrage, and failed because human passions, unrestrained by divine law, furnish no better foundation for a State than the tossing waves of a tempestuous sea would furnish for a great city. Mr. Roosevelt's sympathies are unmistakably with the religious conception of the State, and in so far with Puritanism; Mr. Morley's with the unreligious conception, and in so far with French Republicanism. "We could better afford," says Mr. Roosevelt, "to lose every line Hume ever wrote than the speeches of Cromwell." "The Declaration of Rights," says Mr. Morley, "and the Toleration Act issued from a stream of ideas and maxims, aims and methods, that were not Puritan. . . . The age of rationalism, with its bright lights and sobering shadows, had begun." These contrasted sentences may suffice to indicate the contrasted sympathies of the two biographers.



THOMAS H. HUXLEY

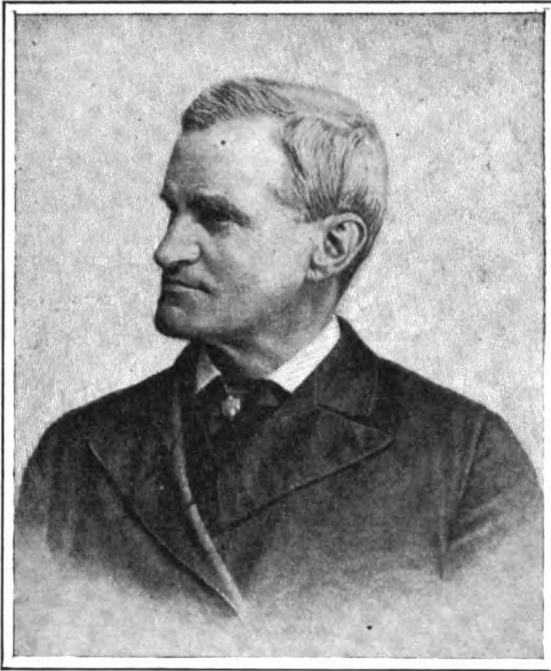


JAMES MARTINEAU

To sum up our comparison of these two volumes in a sentence: He who wishes to read a historical romance will find Mr. Roosevelt's "Life of Cromwell" as interesting as a novel, and in its general outlines historically accurate; he who wishes to make a study of that life will find no better book of equal size for his purpose than Morley's "Life of Cromwell," provided he will read in connection with it, as furnishing the true background, the chapters on Puritan England in Green's History of England, for no writer of our time has given a truer portraiture of Puritanism than has J. R. Green.

Not less interesting to a student of thought are the two biographies of two great leaders of religious thought in our time, James Martineau and Theodore Parker. Mr. A. W. Jackson's "Life of James Martineau" is described on the title-page as "a biography and a study," and it is rather a study than a biography. (Little, Brown & Co.) Less than one-third of the volume is devoted to the story of Mr. Martineau's life; the rest is occupied with a consideration of him as a Preacher, a Theologian, a Critic, and a Philosopher. Mr. Jackson is a follower of Mr.

Martineau, is thoroughly imbued with his philosophy, and presents it as one might be expected to do who has possessed himself of it by life study and much meditation. The Rev. J. W. Chadwick is also an interpreter, though he combines his interpretation with his biography instead of setting it off apart therefrom. Though he cannot properly be called a follower of Theodore Parker, he belongs by temperament to the same school, understands the subject of his biography very thoroughly, and gives an appreciative and sympathetic portraiture of the man no less than of the "preacher and reformer." It is needless to say that he writes with literary skill, and is a defender of Theodore Parker from the assaults of his critics without seeming to defend; he does more, he enables the reader to enter Theodore Parker's home, and to trace the processes of his thought and his spiritual development. He comprehends Mr. Parker perfectly; but he does not appear to us in the least to comprehend that Evangelical faith which Theodore Parker was justly regarded as assailing, not always with the respect which every sincere believer owes to the sincere beliefs of those who differ from him. (Houghton, Mifflin & Co.)



FRANCIS PARKMAN

The Evangelical faith may be epitomized in a sentence as something like the following: God has revealed himself to ancient prophets, through whose writings, preserved in the Bible, that revelation has been communicated to others; he has more perfectly revealed himself in the life of Jesus the Christ, in whom he dwelt, and through whose human life he manifested his own nature. This twofold revelation was accompanied by certain extraordinary events which serve to attest the divine messengers and messages; its object is to cure the world of sin, bring men back to their God, and fill them with divine life. This Evangelical faith is sometimes complicated, not to say encumbered, with other articles such as the doctrine of predestination (Calvinistic), of Apostolic Succession (Episcopal), of Immaculate Conception (Roman Catholic), of Trinity, defined as "three Persons in one God" (medieval); but these are not essential to the Evangelical faith, and may be modified or dropped altogether without impairing it. This faith may be and has been doubted or denied on two really antagonistic grounds: one, that it affirms too little; the other, that it affirms too much. The first critic of this faith de-

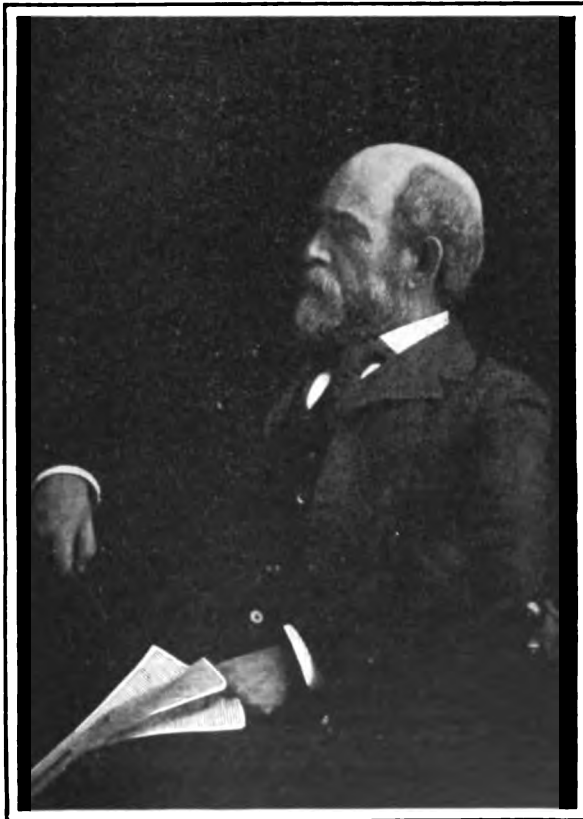
clares his belief in divine revelation, but denies that it is confined to the Biblical writers; in incarnation, but declares that God is in all men in varying degrees; in atonement, though he insists that its object is to bring man back to that unity with God which was intended in creation, and is its true and normal consummation; in the supernatural, though he refuses to confine the evidences of the supernatural to the so-called miracles, or perhaps even to lay any stress upon them as evidences of the supernatural. The second critic may believe that there is a Great First Cause from whom all things proceed, or even an Infinite and Ever Present Energy underlying all phenomena; but he doubts or denies that there is any other revelation of this Unknown God to man than such as is afforded by nature, or that there is any spiritual indwelling of this Spirit of Life in man of which man can

be conscious, or that any true unity of conscious life between Him as one personality and man as another personality is possible, or that there is any supernatural which can be known or has ever been attested. The first critic denies or doubts or minimizes the historic manifestation of God because he thinks that the current and continuous manifestation of God is all-sufficient; the second critic denies it because he sees no sufficient evidence that there is any definite and clear manifestation of God in history or experience. The reason why Evangelical Christians have welcomed James Martineau and dreaded Theodore Parker is that to them the teaching of Mr. Martineau appeared to lead in the first direction, and that of Theodore Parker in the second. This ground of Evangelical apprehension Mr. Chadwick does not even dimly perceive, because he does not apprehend what the Evangelical faith is; in this respect he resembles the subject of his sketch, who never comprehended the faith which he attacked. Doubtless there are many passages in Theodore Parker's writings which indicate in him a mystic quality; many which look rather toward pantheism than toward agnosticism; doubt-

less he was always a reverent theist, and abundant evidence of that fact can be found in his writings. But a teacher is to be measured by his fundamental principles and the historic tendencies of his teaching. So measured, Theodore Parker's teachings practically eliminate any such historic manifestation of God as is able to elevate and inspire humanity. On the other hand, Mr. Martineau's teaching, though it may be criticised as spiritualizing that manifestation, and not according to it the *authority* which orthodoxy attributes to it, none the less recognizes, rejoices in, and truly magnifies it. On the whole, we know of no two writers who better represent these two tendencies, the spiritual and the rationalistic, than Mr. Martineau and Mr. Parker, nor any two volumes that better interpret them than these two biographies by Mr. Jackson and by Mr. Chadwick.

In the Biography of Henry George his son has successfully achieved a delicate and

difficult task. He has written the story of his father's life in a spirit of filial loyalty, but without any effusiveness, any intrusion of his own personal affection. He writes neither as a critic nor as a eulogist, but as a sympathetic historian. The letters of his father are also made free use of in furnishing biographical material. Henry George is a most interesting figure. When he was eighteen years old, he wrote out, apparently for himself, a phrenological chart of his own character, though we judge it to have been based, not on craniology, but on introspection. At all events, it indicates in him a capacity of self-knowledge which is rare. In it he attributes to himself large combativeness, large destructiveness, large conscientiousness, and large firmness; he is, in our judgment, mistaken in also attributing to himself large caution. Certainly the incidents in the life do not indicate large caution, but quite the reverse. He married when he was not receiving a regular income sufficient even for his own support. He joined a filibustering expedition, which, happily for himself and his wife and child, never got away from San Francisco Harbor. He engaged in a heroic but hopeless fight against the Western Union Telegraph Company, without the backing of the principal whose agent he was. In short, throughout his life he followed his impulses, generally toward desirable ends, but without considering whether the means were adequate for their accomplishment. He had more genius than knowledge, more insight than education, a surplus of courage and a deficiency of caution. He accomplished what, so far as we know, had never before been accomplished—he made political economy interesting and popular. The doctrine of Single Tax was not, strictly speaking, original with him, yet he gave it such currency that it will be forever identified with his name. He was consecrated not so much to one idea as to the service of humanity through one idea. He gave himself to his fellow-men,



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HENRY GEORGE

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and fell at last a self-martyr to the cause of the common people, for which, however, he had not accomplished the results which equal heroism mated to greater practical wisdom might have accomplished. His life as told by his son is both interesting and inspiring. (Doubleday & McClure Co.)

The *Life and Letters of Thomas Huxley*, by his son, are comprised in two volumes of over five hundred pages each. Its size will prevent it from being the popular *Life of Huxley*; its comprehensiveness will make it the authoritative *Life*. The son is rather an editor than an author, and has modestly and wisely confined himself to putting together original material, especially letters of and to Professor Huxley, chiefly the former, with little more in the accompanying comments than is necessary to make their significance clear. The scientist will find in these volumes much of special interest, because they contain a record of what we may call the evolution of the theory of evolution in the mind of an evolutionist. The student of human life, and especially of religious life, will find a rather sad interest because they show how an earnest, courageous, intelligent, but not broadly educated man was driven from sympathy with religious institutions and religious companionships, if not from sympathy with religion itself, by the narrowness of spirit which characterized certain self-constituted defenders of the Church and its theology. But he will also probably note the fact that in these books there is little indication—we have not come upon any indication at all—that Mr. Huxley had any interest in art, music, or general literature, that he cared for poetry, drama, fiction, or belles-lettres; in other words, that he possessed that quality of imagination and sentiment, the possession of which seems almost necessary to enable one to appreciate the writings of those prophetic souls who are the interpreters of the inner life. In this respect he somewhat resembled Darwin, and was different from Professor Tyndall. We can hardly conceive either Darwin or Huxley writing such an essay as that of Professor Tyndall "On the Scientific Uses of the Imagination." (D. Appleton & Co.)

American readers will turn with special interest to Mr. Charles H. Farnham's

"*Life of Francis Parkman*" (Little, Brown & Co.), for the brilliant historian of the French settlement and development of Canada and the Great Lakes kept himself out of public view, and of no man of letters of his rank has been less known. Those who knew him reported a charming personality; a man of letters in the most dignified sense; accomplished, courtly, the soul of integrity in every relation of life. His biographer has suffered somewhat from the lack of an abundance of material, owing to this very shyness, but he has been able to tell the story of Mr. Parkman's life as fully as the public has a right to know it; and, above all, he has been able to draw Mr. Parkman's portrait with the utmost distinctness. He has performed this delicate duty with discrimination, frankness, and justice. He has not hesitated to bring into clear light the points at which Mr. Parkman differed from the democratic society about him and to indicate the limitations of his sympathy and interest; but these very limitations seem to accentuate the clear lines of Mr. Parkman's character. His story was told in *The Outlook* at some length not many years ago, and the greatness of his achievement, in view of the limitations of his sight and physical strength, was pointed out. This biography is the story of a heroic life; it is the story also of one of the most brilliant of American men of letters. In his fortitude, his serenity, his quiet and noble courage, no figure will appeal with more power to the imagination of American youth in the future than Mr. Parkman's.

Probably no biography of the year will surpass in interest for American readers "*The Life of Phillips Brooks*" (E. P. Dutton & Co.), upon which Professor A. V. G. Allen has been at work for many months, and which is shortly to appear in two large volumes. The first of these volumes will be devoted to a description of Bishop Brooks's boyhood, his life at college and in the theological seminary, and his early manhood; the second volume will be devoted to his life and work in Boston. One very interesting feature of this biography will be the large contribution which Phillips Brooks himself will make to it in the form of letters and extracts from journals and poems written in his early manhood.



## ART AND ARTISTIC BOOKS

**O**F this season's books on Art perhaps the most notable in æsthetic import is Mrs. Strong's translation of Professor Wickhoff's "Roman Art" (Macmillan). She is already well known as the translator of Dr. Furtwängler's great work, "The Masterpieces of Greek Sculpture," and her latest translation shows the same accuracy and sympathy in putting before the English-speaking world the thoughts of an eminent archæologist. With Roman art in general, and with early Christian art in particular, many scholars have occupied themselves, but they have neglected to observe the development of style. They have explained the various subjects represented without too much reference to the æsthetic questions involved. Professor Wickhoff endeavors to make good this lack; his book might be more exactly entitled "A Description of Style in Roman Painting and Sculpture from Augustus to Constantine."

Roman art has long suffered from the imputation of being nothing but a last chapter in the history of Greek art—a kind of decadent anticlimax, at least an episode of unequal value in one and the same development. Even such a savant as Courband insists on the internal dependence of Roman art on Greek. Riegl, however, showed such an assumption to be impossible, from the fact that a new architectural style arose during the Roman Empire. Dr. Wickhoff confirms this in declaring that every product of Egyptian, Oriental, and of Greek architecture ap-

pears as child's play by the side of the fully developed Roman architecture. In proof of this he instances the Pantheon, the Baths, and, above all, the Basilica of Constantine.

Sculpture offers parallel phenomena. Roman in their native strength are the reliefs from the Arches of Titus and Trajan, for example, and Roman is this virile force, making itself felt as part of the beginnings of early Christian art, and even maintaining an obscure identity until the Renaissance. Professor Wickhoff traces the rise of this Roman school in sculpture, and especially the nature of its narrative reliefs. Then he reviews the indications of the parallel development in painting. Finally he describes the circumstances by which sculpture and painting were adopted by Christianity, especially tracing the rise of illustrated manuscripts.

Most people seem to think that art should always occupy an ancillary position, and be a mere means for imparting religious instruction, for telling a story, or for recording a fact, scientific, historical, political, social. This traditional view has ever been to the fore in the judgments of Fra Angelico's life and work. For the first time a biography of the great painter now comes to hand based upon a scientific examination of the best sources of our knowledge of his personality. Hence the second book of the season in the history of art to attract

attention is certainly Mr. Langton Douglas's "Life of Fra Angelico" (Macmillan). The popular conception of the great Dominican is that he was a saint first and an artist afterwards. Mr. Douglas says—and with considerable justification—that he was an artist first and a saint afterwards.

Hitherto, for information concerning Fra Angelico we have relied upon Vasari, first of all, and then upon the lives by Supino, Tumiati, Dobbert, and Wingenroth, not to mention the information found in Crowe and Cavalcaselle, Burckhardt, and others. Vasari has impressed his own opinion not only upon twelve generations of readers of his "Lives," but even upon nineteenth-century biographers and critics. Not that Vasari was inaccurate, rather was he inadequate. By no means, protests Mr. Douglas, was Fra Angelico merely a painter of pious pictographs. His latest biographer thereupon proceeds to reconstruct the painter's personality.

Mr. Douglas examines one by one the works of the great painter, places them in their chronological order, and, in rather overmuch detail, traces the development of those peculiar qualities in them which give us specific satisfaction. When he considers Fra Angelico's personality, we are struck, first, as has been hinted, by the prominence given to the monk's artistic rather than to his pietistic impulse—even though this painter was mystic beyond most men, and beyond most men succeeded in giving material form to mystical visions as sacred and as sublime as any ever dreamed by a St. Francis. Secondly, however, we are impressed by Mr. Douglas's desire to point out Fra Angelico's dependence upon the antique in the sense of being, not the last of the Giottesque, but the first of Renaissance painters; we may remember that in architecture the use of the Ionic capital had been revived, and Brunelleschi was even then copying medallions from the temple of Vesta at Tivoli. These classical forms find place in Fra Angelico's paintings, and their appearance was almost simultaneous with that in the sister art. Masolino has been regarded as the first child of Renaissance painting, and yet, after reading this biography, though still unconvinced as to the claim that Fra Angelico was not the last of the Giottesques, we must be convinced

that he played a more important part than did his less sensitive, less subtle, and less spiritual contemporary. What every one has not been ready to admit, however, is asserted with emphasis by Mr. Douglas, namely, that in his time Fra Angelico was without a rival in instinct for character; and this instinct is of course brought out most impressively by his portraits. Finally, Mr. Douglas does an important service in pointing out two departments in which Fra Angelico was an innovator. He was the first of the painters to follow Donatello's lead in sculpture and to depict the Holy Child entirely naked. He was also the first Italian to represent an actual landscape from nature.

A real art-book as well as a real book on art has been prepared by the author of well-known and well-liked appreciations of Tennyson and Browning—Elisabeth Luther Cary. This year she publishes a superbly printed and illustrated volume on "The Rossettis, Dante and Christina" (Putnam). In the present volume ten chapters are devoted to Dante Rossetti and two to Christina, the two chapters perhaps bearing to the preceding text something like the proportion borne by Christina's product to her brother's. Whether concerning brother or sister, interest will be centered upon the stress laid by the biographer on elements of character and features of career not emphasized by previous writers. This is, of course, particularly true with regard to Dante Rossetti, a character variously sided yet strongly marked, a man who received both enthusiastic eulogy and severe criticism, one whose ideas elicited contradictory opinions even from his intimate friends. The work is of greatest value, however, to the student of art. In a different way from any other book, it illustrates the rise and power of the pre-Raphaelites, American as well as English. The illustrations in the present volume call for special notice, as some of the reproductions from Rossetti's pictures appear for the first time here; for instance, the "Ruth Herbert" and the wonderful "Mary Magdalen with the Alabaster Box." Many Americans may be surprised to learn that these and others of Rossetti's pictures are owned in this country; of such the "Found," the



"Lilith," and the "Joan of Arc" find reproduction here. It seems strange, however, that in any such collection the glorious "Ecce Ancilla Domini" (London, National Gallery) should have been omitted. To many it is Rossetti's masterpiece.

A noteworthy appearance this season is that of an enlarged edition of Mr. Willard's "History of Modern Italian Art" (Longmans). Mr. Willard is well known from his admirable monograph on the painter Morelli. In the two years which have elapsed since the first edition of the "History of Modern Italian Art" was published, many interesting additions have been made to the list of contemporary Italian painters, sculptors, and architects, well justifying a supplement of over a hundred pages. For instance, we note in this edition an account of Roberto Ferruzzi, the Venetian artist, whose masterpiece, the *Madonnina*, was published as an illustration in *The Outlook* two and a half years ago. Signor Ferruzzi is but one of many who have bravely struggled to redeem the contemporary art of Italy from the reproach often cast upon it. Mr. Willard's book is of distinct value, since he has been able to obtain much of his information from face-to-face conversations.

At first, in taking up the "Four Evangelists," by Rachel Lafontaine (Whittaker), it would seem as if it reflected something of the work done by Mrs. Jameson in "The History of Our Lord," by Dean Farrar in "The Life of Christ in Art," and by Dr. Henry van Dyke in "The Christ Child in Art." It does not take long, however, to discover that, as to text, the work is not one of art criticism. Instead, we have narrations of the lives of Matthew, Mark, Luke, and John, with a description of their gospels, the text being written in such a manner as to make the work almost oppressively homiletic. Hence, however interesting as a book of devotion, its value to the student of art lies wholly in the extremely remarkable and valuable collection of illustrations, ranging from works by Giotto to those by Holman Hunt and his contemporaries. An occasional misprint is noted—for instance, Wyden for Weyden—and an occasional slip, "From the Church of S.M.

Rome:" one wonders which church this may be. Some of the pictures are good; many, however, seem indifferently executed.

A year ago *The Outlook* expressed the wish that Mr. Malan's "Famous Homes of Great Britain" (Putnam's) might be followed by a supplementary volume. That wish has now been fulfilled. In the volume just at hand are many famous homes and examples of architecture which could not be included in the limits set to the first volume. As in that first volume, the text has often been written by the owners of the places or by persons living in them. For instance, Wilton House is described by the Countess of Pembroke, Mount Edgumbe by Lady Ernestine Edgumbe, etc. The student of architecture as well as the lover of England will find profitable browsing in the fields into which Mr. Malan leads. This volume and its predecessor furnish many an illustration of domestic architecture, whether Norman or Gothic (or even pseudo-Gothic) or Tudor or Jacobean or Elizabethan or that modified Palladian style represented in the brickwork of Queen Anne's time. The second volume is uniform with the sumptuousness of the first in paper, print, pictures, and binding.

Mr. Whiteing's long-expected "Paris of To-day" (The Century Company) is illustrated by Mr. Castaigne. We may open the volume expecting to find Parisian architecture particularly well pictured by the famous illustrator; instead, for the most part, he has pictured what is more interesting than streets and buildings, namely, the life lived in those streets and buildings. The illustrations are so realistically clever that we find ourselves admiring their acuteness long before we settle down to the enjoyment of the text. They are full of life, vivacity, atmosphere. They do illustrate architecture, too, and are specially valuable as showing some of the decadent architecture into which Paris of to-day has fallen. Mr. Castaigne's illustrations would have a more direct appeal but for the publishers' very inconvenient fashion of printing titles and legends on the back of the page instead of directly under the pictures. In general, it may be said that the pictures explain the text, but they

do not always explain; for instance, on the same page where Mr. Whiteing describes a distant faubourg we have a view of the Exhibition Gate opposite the Invalides, a scene in the heart of Paris.

Mr. Castaigne certainly had a notable text to illustrate. We may have put the late Theodore Child's "Praise of Paris," or Signor de Amicis's "Ricordi di Parigi," or some scenes in Victor Hugo's "Notre-Dame de Paris" at the head of the descriptions of life in the "Ville Lumière," but henceforth Mr. Richard Whiteing will take his place alongside more famous writers. Mr. Whiteing is a past-master in the art of dipping beneath the surface. He knows his Paris well; its poor quarters as well as its central boulevards, its bureaucracy as well as its army, its curious mediævalisms as well as its latest fads in the fashions for the twentieth century. A fifth of his volume is taken up by a description of "Artistic Paris," and this description is of value to the observer of comparative conditions in the progress of art.

Mr. Will H. Low has treated Shakespeare's "As You Like It" (Dodd, Mead & Co.) largely from the decorative point of view, as he treated Mr. Mabie's "Forest of Arden," and with equal success. The book is charmingly made, every page having its ornamental border printed in color, the text beautifully large and clear, and a few full-page figure pictures being introduced to bring the persons of the play before the eye. In all these pictures, save possibly one, Mr. Low has been successful in making Rosalind, Orlando, Jacques, and their companions picturesque and interesting, if not convincing. The book is distinctly one of the most attractive of the season.

The Life of Shakespeare, which has been appearing in the Magazine Numbers of The Outlook, has been issued in quarto form by The Macmillan Company, of this city. The scope of the work need not be explained to the readers of The Outlook. Biographies of Shakespeare have hitherto dealt very largely with the innumerable questions connected with his career, and have come, for the most part, from the pens of scholars, who have been necessarily occupied chiefly with the Shakespearean problems. The biography which has been appearing in The Outlook has been pre-

pared from another point of view. Mr. Mabie has endeavored to touch the Shakespearean questions only so far as they affect the career and art of Shakespeare; to deal with the poet as a poet from the literary standpoint and in the spirit in which a contemporary would write the life of Tennyson or Browning; to reproduce, if possible, the atmosphere of the time; to bring into mind the conditions of the stage at the period when Shakespeare wrote; to enumerate, so far as possible, the tools with which he worked, the books to which he had access, and the materials at his command; and so to bring clearly before the eye the figure and bearing of the dramatist. This endeavor has been reinforced by a series of illustrations of portraits, places, and other interesting objects, selected, not for the purpose of pictorial effect, but in order to elucidate the text. These illustrations, with others, are presented in a volume which is one of unusual elegance and beauty. It is printed from a large, clear type, with numerous illustrations let into the page, with ten photogravures of the most memorable places and beautiful localities connected with Shakespeare, and it is bound in green calf suede, with gilt stamping.

Mr. Crawford's "Rulers of the South" deals with Sicily, Calabria, and Malta, but chiefly with Sicily, that marvelous island which has been the arena of countless race dramas, and which Mr. Crawford describes as "the undying heroine of an unending romance." The method followed is that which was so successfully pursued in "Ave Roma Immortalis," but the material does not so readily yield itself to orderly treatment. History, biography, architecture, and description are blended in the narrative, which has much of the interest of fiction. The story is full of striking episodes, chief among them being the great and tragic story of the overwhelming defeat of the Athenians at Syracuse, which gives Mr. Crawford the opportunity of describing again those terrible quarries, and suggesting the awful tragedy which Symonds touched with so skillful a hand years ago. The volumes are richly illustrated, largely from drawings by Mr. Brokman, with the aid of many photographs. (The Macmillan Company.)

# UP FROM SLAVERY'

## An Autobiography

BY BOOKER T. WASHINGTON

### Chapter V.—The Reconstruction Period

THE years from 1867 to 1878 I think may be called the period of Reconstruction. This included the time that I spent as a student at Hampton and as a teacher in West Virginia. During the whole of the Reconstruction period two ideas were constantly agitating the minds of the colored people, or at least the minds of a large part of the race. One of these was the craze for Greek and Latin learning, and the other was a desire to hold office.

It could not have been expected that a people who had spent generations in slavery, and before that generations in the darkest heathenism, could at first form any proper conception of what an education meant. In every part of the South, during the Reconstruction period, schools, both day and night, were filled to overflowing with people of all ages and conditions, some being as far along in age as sixty and seventy years. The ambition to secure an education was most praiseworthy and encouraging. The idea, however, was too prevalent that, as soon as one secured a little education, in some unexplainable way he would be free from most of the hardships of the world, and, at any

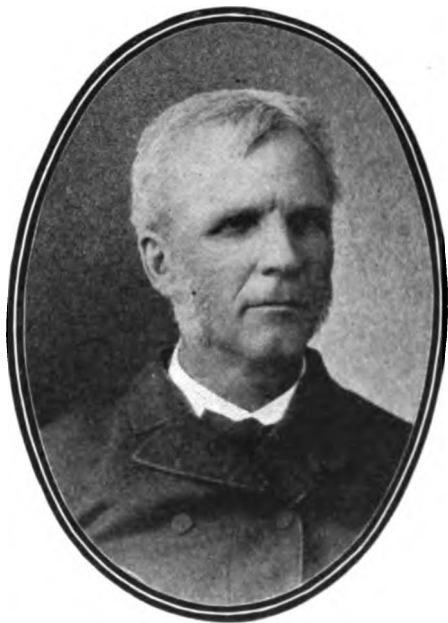
rate, could live without manual labor. There was a further feeling that a knowledge, however little, of the Greek and Latin languages would make one a very superior human being, something bordering almost on the supernatural. I remember that the first colored man whom I saw who knew something about foreign lan-

guages impressed me at that time as being a man of all others to be envied.

Naturally, most of our people who received some little education became teachers or preachers. While among these two classes there were many capable, earnest, godly men and women, still a large proportion took up teaching or preaching as an easy way to make a living. Many became teachers who could do little more than write their names. I remember there came into our neighborhood one of this class, who was in search of a school to teach, and the question arose

while he was there as to the shape of the earth and how he would teach the children concerning this subject. He explained his position in the matter by saying that he was prepared to teach that the earth was either flat or round, according to the preference of a majority of his patrons.

The ministry was the profession that suffered most—and still suffers, though there has been great improvement—on account of not only ignorant but in many



GENERAL SAMUEL C. ARMSTRONG

The well-known Principal of Hampton Institute, where Mr. Washington received his education.

<sup>1</sup>Copyright, 1900, by Booker T. Washington.

cases immoral men who claimed that they were "called to preach." In the earlier days of freedom almost every colored man who learned to read would receive "a call to preach" within a few days after he began reading. At my home in West Virginia the process of being called to the ministry was a very interesting one. Usually the "call" came when the individual was sitting in church. Without warning the one called would fall upon the floor as if struck by a bullet, and would lie there for hours, speechless and motionless. Then the news would spread all through the neighborhood that this individual had received a "call." If he were inclined to resist the summons, he would fall or be made to fall a second or third time. In the end he always yielded to the call. While I wanted an education badly, I confess that in my youth I had a fear that when I had learned to read and write well I would receive one of these "calls;" but, for some reason, my call never came.

When we add the number of wholly ignorant men who preached or "exhorted" to that of those who possessed something of an education, it can be seen at a glance that the supply of ministers was large. In fact, some time ago I knew a certain church that had a total membership of about two hundred, and eighteen of that number were ministers. But, I repeat, in many communities in the South the character of the ministry is being improved, and I believe that within the next two or three decades a very large proportion of the unworthy ones will have disappeared. The "calls" to preach, I am glad to say, are not nearly so numerous now as they were formerly, and the calls to some industrial occupation are growing more numerous. The improvement that has taken place in the character of the teachers is even more marked than in the case of the ministers.

During the whole of the Reconstruction period our people throughout the South looked to the Federal Government for everything, very much as a child looks to its mother. This was not unnatural. The central government gave them freedom, and the whole Nation had been enriched for more than two centuries by the labor of the negro. Even as a youth, and later in manhood, I had the feeling that it was cruelly wrong in the central

government, at the beginning of our freedom, to fail to make some provision for the general education of our people in addition to what the States might do, so that the people would be the better prepared for the duties of citizenship.

It is easy to find fault, to remark what might have been done, and perhaps, after all, and under all the circumstances, those in charge of the conduct of affairs did the only thing that could be done at the time. Still, as I look back now over the entire period of our freedom, I cannot help feeling that it would have been wiser if some plan could have been put in operation which would have made the possession of a certain amount of education or property, or both, a test for the exercise of the franchise, and a way provided by which this test should be made to apply honestly and squarely to both the white and black races.

Though I was but little more than a youth during the period of Reconstruction, I had the feeling that mistakes were being made, and that things could not remain in the condition that they were in then very long. I felt that the reconstruction policy, so far as it related to my race, was in a large measure on a false foundation, was artificial and forced. In many cases it seemed to me that the ignorance of my race was being used as a tool with which to help white men into office, and that there was an element in the North which wanted to punish the Southern white men by forcing the negro into positions over the heads of the Southern whites. I felt that the negro would be the one to suffer for this in the end. Besides, the general political agitation drew the attention of our people away from the more fundamental matters of perfecting themselves in the industries at their doors and in securing property.

The temptations to enter political life were so alluring that I came very near yielding to them at one time, but I was kept from doing so by the feeling that I would be helping in a more substantial way by assisting in the laying of the foundation of the race through a generous education of the hand, head, and heart. I saw colored men who were members of the State Legislatures, and county officers, who, in some cases, could not read or write, and whose morals were as weak

as their education. Not long ago, when passing through the streets of a certain city in the South, I heard some brick-masons calling out, from the top of a two-story brick building on which they were working, for the "Governor" to "hurry up and bring up some more bricks." Several times I heard the command, "Hurry

in office during Reconstruction were unworthy of their positions, by any means. Some of them, like the late Senator B. K. Bruce, Governor Pinchback, and many others, were strong, upright, useful men. Neither were all the class designated as carpetbaggers dishonorable men. Some of them, like ex-Governor Bullock, of



BOOKER T. WASHINGTON

An early portrait.

up, Governor!" "Hurry up, Governor!" My curiosity was aroused to such an extent that I made inquiry as to who the "Governor" was, and soon found that he was a colored man who at one time had held the position of Lieutenant-Governor of his State.

But not all the colored people who were

Georgia, were men of high character and usefulness.

Of course the colored people, so largely without education, and wholly without experience in government, made tremendous mistakes, just as any people similarly situated would have done. Many of the Southern whites have a feeling that, if the

negro is permitted to exercise his political rights now to any degree, the mistakes of the Reconstruction period will repeat themselves. I do not think this would be true, because the negro is a much stronger and wiser man than he was thirty-five years ago, and he is fast learning the lesson that he cannot afford to act in a manner that will alienate his Southern white neighbors from him. More and more I am convinced that the final solution of the political end of our race problem will be for each State that finds it necessary to change the law bearing upon the franchise to make the law apply with absolute honesty, and without opportunity for double dealing or evasion, to both races alike. Any other course, my daily observation in the South convinces me, will be unjust to the negro, unjust to the white man, and unfair to the rest of the States in the Union, and will be, like slavery, a sin that at some time we shall have to pay for.

In the fall of 1878, after having taught school in Malden for two years, and after I had succeeded in preparing several of the young men and women, besides my two brothers, to enter the Hampton Institute, I decided to spend some months in study at Washington, D. C. I remained there for eight months. I derived a great deal of benefit from the studies which I pursued, and I came into contact with some strong men and women. At the institution I attended there was no industrial training given to the students, and I had an opportunity of comparing the influence of an institution with no industrial training with that of one like the Hampton Institute, that emphasized the industries. At this school I found the

students, in most cases, had more money, were better dressed, wore the latest style of all manner of clothing, and in some cases were more brilliant mentally. At Hampton it was a standing rule that, while the institution would be responsible for securing some one to pay the tuition for the students, the men and women themselves must provide for their own board, books, clothing, and room wholly by work, or partly by work and partly in cash. At the institution at which I now was, I found that a large proportion of the students by some means had their personal expenses paid for them. At

Hampton the student was constantly making the effort through the industries to help himself, and that very effort was of immense value in character - building. The students at the other school seemed to be less self - dependent. They seemed to give more attention to mere outward appearances. In a word, they did not appear to me to be beginning at the bottom, on a real, solid foundation, to



F. GRIFFITTS MORGAN

Who paid Booker Washington's tuition while he was at Hampton.

the extent that they were at Hampton. They knew more about Latin and Greek when they left school, but they seemed to know less about life and its conditions as they would meet it at their homes. Having lived for a number of years in the midst of comfortable surroundings, they were not as much inclined as the Hampton students to go into the country districts of the South, where there was little of comfort, to take up work for our people, and they were more inclined to yield to the temptation to become hotel waiters and Pullman-car porters as their life-work.

During the time I was a student in Washington the city was crowded with colored people, many of whom had re-

cently come from the South. A large proportion of these people had been drawn to Washington because they felt that they could lead a life of ease there. Others had secured minor government positions, and still another large class was there in the hope of securing Federal positions. A number of colored men—some of them very strong and brilliant—were in the House of Representatives at that time, and one, the Hon. B. K. Bruce, was in the Senate. All this tended to make Washington an attractive place for members of the colored race. Then, too, they knew that at all times they could

have the protection of the law in the District of Columbia. The public schools in Washington for colored people were better than they were elsewhere. I took great interest in studying the life of our people there closely at that time. I found that while among them there was a large element of substantial, worthy citizens, there was also a superficiality about the life of a large

class that greatly alarmed me. I saw young colored men who were not earning more than four dollars a week spend two dollars or more for a buggy on Sunday to ride up and down Pennsylvania Avenue in, in order that they might try to convince the world that they were worth thousands. I saw other young men who received seventy-five or one hundred dollars per month from the Government, who were in debt at the end of every month. I saw men who but a few months previous were members of Congress, then without employment and in poverty. Among a large class there seemed to be a dependence upon the Government for every conceivable thing. The members

of this class had little ambition to create a position for themselves, but wanted the Federal officials to create one for them. How many times I wished then, and have often wished since, that by some power of magic I might remove the great bulk of these people into the country districts and plant them upon the soil, upon the solid and never deceptive foundation of Mother Nature, where all nations and races that have ever succeeded have gotten their start, a start that at first may be slow and toilsome, but one that nevertheless is real.

In Washington I saw girls whose mothers were earning their living by laundrying. These girls were taught by their mothers, in rather a crude way it is true, the industry of laundrying. Later, these girls entered the public schools and remained there perhaps six or eight years. When the public-school course was finally finished, they wanted more costly dresses, more costly hats and shoes. In a word, while their



JOHN H. WASHINGTON

Booker Washington's brother, who worked in a West Virginia coal-mine to keep his brother in school at Hampton.

wants had been increased, their ability to supply their wants had not been increased in the same degree. On the other hand, their six or eight years of book education had weaned them away from the occupation of their mothers. The result of this was in too many cases that the girls went to the bad. I often thought how much wiser it would have been to give these girls the same amount of mental training—and I favor any kind of training, whether in the languages or mathematics, that gives strength and culture to the mind—but at the same time to give them the most thorough training in the latest and best methods of laundrying and other kindred occupations.





COUNT LYOF NIKOLAIVITCH TOLSTOI

## An Interview with Count Tolstoi

By Edward A. Steiner

**W**ITHIN the Kremlin of Tula, the Russian Sheffield, stand hundreds of Russian laborers with saw or pickax, mason's or locksmith's tools, waiting a chance to earn their daily bread. I stepped among these men, who live but some ten miles from Count Tolstoi's residence at Yasna Polyana, and asked one after the other if he knew Count Tolstoi and what he knew about him. One said, "Yes; I see him walking in Tula many a time. He is a nice old man. They say he writes books, but I have never read any of them, and I do not know what they are about." Another, who scarcely knew his name, was very much astonished when I told him that I came from America to visit this man whose name had gone all over the world. Another threw up his hands in astonishment when I told him that Count Tolstoi lives the life of a poor man, though he might be rich, and that he could earn countless rubles by his pen, but that,

instead, he prefers to let his books go out into the world without money and without price. One man, who seemed more intelligent than the rest, after being assured, by careful scrutiny of me, that I was not a Russian spy, told me that he and his comrades, who had read something of the Social Democratic movement, and had secretly organized themselves into a society, had gone out to see Count Tolstoi because they considered him one of their own. When they laid before him their programme and asked his advice, he said to them, as he says to all: "The first thing for you to do is to sacrifice; to ask nothing and give everything." "And, of course," continued the workingman, "we went away disappointed."

The advice one receives in Tula as to the best way to reach Count Tolstoi's home varies with the persons you ask about him. The police will tell you that you must not go at all; the hack-drivers will tell you that it is an endless distance out in the



country; and Baedeker, faultless Baedeker, will lead you astray. The best way to go is to take the train to Yasna, where dozens of drivers are ready to take you to Yasna Polyana, and who instinctively know that you are an American and that you wish to see the Count. I was fortunate enough to be recognized by the driver who took me the selfsame way five years ago—the same burly, good-natured Istvornick, whose telega had seemingly not been dusted or oiled since I last used it, and certainly not washed, which last thing might be said of the driver also.

The nearer you come to the village, which lies asleep behind beech woods, the more you feel how sacred each spot has become to any one who has kept in touch with the life and literature of the Count. The village showed some improvement. There were a number of brick houses in course of erection, and the inhabitants seemed to me a little more washed than they did five years ago. The residence of the Count lies at the foot of the village, buried within the park where giant oaks hide it completely.

I hardly had jumped from my telega when the Count, surrounded by his family,

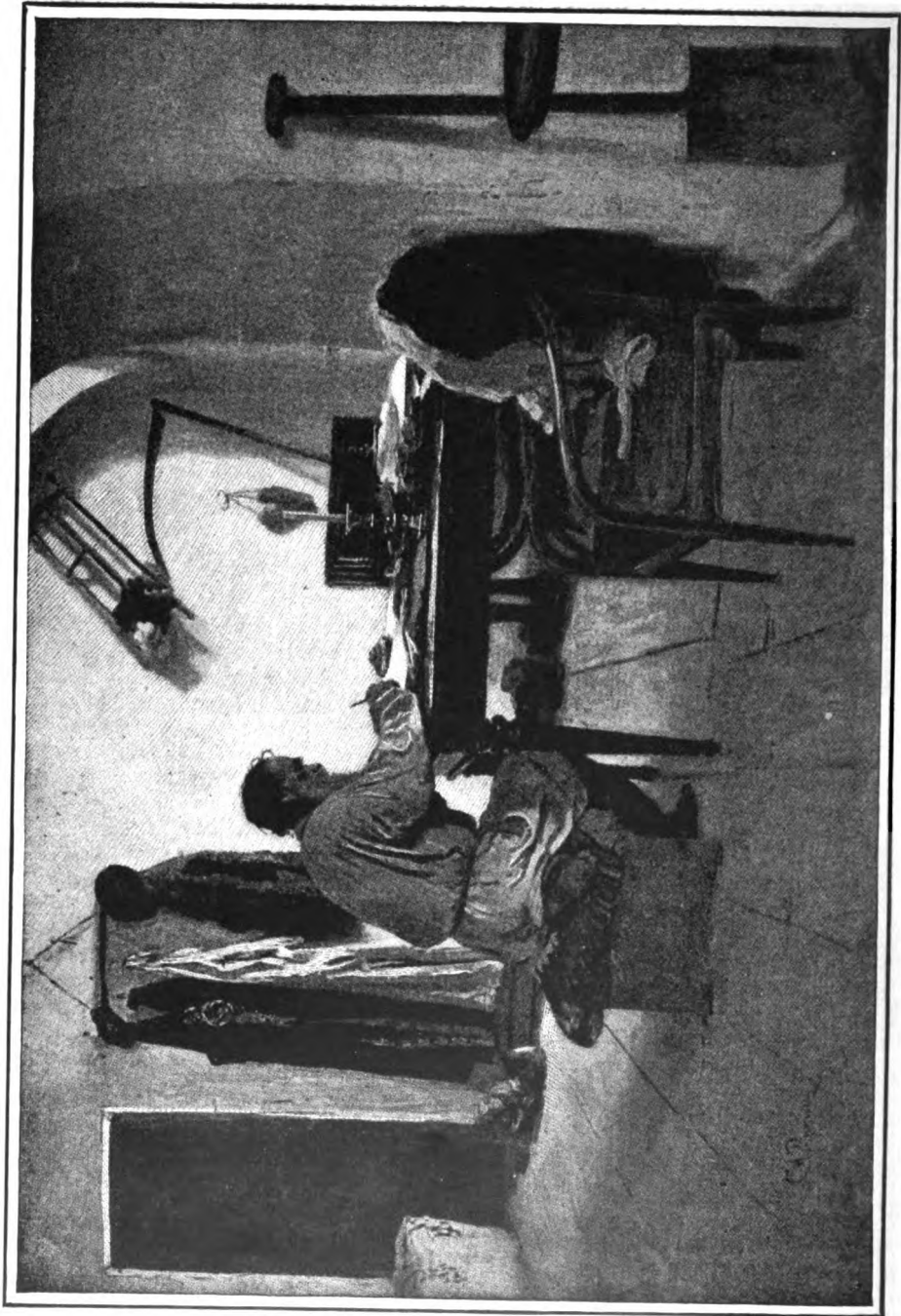
appeared, and, after a hearty greeting, asked me immediately to accompany him upon his evening walk. I gladly acquiesced, and side by side we walked through the park, across fields and pastures, accompanied by the Count's favorite dog—"his only sin," as he calls it, whose welcome to the stranger was no less hearty than that of the master. Peace, which is more than happiness, was everywhere. The village laborers were coming from their fields, and, with happy, smiling faces, gave us their evening greetings. These strong children of the soil seemed to revere their master who called himself their brother, but before whom, nevertheless, they bowed respectfully and reverently. Every word they spoke to him in answer to his questions seemed freighted by love, and each man and woman seemed to be anxious about his health. Although the Count is now seventy-three years of age, his step is still elastic and firm, and he showed no traces of his recent illness.

I gave him greetings from friends in America, and expressed my delight at his recovery. "Oh, why are you glad? Life is a passing away, and my time will come too." He said this with no sadness



LABOR MARKET IN TULA

Tula is the "Russian Sheffield" and is near Tolstoi's residence.



**TOLSTOI AT WORK IN HIS DEN**  
From "The Academy."

in his tone, and with a look toward the sinking sun, which look revealed no fear of the future and some longing for it. "Did you say," he continued, "that some of my friends want to know what I think about the future life? True life is immortal, and I have no fear of the grave."

When I told him a great many complimentary things regarding his books and his influence upon men, he seemed pleased, but anxious to change the subject of our conversation. To the question in regard to his present literary activity he answered that he had just finished a book which will be called "The New Slavery," and which will deal with industrial and social problems. It will

be a direct attack upon the German Social Democratic movement, and he will try to prove that if they succeed in carrying out their programme they will fall into a worse slavery. The Count thinks Socialists great enemies of the kingdom of God, and after I expressed my astonishment at this assertion he replied: "Socialism differs from the slavery of the past only in this: the priests and masters of the past said,

'You are slaves now and must remain slaves; but there is a future life; there you will be free and happy regardless of what kind of life you live here.' The Socialist also promises a heaven for the future, and Bellamy's apocalyptic vision is his promise to his followers. The Socialist says in substance, 'It doesn't matter what you do now and how you live now; some day in the future, when we make laws enough, you will have a heaven upon earth, streets of gold and gates of pearl.' That, certainly, is no solution of the social problem," he continued. "It is not what a man will get out of society now, or in the future. It is what will he sacrifice now for the future." He then narrated to me the story I had heard from the lips of the Tula workingmen, and these are his

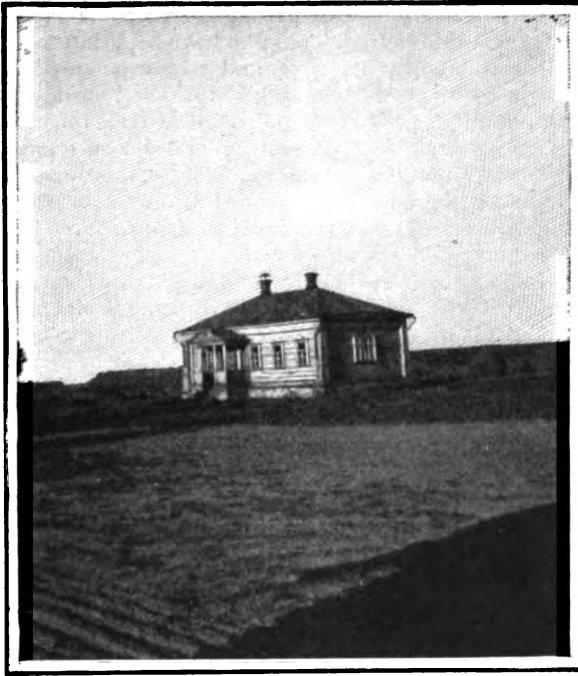
words: "I just parted from a number of workers from Tula who have been impregnated by Marxism, and they came to me with a question akin to that asked of Christ, 'Master, what shall we do to inherit freedom and property?' and I could say nothing to them but what Christ said, 'Sacrifice.' There is the only solution; not laws, not organizations, not force of any kind—only sacrifice. Just as soon as a man is working for himself only, he is working for this new slavery. Socialism is organized selfishness. The future belongs, not to what you call Christian Socialism, but to what I call Christian Anarchy." He saw a look of disapproval

on my face, and quickly said, "Oh, no; not terrorism—that is not Christian, certainly; but anarchy. The word," he said, "sounds terrible, but we will get used to it, as we have gotten used to the just as terrible word socialism. In future years there will be no king, no president, no soldiers, no force of any kind, and that is anarchy: where a man does everything because he wants to, and nothing because he



LABOR BUREAU IN TULA

has to. At the root of all evil is the use of force. It begets strikes and wars, it makes prisons and gallows necessary, and just as soon as you obey the commandment of Jesus we will have no war, no prisons, no police, and the perfect Christian society. Just as if you should say, 'There shall be no interest on money,' all the banks would disappear; just so soon will all social evil disappear when you say, and mean all you say, 'Thou shalt not kill.' It is a pity," he continued, "that Moses gave ten commandments. It would have been much better if he had given only these three, 'Thou shalt not kill,' 'Thou shalt not steal,' and then the seventh commandment—what is that seventh commandment?"—he said, and beat himself upon the forehead, saying, "Oh,



THE SCHOOL-HOUSE ON TOLSTOY'S ESTATE

that memory! that memory! Yes, I have it: 'Thou shalt not commit adultery.' Out of the ten commandments," he continued, "you keep one or two; pick out the easiest, and make believe that you obey God.

"And you have entered the ministry?" he said abruptly, and fixed his gray eyes upon me, which searched me in a disapproving way. "That is bad," and he shook his head. "That is not Christian; you disobey Christ's commandment. He said, 'Call no man teacher.'"

Of course he is no friend of priests and churches; in fact, they are outspoken enemies; but his condemnation is much too sweeping, and he seems to have no idea of the churches and the ministers that are working and struggling to obey Christ, and to lead their flocks toward the Christian ideal. I told him that I could mention the names of many Christian leaders with whom he seemed well acquainted, but he replied, "There is no struggle neces-

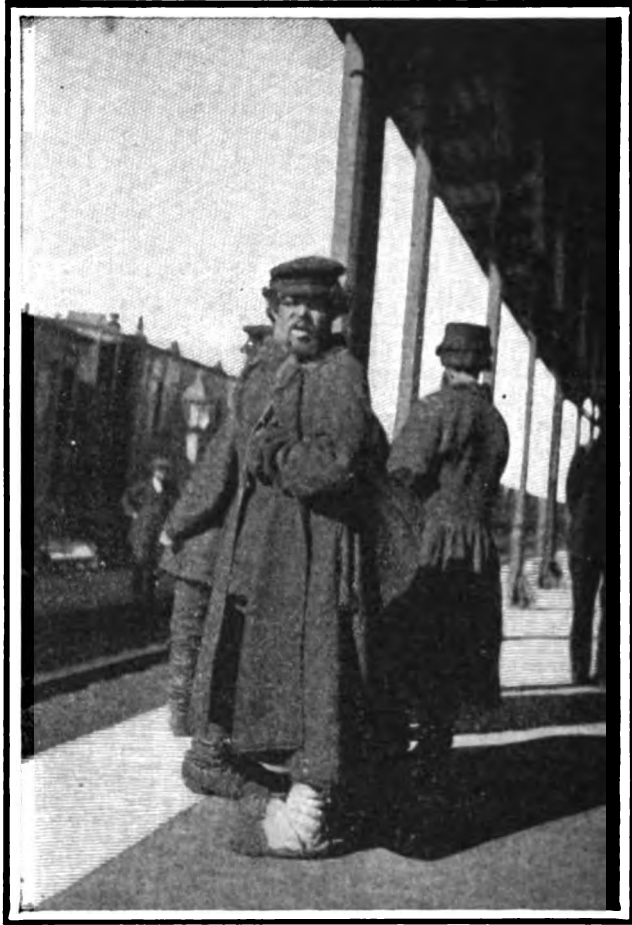
sary. It is all so easy. It is simply obedience to the words of Christ. Your first business," he said, "is to yourself. You must obey even if others will not obey. You are not here, first of all, to reform society, but first of all to reform yourself. The fact is," he continued, "you have no right to teach Christianity until you are a Christian yourself; and from what you told me, you are only struggling to be one. You people in America organize societies and appoint committees to reform the world, and you leave yourselves, your leaders, unreformed. You can have no Christian society until you have Christian individuals, and then no organization is necessary." I ventured to say that it is easy to teach such a theory but hard to practice it, and he answered: "You are mistaken; it is just the opposite. It is

hard to teach it, as I have found. Just as soon as you announce such a theory, then all will come, saying, 'You say you don't



PEASANT HOUSE ON TOLSTOY'S ESTATE

want any property: give it to me.” “And what then?” I asked. Then the Count answered slowly, “You must persuade them not to want your property. You must teach them to work, to sacrifice, to give and not to take.” “And then?” I continued, querying. “Then, if he will not be persuaded, you give it to him. There is the easiest part of it. The hardest part is the teaching of Christianity. The easiest part is the practicing.” “But what about my own? In how far may I give away all I have without regard to my wife and children?” And quickly and sharply he replied, “Why your wife and children more than another man’s wife and children? Are you not under the same obligations to all men? You say,” he said, rather urgently, “you are a Christian minister, and that you keep property. You help your Government to kill the Filipinos. If you do that, you are not a Christian, and you teach your people a lie. Christ,” said he, “came to bear witness to the truth, and you must, regardless of your own welfare, witness for the truth. Of course,” he went on, “we may be inconsistent in our practice, and must be perhaps, but in our teaching we have no right to be inconsistent. For instance, if you should ask me, ‘Where is Tula?’ and I answered that Tula is south of here, I would tell you a lie, for it is north of here; but if I would lead you to Tula, I should first have to go a little south, then perhaps turn west, and at last north, and finally, in spite of my wrong leading, lead you right to Tula. The great trouble,” he said, “with men like Dr. Herron and others of the same class,” and he seemed to know them thoroughly, “is that they are willing to teach things which are not absolutely true, in order ultimately to reach



AT THE RAILROAD STATION IN TULA

the truth, but that is an impossibility. They have no right to teach thus, and they are like the blind men who led the blind.” The Count seemed thoroughly acquainted with our social conditions in America, and he said that our millionaires will bring about a revolution in America much more quickly than kings and armies will in Europe. He thinks our position at the present time very grave and delicate, and deplores very much the lack of thoroughly consecrated leaders among the laboring men.

How thoroughly acquainted with us he is, is proved by the fact that he knows of Mayor Jones, of Toledo, and his platform, that he has followed the development of the single-tax idea, and, strangest of all, understands the political platforms of both great parties and is acquainted with the

personalities of the leaders. He asked me a torrent of questions in regard to everything of importance in America, in regard to everybody, and I wondered all the time who was the interviewed and who the interviewer. Nothing seems to have escaped his notice, for he knows our prominent sects and societies, the Quakers, Shakers, Mormons, and the Social Settlements, University Extension courses, and Cooper Institute lectures, and I had to describe in detail every new agency which I mentioned which was put forth to help the masses. His sympathies, politically, are with the Prohibition party, which he says "is a paradox, but," he adds, "liquor is such a curse that, if I voted at all, I would vote it out of existence."

It is not difficult to judge where he stands upon the question of so-called imperialism, and he gave me the following peppery sentence: "You Americans are worse than the Mohammedans. They preach war, and they fight. You preach liberty and peace, and you go out to conquer through war." The world's politics, the struggle for supremacy, have no interest for him, for to him there is neither Russian nor Anglo-Saxon. To him there is only one nation, Christian people. What we call patriotism is a very abhorrent word to him.

From the discussion of politics, which stirred us both in an uncomfortable way, we turned to literature.

"You had a wonderful pleiad in literature," said the Count, "about the time of the war of secession. What wonderful men they were! Emerson, whom I love and to whom I owe very much, Lowell and Whittier, Theodore Parker, Thoreau, Longfellow. Now," he said, "whom have you? Nothing and nobody. I have sent to me your magazines. They are beautiful picture-books, but they are not literature. Oh, yes," he said, "there is Howells; and I suppose there are others, whom I do not know," and then followed a general discussion upon our modern literature.

We then drifted again into the subject of theology, and dwelt especially upon the person of Christ; and as we walked into the thick forest, which grew gloomy and pathless, "I fear I have lost the way," said the Count. "Yes," I said, "we are in the woods;" and he understood me, and

said, "Not I, but you. I know the path, and I will find it again. Sometimes I lose it, for I am only a man. The path out of the woods is the commandment of Christ. Get on to it, young man, just as fast as you can." It took the Count a long time to find that path, and as Bialok, his Siberian dog, was dancing anxiously about us, the Count called my attention to him. "This dog," he said, "was once a slave. He pulled sleds over the plains of Siberia. But now he is free. I like to look at him, and think of his people, who now are slaves, and whom I long to make free."

We entered the Count's study, a plain, narrow room in which a crowded table, a chair, and a narrow bed are the only pieces of furniture except the bookcases, which are full to overflowing. The literature of the world seems to have poured all its output into this little chamber, and the old friends from America shine out conspicuously from the rest. Emerson's *Essays* is a well-nigh worn-out book; Miss Willard's *Life*, Henry George's "Progress and Poverty," Herron's "Larger Christ," are among the many books which have seen hard usage. The Count showed me the manuscript of his new book, which in Russian bears the name "The New Slavery," and also an article which had just been returned from Moscow, called "Thou Shalt Not Kill," which had not passed the censor, and will have to be sent to England to see the light of day.

The Count told me of his method of work. He begins his literary labors at ten o'clock in the morning, and remains undisturbed until two o'clock, while his mighty pen moves swiftly over the pages. The manuscript is then copied by any one who happens to be enjoying the hospitality of this city of refuge, which person at the present time is called Mr. Alexandrov. I was told by Mr. Alexandrov that some \$17,000, which were the profits from the Count's book, "The Resurrection," had been turned over to the account of the Duchobors, and that he felt grateful to the American publishers, and especially to Mr. Ernest Crosby, of New York, who had this matter in charge.

We were soon shaken out of our rather solemn conversation by a crowd of gay young people, and in their chatter about tennis and gathering mushrooms we for-

got the world's woe and its great problems.

At nine o'clock, regularly, dinner was served; around the table gathered the Count's numerous household, among whom there were men and women with faces which spoke of much suffering and hardship. There was no formal introduction to these nameless guests, and that careless sort of informality characterized every meal. Dinner was served in the large dining-room upstairs, where signs of comfort and even of luxury are not wanting. There are a large piano, handsome lamps, well-bound books, and other such luxuries which we have not been in the habit of associating with the Count and his family.

The Countess sat at the head of the table; at her right the Count, and the rest of the family was scattered among the strangers. Before the Count stood a brass kettle of "kascha," an oatmeal mush. From that he helped himself liberally, while a few of us ate meat and potatoes and were served with delicious kwass. Besides his kascha the Count had some poached eggs; he displayed a good appetite, sparkled with good humor, and was a royal host.

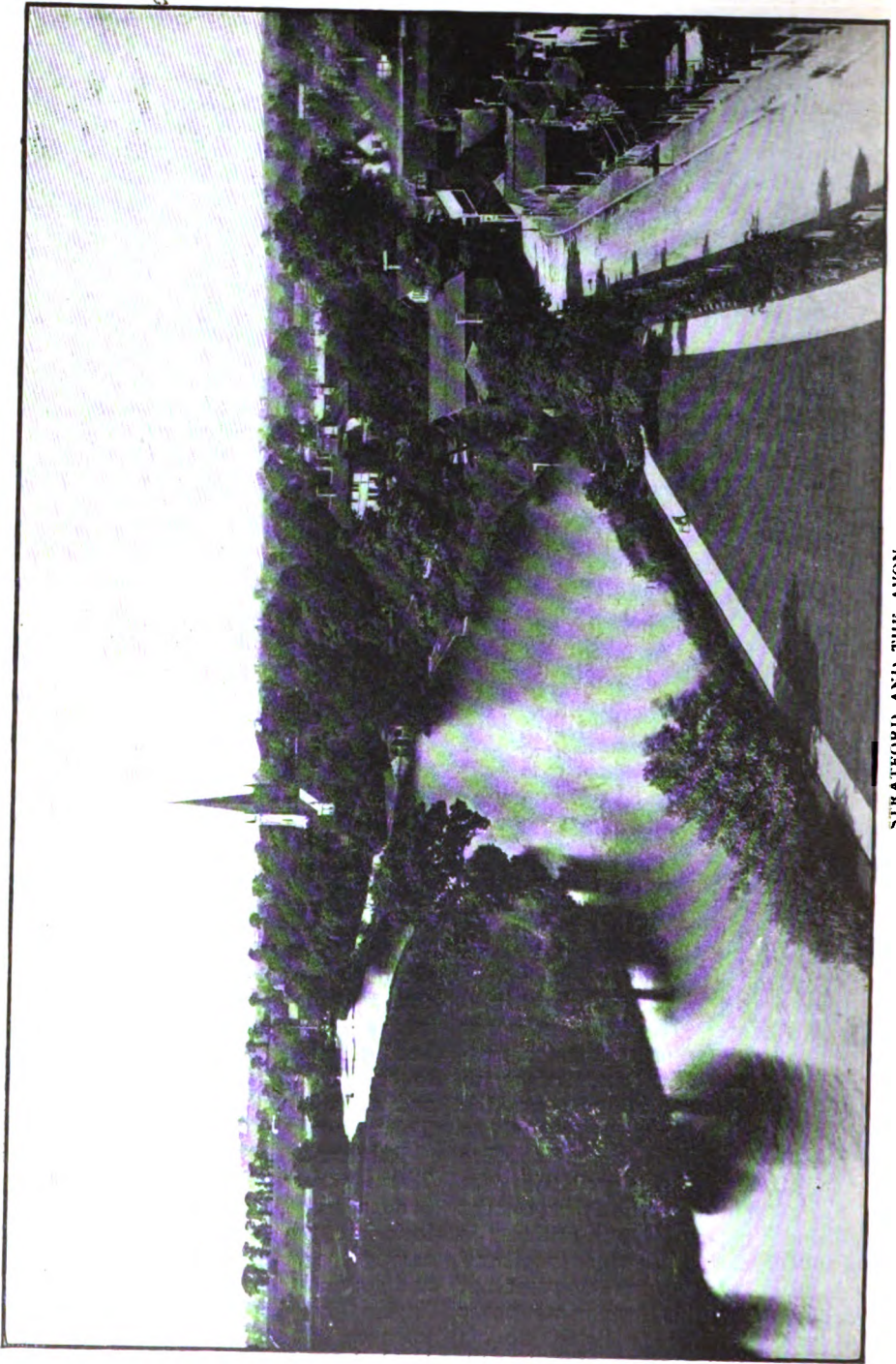
Of the crudities and oddities which are ascribed to him and his family I noticed none at all, and the intellectual and spiritual atmosphere which permeates everything makes one forget certain luxuries on other men's tables, and the lack of a certain kind of table etiquette which we think essential to good breeding.

The conversation at the table was very animated, and the young people behaved as any young people might. There were unrestrained laughter and good-natured joking and banter, and the Count's gray eyes danced joyfully in the common merriment; it was an atmosphere of health which permeated everything, and the Count's strong personality seemed to have nothing abnormal about it. The fact is that he so carries you with him into his thought and life that dissent seems almost impossible, and criticism is out of the question. His voice is soft and still resonant. He grows eloquent but never angry, and his arguments never arouse antagonism. He listens to his guest's most insignificant remark with seeming pleasure; never interrupts, and does not seem bored.

One of the agreeable things one discovers in associating with him is the man's humility and patience. He plays no rôle, does not assume the office of a prophet, does not talk of himself as an apostle, is not flattered by praise nor displeased by censure. His face is much more delicate than his pictures show, and though he is distinctly homely, there is a strange fascination about him. He is not essentially a Slav, as one might think from his strong features. It has often been said that he lacks the sense of humor, which is perilous for a reformer; but this cannot be proven from his writings, and is contradicted by his sparkling conversation. He never talks nonsense, but he does see the funny side of things. His greatest lack, it seems to me, is that he does not see the past, its developments and its lessons; that his supreme individualism has separated him from the wholesome lessons which other men have taught. He is, of course, a strong rationalist, but also a man of deep feeling. The common labor which he performs, which now in his old age must be very arduous, is the link which holds him to the common people. It is his "mortification of the flesh." There is nothing assumed, nothing false, about him, whether you meet him as an author, count, or farmer. The fact is, he does not want to preach, but simply to help men to be happy, for he thinks it is easy to be happy through reason and sacrifice. In his presence one feels the burning desire to be better, to do better. There is a spiritual atmosphere around this rationalistic man. There is a shining halo about him, though he despises church saintliness. Asking him for a message for his many friends in the States, he said, somewhat reluctantly, "Tell them to be true, to be loving, to be simple;" and that, I believe, is the message of Tolstoi to the world.

Reluctantly, I left Yasna Polyana. There was another strong grasp of the hand, a long, searching, warm, and tender look into the face of the stranger, one among the many who incessantly come and go, and then the last farewell, which lingers like the sound of evening bells upon my ears. We spoke about dying just before we parted. "Dying!" he said; "what about born again? I am ready to be born again."





STRATFORD AND THE AVON





# WILLIAM SHAKESPEARE

## Poet, Dramatist, and Man

By  
HAMILTON WRIGHT MABIE

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### Chapter XV.—The Last Years at Stratford

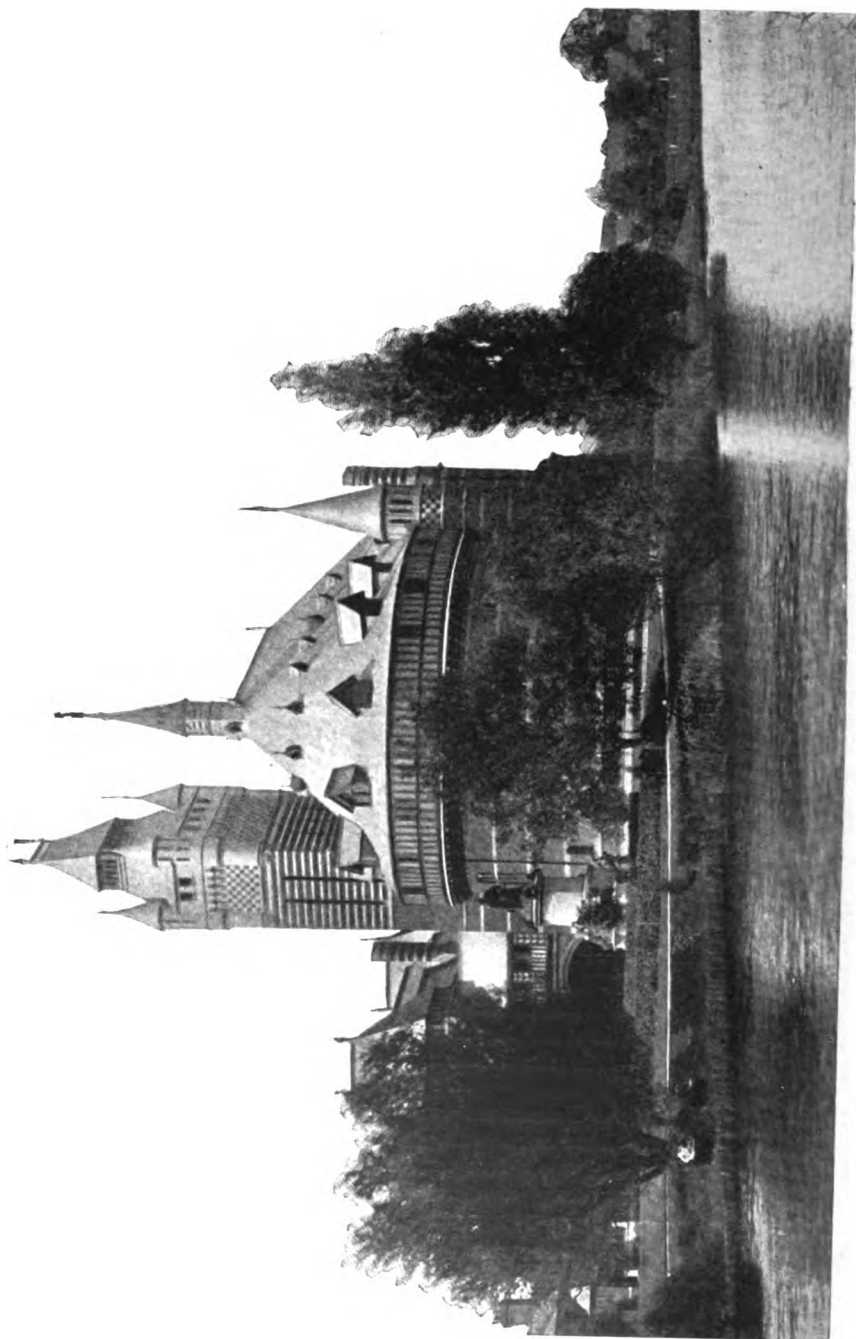
**I**T is impossible to overlook the recurrence of certain incidents and the reappearance of certain figures in the Romances. "Pericles," "Cymbeline," "The Winter's Tale," and the "Tempest" are all dramas of reconciliation; tragic events occur in each of these plays and tragic forces are set in motion, but the tragic movement is arrested by confession and repentance and the tragic forces are dissipated or turned to peaceful ends by mediation and reconciliation. Coming close upon the long-sustained absorption in tragic motives, the singular unity of the Romances in organizing conception, in serenity of mood, and in faith in purity and goodness and love as solvents of the problems of life, make it impossible to escape the conclusion that the later plays record and express the final attitude of the poet towards the ultimate questions of life.

The chief figures in the Romances are men and women who have borne heavy sorrows—Prospero, Hermione, Imogen, Pericles, and the fair young creatures whose purity and sweetness typify the immortal qualities of youth—Marina, Miranda, Perdita, Florizel, Ferdinand, and the brothers of Imogen. Behind these suffering or radiant figures there is, in each play, a pastoral background of exquisite loveliness; a landscape so noble and serene that it throws the corruption of courts and of society into striking relief.

In each play there is a trace of the old fairy story—the story of the lost prince or princess, condemned to exile, disguise, or servitude; and in the end the lost are found, disguises are thrown off, evil plots are exposed and evil plotters brought to repentance; suffering is recognized and finds its sweet reward in the rebuilding of its shattered world on a sure foundation, and youth finds eager expectation merged in present happiness. Prospero does not break his magic staff or drown his book until he has reknit the order of life shattered in the Tragedies, and reunited the wisdom of long observation and mature knowledge with the fresh heart and the noble idealism of youth.

In such a mood Shakespeare returned to Stratford about 1611. He was forty-seven years of age, and therefore at the full maturity of his great powers. From the standpoint of to-day he was still a young man; but men grew old much earlier three centuries ago. The poet had been in London twenty-five years, and had written thirty-six or thirty-seven plays, and a group of lyric poems. He was still in his prime, but he had lived through the whole range of experience, he was a man of considerable fortune, and he had a wholesome ambition to become a country gentleman, with the independence, ease, and respect with which landed proprietorship has always been regarded in England.

His sources of income had been his



THE SHAKESPEARE MEMORIAL THEATER AT STRATFORD  
(Lower Monument in foreground.)

plays, which were paid for, in his earlier years, at rates varying from twenty-five to sixty dollars—equivalent in present values to two hundred and fifty and six hundred dollars; his salary as an actor, which was probably not less than five hundred dollars a year, or about three thousand dollars in present values; the returns from the sale of his poems, which ran through many editions, and the profits of which his publisher undoubtedly shared with him on some acceptable basis; and, most important of all, his revenue from his shares in the Blackfriars and Globe Theaters.

The Globe Theater provided room for an audience of about two thousand people, and for a number of years before its destruction by fire in 1613 was almost continuously prosperous. The transference of public interest to the boy actors, though long enough to send Shakespeare's company into the provinces, was comparatively short-lived. It is estimated that the annual receipts of the Globe Theater did not fall below the very considerable sum of two hundred thousand dollars in current values. After providing for the maintenance of the theater there must have remained a substantial profit. This profit was divided among the shareholders, among whom were Shakespeare, Burbage, Condell, Heminge, and Philips; all were actors and members of the company, and combined personal interest and practical knowledge in theatrical management. The profits of the Blackfriars Theater were smaller. Shakespeare's great popularity after 1598 or 1600 probably enabled him to secure much larger returns from the sale of new plays than were paid to the majority of playwrights; while the fees always distributed at Court performances must have amounted, in his case, to a very considerable sum. From these various sources Shakespeare probably received, during the later years of his life, not less than fifteen thousand dollars a year in current values. Mr. Lee, who has made a thorough investigation of the subject, thinks there is no inherent improbability in the tradition, reported by a vicar of Stratford in the following century, that Shakespeare "spent at the rate of a thousand a year."

The poet had become the owner of various properties at Stratford or in its

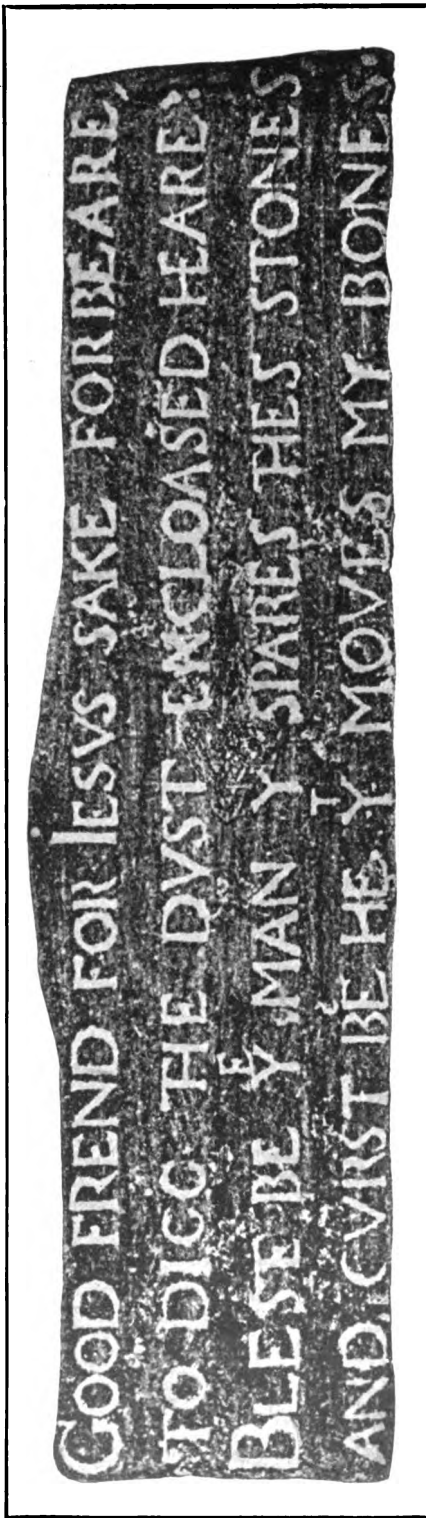
neighborhood. The houses in Henley Street had come into his possession. The house at New Place, in which he took up his residence, was a commodious and substantial building; and the grounds, with the exception of a thin wedge of land on Chapel Lane, extended to the Avon. His circumstances were those of a country gentleman of ample income.

When Shakespeare left London, he probably withdrew from participation in the management of the two theaters in which he was a shareholder, but his plays continued to be presented. His popularity suffered no eclipse until the fortunes of the stage began to yield to the rising tide of Puritan sentiment. During the festivities attending the marriage of the Princess Elizabeth seven of his plays were presented at Whitehall. That he made the three days' journey to London at short intervals and kept up his old associations is practically certain.

His son Hamnet had died in the summer of 1596; his father died in the early autumn of 1601, and his mother in September, 1608. When he took up his residence in Stratford in 1611, his wife and two daughters constituted his family. The eldest daughter, Susannah, had married, in June, 1607, Dr. John Hall, a physician of unusual promise, who became at a later day a man of very high standing and wide acquaintance in Warwickshire. The house in which he lived is one of the most picturesque buildings which have survived from the Stratford of Shakespeare's time. Dr. Hall's daughter, Elizabeth, the only granddaughter of the poet, was born in 1608. Mrs. Hall made her home in her later years at New Place; there, in 1643, she entertained Queen Henrietta Maria; and there, in 1649, she died. In the inscription on her grave in the churchyard of Holy Trinity both her father and husband are described as "gentlemen." Of her it was written:

Witty above her sexe, but that's not all,  
Wise to Salvation was good Mistress Hall.  
Something of Shakespeare was in that, but  
this  
Wholly of him with whom she's now in blisse.

Her daughter Elizabeth married Thomas Nashe, a Stratford man of education, and, after his death, John Barnard, who was knighted by Charles II. soon after the Restoration. Lady Barnard, who was the



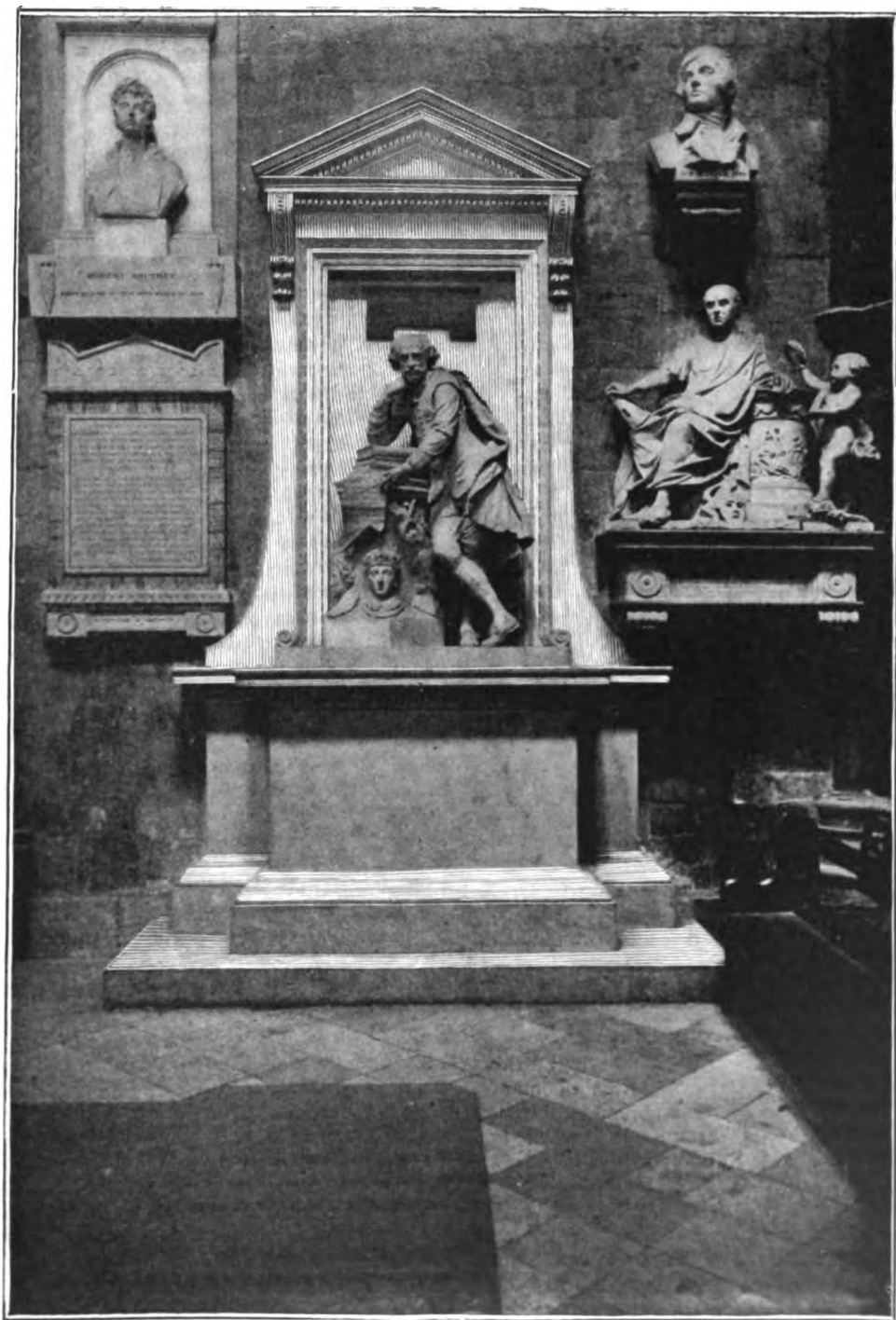
INSCRIPTION ON SHAKESPEARE'S TOMB IN HOLY TRINITY CHURCH, STRATFORD

last direct descendant of the poet, died in 1670. She had come into possession, by various bequests, of New Place, the Henley Street houses, the land in the neighborhood of Stratford, and a house in Blackfriars purchased by Shakespeare in 1613. The houses in Henley Street passed at her death into the possession of the grandson of Shakespeare's sister Joan, and remained in the family, as reported in a previous chapter, until the present century. New Place was sold after Lady Barnard's death, and subsequently came again into the hands of the Clopton family.

Judith Shakespeare married, shortly before her father's death in 1616, Thomas Quiney, a wine-dealer of Stratford, and lived for thirty-six years in a house still standing at the southeast corner of High and Bridge Streets in Stratford. It was known at that time as The Cage, because it had been used at an earlier period as a prison. The foundation walls of this ancient house are four feet in thickness; books and Shakespearean souvenirs of every kind are now sold in the shop on the ground floor. Judith Shakespeare had three sons, all of whom died in infancy or early youth. She survived her family and her sister Susannah, and died in 1661, at the age of seventy-six.

The records show that after his retirement to Stratford Shakespeare continued to give careful attention to his affairs and to take part in local movements. In 1613 he bought the house in Blackfriars, not far from the theater, which subsequently passed into the possession of Lady Barnard. The deeds of conveyance, bearing Shakespeare's signature, are still in existence. Comment has sometimes been made on the fact that the poet spelled his name in two ways, and that other people spelled it with complete disregard of consistency, and it has been inferred that he must have been, therefore, an ignorant person. A little investigation would have shown that in the poet's time there was great variation in the spelling of proper names. Men of the eminence of Sidney, Spenser, Jonson, and Dekker were guilty of the same latitude of practice in this matter, and even Bacon, on one occasion at least, spelled his name Bakon.

Shakespeare's friend John Combe, at his death in 1614, left the poet a small bequest of money and a legal entangle-



**THE SHAKESPEARE MONUMENT**  
Poets' Corner, Westminster Abbey

ment. The attempt of Combe's son to inclose certain fields at Welcombe which had long been common was vigorously opposed by the corporation of Stratford. Both as the owner of neighboring property and as joint owner of the tithes of old Stratford, Welcombe, and Bishopton, Shakespeare had an interest in the matter which arrayed him at the start in active opposition to the plan to inclose the property. A record in the diary of Thomas Greene, the town clerk of Stratford, shows that Shakespeare was an influential person in the dispute, and that he was in London in the autumn of 1614.

There is reason to believe that Puritanism had gained many adherents in Stratford, and that the poet's son-in-law, Dr. Hall, was in sympathy with the movement. The town records indicate that in 1614 a clergyman was entertained at New Place; the entry is suggestive of hospitality: "Item, for one quart of sack and one quart of clarett wine geven to a preacher at New Place, xxd." It is probable that the preacher was a Puritan, but the fact furnishes no clue to Shakespeare's ecclesiastical leanings. Aside from the bent of his mind and his view of life, so clearly disclosed in the plays, he could hardly have been in sympathy with the Puritan attitude towards his own profession. The temper of Stratford had changed greatly since the days when, as a boy, he saw the companies of players receive open-handed hospitality at the hands of the town officials. Two years earlier, in 1612, the town council had passed a resolution declaring that plays were unlawful and "against the example of other well-governed cities and boroughs," and imposing a penalty on players.

Early in 1616 Shakespeare had a draft of his will prepared, and this document, after revision, was signed in March. On Tuesday, April 23, he died; and two days later he was buried inside the chancel of Holy Trinity Church, near the northern wall. Over his grave were cut in the stone lines that have become familiar throughout the English-speaking world:

Good frend for Jesus' sake forbear  
To digg the dust enclosed here;  
Blest be the man that spares thes stones,  
And curst be he that moves my bones.

William Hall, who visited Stratford in 1694, declared that these words were

written by the poet to protect his dust from clerks and sextons, "for the most part a very ignorant set of people," who might otherwise have consigned that dust to the charnel-house which was close at hand. The verse, by whomever written, has accomplished its purpose, and the sacred dust has never been disturbed. With a single exception, the line of graves which extends across the chancel pavement is given up to members of the poet's family. His wife, his daughter Susannah and her husband, and his granddaughter Elizabeth's first husband, Thomas Nashe, lie together behind the chancel rail in the venerable church which has become, to the English-speaking world, the mausoleum of its greatest poet. Shakespeare's father and mother were buried within the church, but their graves have not been located. His daughter Judith and his son Hamnet undoubtedly lie within the walls of the church or of the ancient burying-ground which surrounds it. His brother Edmund, who was a player, was buried in St. Saviour's Church, Southwark, in the heart of modern London. His brother Richard, who died in his early prime at Stratford in 1613, was probably buried in the churchyard of Holy Trinity. His brother Gilbert lived to a good age, and no record of his death or burial has been discovered.

Shakespeare's will, written on three sheets of paper, and signed at the bottom of each page, begins with the conventional phrases, bears a number of erasures and interlineations, and the three signatures indicate great weakness. Under its provisions the poet's wife received his second-best bed with its furnishings; his daughter Susannah inherited the greater part of the estate, including New Place, the properties in the neighborhood of Stratford, and the house in Blackfriars, London; and she and her husband were made executors and residuary legatees. To his younger daughter Judith, who married Thomas Quiney earlier in the same year, he left a small property on Chapel Lane and money to an amount equal to about eight thousand dollars in current values, and certain pieces of plate. Bequests were made to his sister Joan and her three sons. To several of his Stratford friends, and to his old associates or "fellows" in London, John Heminge, Richard Burbage, and Henry Condell, small sums of money were bequeathed for



# THE TEMPEST.

*Atlus primus, Scena prima.*

*A tempestuous noise of Thunder and Lightning heard: Enter a Ship-master, and a Boatswaine.*

*Master.*  
*Ote-swaine.*  
**B.** Heere Master: What cheere?  
*Master.* Good: Speake to th' Mariners: fall too't, yarely, or we run our selues a ground, bestrure, bestrure. *Exit.*

*Enter Mariners.*  
*Boat.* Heigh my hearts, cheerely, cheerely my hearts: yare, yare: Take in the toppes-sale: Tend to th' Masters whistle: Blow till thou burst thy winde, if room e-nough.

*Enter Alonso, Sebastian, Antonio, Ferdinando, Gonzalo, and others.*  
*Alon.* Good Boatswaine have care: where's the Master? Play the men.

*Boat.* I pray now keepe below.  
*Ant.* Where is the Master, Boson?  
*Boat.* Do you not heare him? you marre our labour, keepe your Cabines: you do asist the storme.  
*Gonz.* Nay, good be patient.

*Boat.* When the Sea is: hence, what cares these reavers for the name of King? to Cabine, silence: trouble vs not.

*Gon.* Good, yet remember whom thou hast aboard.  
*Boat.* None that I more loue then my selfe. You are a Counsellor, if you can command these Elements to silence, and worke the peace of the present, wee will not hand a rope more, vie your authoritie: If you cannot, give thanks you haue liu'd so long, and make your selfe readie in your Cabine for the mischance of the houre, if it so hap. Cheerely good hearts: out of our way I say. *Exit.*

*Gon.* I haue great comfort from this fellow: methinks he hath no drowning marke vpon him, his complexion is perfect Gallows: stand fast good Fate to his hanging, make the rope of his destiny our cable, for our owne doth little aduantage: If he be not borne to bee hang'd, our case is miserable. *Exit.*

*Boat.* Downe with the top-Mast: yare, lower, lower, bring her to Try with Mainie-courts. A plague  
*Acty within.* *Enter Sebastian, Antonio & Gonzalo.*

vpon this howling: they are lower then the weather, or our office: yet againe? What do you heere? Shal we giue ore and drowne, haue you a minde toinke?

*Seb.* A poxe o' your throat, you bawling, blasphemous incharitable Dog.

*Boat.* Worke you then.

*Ant.* Hang our hang, you whoreson insolent Noyse-maker, we are leile afraid to be drownded, then thou art.

*Gonz.* Ile warrant him for drowning, though the Ship were no stronger then a Nutt-shell, and as leaky as an vnsanctified wench.

*Boat.* Lay her a hold, a hold, set her two courses off to Sea againe, lay her off.

*Enter Mariners met.*  
*Mar.* All lost, to prayers, to prayers, all lost.  
*Boat.* What must our mouths be cold?  
*Gonz.* The King, and Prince, at prayers, let's assist them, for our case is as theirs.

*Seb.* I am out of patience.  
*Ant.* We are meerey cheated of our liues by drunkards, This wide, chopt-rasall, would thou mightst lye drowning the washing of ten Tides.

*Gonz.* Hee'l be hang'd yet,  
Though euery drop of water sweate against it, And gape at widit to glut him. *A confused noise within.* Mercy vs.

We split, we split, Farewell my wife, and children, Farewell brother: we split, we split, we split.

*Ant.* Let's all sinke with' King  
*Seb.* Let's take leaue of him. *Exit.*

*Gonz.* Now would I giue a thousand furlongs of Sea, for an Acre of barren ground: Long heath, Browne firs, any thing: the wills aboute be done, but I would taine dye a dry death. *Exit.*

## Scena Secunda.

*Enter Prospero and Miranda.*  
*Mira.* If by your Art (my deere father) you haue Put the wild waters in this Rore: alay them: The skye it seemes would poure down stinking pitch, But that the Sea, mounting to th' welkims cheekes, Dashes the fire out. Oh! I haue suffered With those that I saw suffer: A brasse vessel

A (Who

the purchase of memorial rings. His godson, William Walker, was remembered; and a sum of money equivalent to about three hundred dollars in present values was left to the poor of Stratford. The omission of Shakespeare's wife from the distribution of his estate under the terms of his will has been accepted by some writers as evidence of the poet's waning regard; the most reasonable inference from his action is that Dr. Hall, who was a man of unusual capacity, could be trusted to care for his wife's mother with more assurance than she could be left to manage her own affairs. She survived her husband seven years, dying on August 6, 1623. The Latin verses inscribed upon her tomb are affectionate in tone, and were probably written by Dr. Hall.

On the north wall of the chancel of Holy Trinity, at some time prior to 1623, the half-length bust of Shakespeare by Gerard Johnson, to which reference has been made, was erected. The poet is represented in the act of writing, and the inscription reads as follows:

*Judicio Pylum, genio Socratem, arte Maronem,  
Terra tegit, populus mæret, Olympus habet.*

Stay, passenger, why goest thou by so fast?  
Read, if thou canst, whom envious death hath  
plast

Within this monument: Shakspeare: with  
whome

Quick Nature dide; whose name doth deck ye  
tombe

Far more than cost; sieth all y<sup>e</sup> he hath writt  
Leaves living art but page to serve his witt.

*Obiit Ano. Doi. 1616.*

*Ætatis 53. Die 23. Ap.*

The bust was originally colored, and was probably copied from a masque taken after death. The dress includes a scarlet doublet under a loose, sleeveless black



THE BECKER DEATH-MASK OF SHAKESPEARE

gown. As a work of art the bust has no merit; its interest lies in the fact that, despite its crude workmanship, it was accepted and placed in position by Shakespeare's children. It was whitewashed at the close of the last century, but the colors have been restored as far as possible.

The most important of the various portraits of the poet is that made by Martin Droeshout, and printed on the title-page of the First Folio in 1623. The engraver was a man

of Flemish blood, born in London, and still in his boyhood when Shakespeare died. It is not probable that he ever saw the poet. This representation, crude as it is, was accepted by Shakespeare's friends and received the commendation of Ben Jonson. When Droeshout executed the engraving, he probably had before him a painting, and there is reason to believe that this painting was recently brought to light and now hangs in the Memorial Picture Gallery at Stratford. It is almost a facsimile of the Droeshout engraving, but shows some artistic skill and feeling.

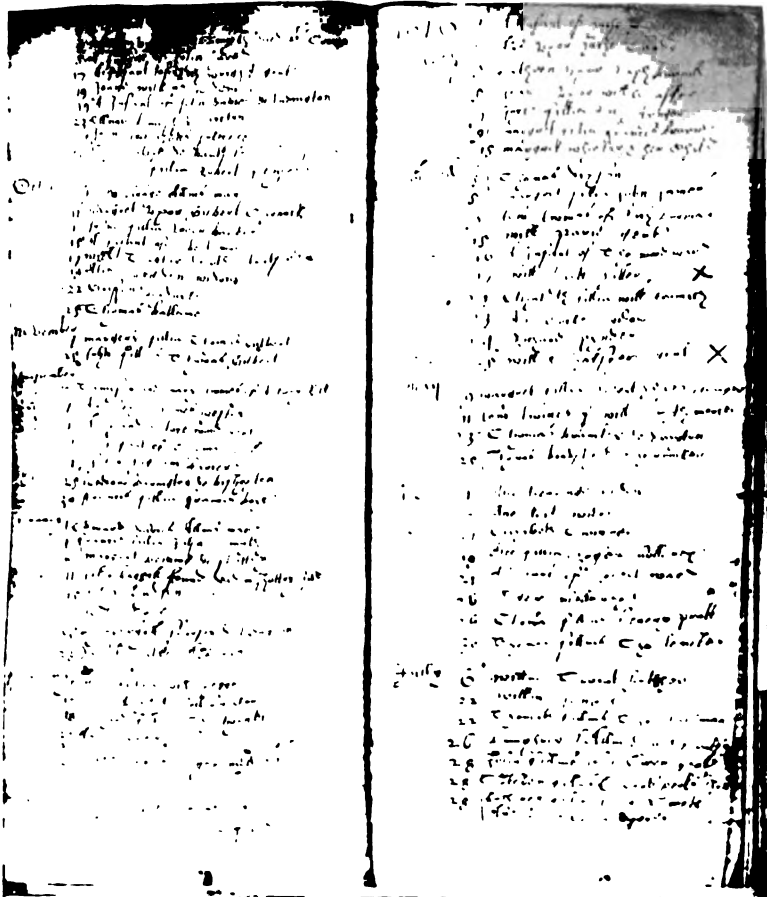
A much more attractive portrait is that known as the "Ely House" portrait, which now hangs in the Birthplace at Stratford, and was formerly the property of a Bishop of Ely. It was probably painted early in the seventeenth century. The well-known Chandos portrait, which hangs in the National Portrait Gallery in London, shows important variations from the bust and the Droeshout engraving, and was probably painted not many years after the poet's death from descriptions furnished by his friends and more or less imaginative in their details. Its origin is



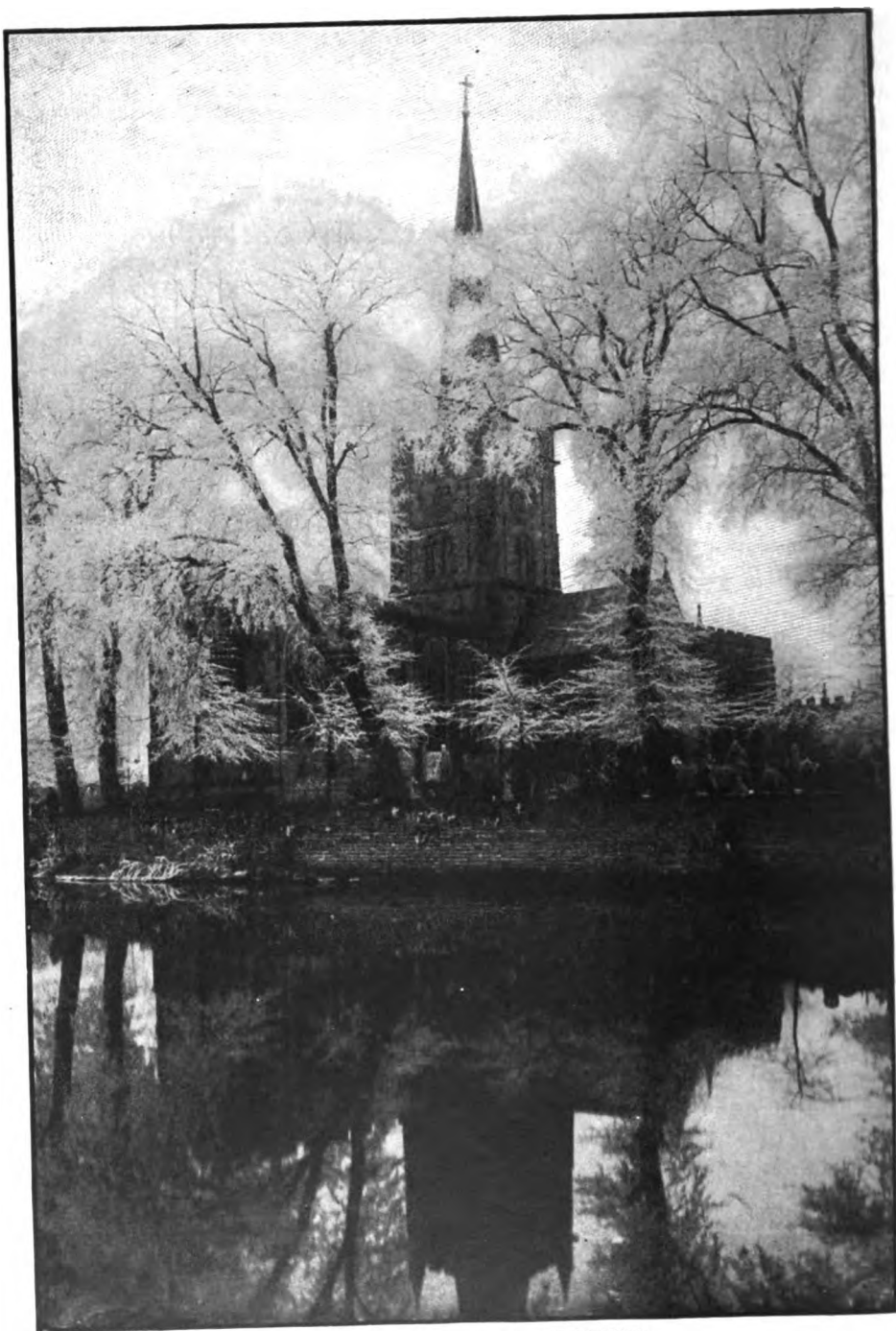
unknown, but its history has been traced. It was at one time the property of D'Avenant, whose father was landlord of the Crown Inn at Oxford in Shakespeare's time, and, later, of Betterton, Mrs. Barry, and the Duke of Chandos, becoming the property of the nation about the middle of the present century. The Jonson portrait came to light about 1770, the Zoust portrait about 1725, and the Felton portrait about 1792; all show radical variations from the authenticated portraits. The portrait bust of terra-cotta now in the possession of the Garrick Club was found in 1845 in a wall which was put up on the site of the Duke's Theater built by D'Avenant. Its general resemblance to other portraits furnishes the only basis for the claim that it reproduces the features of Shakespeare. The Kesselstadt death-mask, found in a junk-shop in Mayence

in 1849, resembles a portrait in the possession of the Kesselstadt family, but neither the portrait nor the mask has been satisfactorily identified as a representation of the poet. The monument in the Poets' Corner in Westminster Abbey was placed in position by popular subscription in 1741.

The most enduring memorial of Shakespeare was the complete edition of his works, known as the First Folio, published in 1623, seven years after his death. His early narrative poems, "Venus and Adonis" and "The Rape of Lucrece," were published under his direction and with his revision; the Sonnets were printed without his sanction; the "Passionate Pilgrim" was fraudulently issued as from his hand; while of the sixteen plays which were published in quarto form before his death, it is believed that none was issued



SHAKESPEARE'S DEATH RECORD



**HOLY TRINITY CHURCH, STRATFORD**

with his consent or revision. These publications were speculative ventures, and the text presented was made up either from reports of plays taken down in shorthand in the theaters, or from separate parts or complete plays surreptitiously secured and hurried through the press without correction. Under these conditions the opportunities for errors of all kinds were practically without number; and a further and prolific source of error was found in the custom which prevailed in the old printing-houses of reading the matter to be set up to the printers instead of placing it before them. The surprising fact about the text of the Shakespearean plays, when these circumstances are taken into consideration, is not that the difficulties, obscurities, and uncertainties are so many, but that they are so few relatively to the magnitude of the work.

In 1623 the poet's friends and fellow-actors, John Heminge and Henry Condell, at the suggestion of a small group of printers and publishers, brought together thirty-six plays under the three divisions of Comedies, Histories, and Tragedies. "Pericles" was omitted. The title-page declared that the plays were printed "according to the true originall copies;" the text was probably that of the acting versions in the possession of the company with which Shakespeare had been associated, in which there were great variations from the dramatist's original work. For this reason the text of the First Folio is in many places inferior to that of the sixteen quartos, which, although surreptitiously issued, gave the text of acting versions in use at an earlier date. The Droeshout portrait was engraved on the title-page of the First Folio, and the edition was dedicated to William Herbert, Earl of Pembroke, and to his brother Philip Herbert, Earl of Montgomery. The editors declared that their object in issuing the plays in this form was to "keepe the memory of so worthy a friend and fellow alive as was our Shakespeare." "I doubt," writes Mr. Lowell, "if posterity owes a greater debt to any two men living in 1623 than to the two obscure actors who in that year published the first folio edition of Shakespeare's plays. But for them it is more than likely that such of his works as had remained to that time unprinted would have been irrevo-

cably lost, and among them were 'Julius Cæsar,' 'The Tempest,' and 'Macbeth.'"

The noble eulogy with which Ben Jonson enriched the First Folio was in the key of the entire body of contemporary comment on Shakespeare's nature and character. The adjective "sweet" was commonly applied to him; he was described as "friendly," as having "a civil demeanour" and "an open and free nature;" and tradition later affirmed that he was "very good company, and of a very ready and pleasant smooth wit." The two or three vague traditions of irregularity of life may be dismissed as unsubstantiated. The standards of his time, the habits of his profession, the circumstances of his early life, and the autobiographic note in the Sonnets make it probable that in his youth, at least, he was not impeccable. That he was essentially a sound man, living a normal, wholesome life, is rendered practically certain by his success in dealing with practical affairs, and by his long-sustained power of producing great works of art on the highest levels of thought and workmanship. Such industry, sagacity, and thrift as Shakespeare showed are never associated with disorderly living; while the consistent objectivity of his attitude towards life is impossible to any man whose moral or intellectual sanity is seriously impaired.

Shakespeare's resources, both material and spiritual, were harvested with a steady hand. While many men of his profession wasted their means and their strength in disorderly living, he invested the money earned in London in building up the fortunes of his family in Stratford. Generous in nature and richly endowed with imagination and passion, he was never prodigal either of his genius or his estate. Early in his career he laid the foundations of a solid prosperity, and when he had secured independence he retired from active work to enjoy the harvest of a diligent and well-ordered life.

Among the many great qualities which combined to make him a master of life and of art, sanity must be given a first place; and sanity is as much a matter of character as of mind. When one takes into account the power of passion which was in him, and the license and extravagance of his time, his poise and balance become as marvelous as his genius. He

avoided as if by instinct those eccentricities of taste, interest, subject, and manner to which many of his contemporaries fell victims, and which men of sensitive imagination often mistake for evidences and manifestations of genius.

Shakespeare kept resolutely to the main highways of life, where the interest of the great human movement is always deepest and richest if one has adequate range of vision. He dealt with the elemental and universal experiences in broad, simple, vital forms, and in a language which was familiar and yet of the largest compass. There was nothing esoteric in his thought or his method; he was too great to depend upon secret processes, or to content himself with any degree of knowledge short of that which has the highest power of diffusion. Although the keenest of practical psychologists, he did not concern himself with curious questions of mental condition, nor with spiritual problems which are elusive and subtle rather than vital and profound. He was too great an artist to mistake psychological analysis, however skillful and interesting, for literature.

As he studied life and passed through its experiences he saw with increasing clearness the moral order of the world, the ethical relation of the individual to society and to his environment, the significance of character as the product of will, and the gradation of qualities in a scale of spiritual values. His work as an artist deepened and widened as he grew

in the wisdom of life. Such wisdom, and its expression in work of sustained power, come to those only whose natures are harmonious with the fundamental law of life, and who keep themselves in wholesome relations with their kind.

Too great in himself to become a cynic, and of a vision too broad and penetrating to rest in any kind of pessimism, Shakespeare grew in charity as he increased in knowledge. He loved much because he knew men so well. A deep and tender pity was distilled out of his vast experience, and his last work was the ripe fruit of the beautiful humanization of his genius accomplished in him by the discipline and the revelation of life in his personal history. "The Tempest" and "The Winter's Tale," coming at the end of a long and arduous career, are the convincing witnesses of the harmony of life and art in which resides the secret of Shakespeare's noble fertility and sustained power. The path which led from "Titus Andronicus" to "The Tempest" must have been one of gradual but unbroken ascent. To keep in one's soul the freshness of perception and imagination which touches "The Tempest" with the light that never fades, one must be great in heart and in life as well as in creative power. When Prometheus brought the arts of life to men, he did not leave them skill without inspiration; he brought them hope also. Shakespeare's genius, shining on the darkest ways, seems to touch the sky beyond the horizon with light.

## Buried Thoughts

By Alfred L. Donaldson

How often does the chopper of some stone,  
While toiling at his task of heave and shock,  
Find in the heart-space of a severed rock  
The impress of some fern that once had grown,  
Full of aspiring life and color-tone,  
Deep in the forest where the shadows flock,  
Till, caught within the adamantine block,  
It lay for ages hidden and unknown!  
So many a beauteous thought blooms in the mind,  
But, unexpressed, droops down into the soul  
And lies unuttered in the silence there  
Until some opener of the soul shall find  
The fern-like, fossiled dream, complete and whole,  
And marvel at its beauty past compare!

# Major John

By Frank H. Spearman

Author of "The Nerve of Foley," "From the Cab Window," etc., etc.

FROM Antietam to Appomattox I do not believe he lost a day; and his wife, a mere slip of a girl, mother said—dead in love with the big cavalryman—fairly wore her life out waiting and worrying three years for her soldier lover.

It was barely a twelvemonth after he came home that she sank away one night in his arms, and left Major John with a tiny baby boy to swathe in cotton batting.

After that—and after Sunday visits (all alone) to the graveyard up the river—furrows that were plowed in the Wilderness campaign began to open in Major John's face. It didn't bend him; but it seamed his cheeks and whitened his short, stubby mustache and his odd little goatee. He wore one like McClellan's, for Little Mac was Major John's idol until his own little George could walk from cradle to chair. And then the tow-headed youngster (he looked his mother, Grace, the Major said) walked not only to the chair but past, and into the Major's heart, and dislodged even the redoubtable Mac.

When I knew George, he had passed fifteen; I was thirteen. He could do anything. The day that Dan Rice's circus set up in town, the tackle got tangled at the top of the big center pole. The head canvasman, a stalwart mulatto, offered a circus ticket to the boy that would climb the pole and lower the block. Half a dozen tried. I got up as high as the gasolene tank, but I got dizzy and caught a whopping sliver in my foot sliding down. Then George Allen happened along. He laughed when I told him, took off his coat, and ran up the pole like a sailor. I held his vest for him while he went up.

When he came down, we all crowded around to see if he wasn't dizzy; but he just laughed, and when the mulatto gave him the ticket, he turned and gave it to me: was it any wonder I loved him?

After he graduated, Major John took him in as a partner, and George married the little girl that I myself had been in love with for ten years. Very, very young she was, Rena Sawyer; and I had to be

his best man. Wouldn't that kill you? It was always that way with George; everything came to him. What didn't come he went after—and usually got.

My mother and father were Major John's oldest friends; but after George and Rena were married he built them a pretty cottage near his own, and regularly, every evening, we could hear through the maples the click of the Major's gate; he on his way over to sit on their porch, smoke his cob pipe, and hear George laugh.

Secrets in small towns are hard kept, and, after Rena's eyes grew heavy and careworn, everybody except Major John knew that all was not right in the new cottage. In the very beginning of the whisperings came a baby boy to the cottage; and, for a time, he hushed the ugly rumors. They christened him John, after his soldier grandfather—splendidly gray now, but straight as a church spire.

After that I left Hillsdale to study law, and when I came back it was to see them—Rena and George, and Major John and little Jack—in a court-room crowded to suffocation and reeking with foul air. Rena, closely veiled, and her baby at one table; George Allen, laughing, with his lawyers at another; Major John, face drawn, head bent, sitting behind. Poor Rena, broken-hearted, asking for the shame of a divorce and the custody of Jack. The pity of it—the disgrace—sank into my heart, sank into hers, sank into Major John's, growing daily whiter again, coming again to smoke in stern silence on our porch, grateful if only my father would lead the talk, that he might be with us and yet alone.

"I was willing to go without money and without clothes, Mrs. Wheat," said Rena, sobbing her grief into my mother's arms, "but when I found his money was going to buy luxuries for some one else, I couldn't stand it. And when I fell on my knees and begged him to think of our baby, if he had no respect or love for me, he would just laugh."

Had he no heart, then, this handsome,

clever, polished George Allen? I could hardly credit it; but when, one evening, Major John, breaking silence, took George's part and accused Rena of being headstrong and extravagant, I roused. And I gave George such a scoring that poor Major John was put as much aback as when Stonewall Jackson fell on his right at Cold Harbor. But when, after my hot rejoinder, I saw the old man silently retreat down the walk (different from '62, that), I felt like a villain. He would not contend; only marched silently back, pipe out, to his lonely home; George at Springfield now, most of the time, in politics, and Rena teaching away down in the south end of the county, to support herself and Jack.

Even after the decree of divorce, the story of the record, George Allen had lots of friends, lots of sympathy. Much came through his laugh, much through his father. He ran for county treasurer and was elected by a tremendous majority. It heartened the Major—the big vote. He began to come over to the house again evenings. And I, carefully avoiding the subject of discord (as he did), tendered him matches in a friendly way, and he took them, soldierly, as courtesies from a foe whom he could respect if not accord with. George was nominated for a second term, and this time I opposed him openly. He came to my office and tried to win me over. I was stubborn, and expected a scene, but he only laughed and left me—and was elected by a bigger majority than ever. A third time he made the run for treasurership. That time I knew I had him beaten. He came to me again, and again I refused to support him; but there was no laughing this time; it was a storm.

"You're sore, Wheat," he sneered at last, "because I married your girl. I know you like a book."

"No, I'm sore because you struck her, you coward!" I exclaimed.

"You can have her now, you know, yourself."

I went white and sickish all in a flash and struck him down. They parted us, but I swore I would kill him—and that night I meant it.

A week later Major John came in to plead with me. I tried to put it easy, but I knew too much about George's

habits. I dared not tell the Major. When I even hinted, he rose. Heavens! how angrily he towered!

"Edward Wheat! it's a mean, cowardly—"

"Hold on, Major John."

"Yes, sir! I said cowardly, sir!"

"Don't say that."

"Cowardly, sir!"

"Don't say it, Major John; let's quit, now. See here" (I studied a minute), "tell George to come and see me."

"Ed, will you do something for the boy?"

How it cut me to see him grasp at the straw! "Only on certain conditions, Major."

"You wouldn't ask ungenerous conditions, Ed? Your father and I were boys together in the big woods."

"I won't ask anything he ought not to concede. I want to see his books."

But George never dared the test. Election came on. The first ten precincts told the story; George Allen was hopelessly beaten. The next morning he shot himself.

Again, after twenty-nine years, Major John followed his dead.

The tow-headed youngster whom Grace had left him—a big man now, a gaping wound under his curling hair—lay again beside his little mother—God be merciful to us all!

Straight, leafless as the winter larch, Major John silently watched the clay cover his last earthly hope. He met it as the soldier meets disaster—uncomplainingly, stronger in the first moment of it than ever afterward. The shock—any brave man can breast the shock; but who can withstand the despair which eats every day a little, every night a little, into the heart, that ceases not with sleep, nor goes with waking?

I was not at George's grave that day; I was at his office, hoping against the conviction that what I should find in his books would be worse for Major John than what they had found that other morning lying in the vault. It was more rotten than I feared; George's accounts were short nearly forty thousand dollars.

"Call his bondsmen to meet me," said Major John to my father. "Ask Edward if he will act as my counsel."

So it came to pass that I drew the

papers to convey Major John's bank shares, his stock of coal, his accounts, and his farm to his son's bondsmen. It was all he had except the old home on Maple Street.

"You haven't made them a deed for the—house, Eddie," said the Major to me, looking carefully over the conveyances.

"No."

"The other property without my house doesn't schedule enough—?"

"It schedules thirty-six thousand dollars, Major. Not one of the bondsmen has said a word about the house. You must have a roof."

"Not while I owe any man a dollar."

"You don't owe this. It is a gift, pure and simple. Remember, these men have made thousands out of George's deposits; they are rich men. I tell you, Major," for I saw he was restless, "they don't ask it."

"But I do."

"I am your legal adviser. I say it isn't right."

"Edward, the deed must be drawn."

"Well, frankly, I will never in the world draw it, Major."

He said no more; only put on his spectacles and signed the papers, left my office, and asked the bondsmen themselves to have the deed drawn for his old home, where he had kissed Grace good-by in '61, when the house was new; where he had held her in his arms after Appomattox, when she gave up her life for his child; where little George had toddled from cradle to chair; where his father had stood alone over his coffin, bearing alone in old age all the shame and all the sorrow of his boy's disgrace. To the credit of manhood be it recorded, they refused to have it done. But the Major, obdurate, found a starveling political attorney, Gus Kroter by name, who did what no one else would do, and, for a fee, drew the paper which bared the old soldier's head to poverty.

Major John set about to earn a living. The mere statement is enough without recounting the uncertain efforts of age. He boarded with us and slept across in the old home—rent free to him for life; that was the one condition George's bondsmen finally took it on.

One autumn evening he was sitting with us on the porch, in the dusk, smoking his cob pipe. While we chatted, I

heard the gate close. I saw a woman coming up the walk; in front of her toddled a boy. My heart jumped; it always did when she drew near. Rena and Major John had never met since the divorcement; she rarely came up to Hillsdale. I was confounded, but mother met the situation with a woman's tact. "Why, Rena, my dear, I'm so glad to see you," kissing her fondly. "Major John" (such a silken voice mother had), "here is Rena and little Jack. Kiss Major John, Rena," and she marched Rena, trembling, straight up to the cannon's mouth. The Major rose to his feet. For an instant our hearts stopped. There was just a hesitation as he drew himself up, then a lighting, a quivering of his eyes, and he put out both his hands. Oh, the sweet cry she gave as she ran in and cuddled against his heart! But I, with a great fuss, picked up Master Jack, and mother, turning quickly to Jack and me, marveled, with many words, how big the boy was grown—and only seven. And when, after a whispered moment, Major John, cob pipe, and Rena, marched stately towards us, mother cried: "Run, Jack, now, and kiss your grandpa, quick!" And Jack, running, bunted his head right into his grandpa's long, slim legs. He was a sturdy, chunky boy, and did at seven years what Jeb Stuart's cavalry had repeatedly tried to do and failed—fairly upset Major John with his sudden onslaught. But the veteran rallied, caught the enemy up in his arms, held him fast prisoner, and covered his curly head with kisses, while Jack squirmed and twisted to repel the prickly mustache.

What a night that was on Maple Street!

Rena's friends got a school for her in Hillsdale, and on her scanty wages she kept the house and the table, and clothed herself and Jack. She saved even enough for an occasional suit for Major John. What a miracle a woman is!

But it was working her to death, and I, planning always to lighten her work (in more ways than set forth here), bethought myself of the Hillsdale post-office for Major John. Why not? It caught like wildfire among the people. Only the machine opposed it—George's old machine, Gus Kroter running it now. Major John was too old for the machine, too straight.

We began with a petition. I got every old soldier on it—all that were left. But age and infirmity had gotten so many of them ahead of me! If only the boys from old Sagamore who slept down on the James could have signed for their Major! The only other candidate in the field was the notorious Gus Kroter, backed by the county machine; but he had very little local support, and when the campaign for the appointment closed our assurances from Senator Shammon justified our confidence in the result. Yet, a week later, a despatch came saying that Gus Kroter had been chosen; I was stunned. Major John didn't complain, but every week after that he failed somewhat. By spring he looked ten years older.

One evening in May I hurried home with good news for him. "Major John!" I cried, "what do you think? George's bondsmen have realized the full amount of the shortage, and are ready to deed the old house back to you, clear." He was sitting on our porch in his shirt-sleeves smoking his cob, Jack perched on his knee teasing for a war story. I was gabbling happily on of the good news when Major John put out signals of distress.

"Run, Jack; run, now, quick, over to mammie," said he, tremulously. "Eddie," he added, turning to me as Jack made off, "if you can help it, never let the boy know—if you can help it; will you? Keep the—shame out of his life, if you can; will you?"

And I promised.

"To-morrow, Major," said I, getting back to my good report, "I am going to draw the deed."

He thought a moment, looking across at the old roof and the old maples. "Not to me, Eddie. No; make the deed to Jack. It will please Rena; she's worked so hard all winter. Well, they'll have a roof over 'em."

Whether it was the reaction or what, I don't know, but that very night he had a stroke. When Rena sent for me next morning, Major John, lying on his narrow iron bed, looked up at me helpless. Tried to speak; to put his hand on Jack's head. It was useless; he couldn't move, and he lay that way all day. Only, his eyes looked so peaceful; and, when he closed them, towards sunset, I thought at first it was just a weariness; but it was taps.

## The Wood's First Snow

By Francis Sterne Palmer

Piercing the sky, a wood-hawk flew  
And found it poised in the upper blue;  
An osprey perched on the pine-tree's crown  
Watched the flake that first came down;  
Even the grouse on the moss below  
Felt the chill and knew it meant snow.

As soon as the wild geese see it fall,  
They seem to hear the southlands call;  
The ducks desert the sprucewood springs;  
The woodcock feel it and spread their wings;  
The squirrel heaps his hidden store,  
Working harder than ever before;  
Back to a valley the gray grouse whirs—  
A valley so shielded by thick-set firs  
No frosty blast embitters its air,  
Disturbing the autumn that lingers there;  
The tall buck leads his herd across  
Beechy hills to stretches of moss  
Where slender hoofs that paw the snow  
Can find the green moss-moss below:

The wood is astir, and wild life wakes  
At the warning brought by first snow-flakes.



## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Adventures of Odysseus (The).** Retold in English by F. S. Marvin, R. J. C. Mayor, and F. M. Stawell. Illustrated by Charles Robinson. E. P. Dutton & Co., New York.  $5\frac{1}{4} \times 8$  in. 227 pages. \$2.

On the whole, the collaborators have succeeded very well in reproducing for children in modern English the ever-fascinating fairy and adventure tales of the Odyssey. The illustrations are in most cases too mannered or too much in the Aubrey Beardsley effect to please children, who rightly like simplicity. The colored frontispiece, "The Sirens," however, is a capital piece of design and color-printing.

**Baby Goose: His Adventures.** By Fannie E. Ostrander. Illustrated. Laird & Lee, Chicago.  $10\frac{1}{4} \times 9\frac{1}{4}$  in. 96 pages. \$1.25.

With its large, full-page illustrations, its bright, joyous coloring, and its rollicking, funny text, the little folk have in this baby book a rare treat. It will keep baby eyes widely open from the first to the last of its ninety-six pages of continued story.

**Book of Saints and Friendly Beasts (The).** By Abbie Farwell Brown. Illustrated. Houghton, Mifflin & Co., Boston.  $5 \times 7\frac{1}{2}$  in. 226 pages. \$1.25. Few of us are as well acquainted with the lives of the saints as the inspiration and suggestiveness they contain deserves. This book gives most charmingly the stories of saints in connection with the creatures who have been their friends; such as that of Saint Kenneth, who as a baby was rescued and brought up by the gulls; that of Saint Bridget, who tamed a wild white wolf; and that of Saint Gerasimus and his attendant lion.

**Boy's Book of Explorations (The).** By Tudor Jenks. Illustrated. Doubleday, Page & Co., New York.  $5\frac{1}{4} \times 8\frac{1}{4}$  in. 441 pages. \$2.

No real boy should be without this real "boy's book." In the first place, he will find that it opens, and can even be sat on, without breaking its back; it is therefore a fit physical companion. In the second place, he will find that the stories told are not of the rather patronizing "when-I-was-a-boy" sort, nor are they Sunday-schoolish. They do not even contain an irritating moral, but only such comforting morals as that a good physique and bravery are not even half the battle, and that discipline and obedience to just authority are really worth while. These are straight, simple stories—true stories, too—of travel and discovery in Africa, Asia, Australia, and the two Americas, Africa naturally taking more space than does any other continent. The book will have a double worth. First, through it boys will learn better to persevere in their own small explorations, to be self-reliant and even heroic, because they have had a chance to read accounts of what Mungo Park and Livingstone and the rest did. Secondly, the book is valuable to old as well as to young boys, inducing,

as it does, higher appreciation of those who have freed millions from superstition, slavery, cannibalism, and tyranny. While the chapters in the table of contents are fully described, such a work deserves an index; and when the publishers supply this in another edition, they might call their proof-reader's attention to the orthography of the Italian motto with which the book closes.

**Child's Christ-Tales.** By Andrea Hofer Proudfoot. Illustrated. A. Flanagan Co., Chicago.  $5\frac{1}{4} \times 7\frac{1}{2}$  in. 90 pages.

**Commerce and Christianity.** By the Author of "Life in Our Villages," "The Social Horizon," etc. The Macmillan Co., New York.  $5 \times 7\frac{1}{2}$  in. 205 pages. \$1.50.

The writer, a London journalist, contends that the strict application of religious principles to commercial affairs is the great need of our times. He easily demonstrates the dissatisfaction of church leaders with the results of the private capitalist system, and particularly criticises Mr. Sheldon as having missed a splendid opportunity by incapacity for leadership. The reason why we are so painfully working our way to a more Christian system by strikes and lockouts, rings and trusts, is that "we are morally incapable" of a higher method than such warfare, whose wounds goad us along to the goal much easier to reach but for blind perversity. The way out is indicated in the line of municipal socialism. The author writes forcibly, but without any bitterness of class-feeling.

**Complete Works of Count Lyof N. Tolstoi.** Edited by Nathan Haskell Dole. Thomas Y. Crowell & Co., New York. (Popular Edition.) 12 vols.  $5\frac{1}{4} \times 8\frac{1}{4}$  in. Sold only in sets. \$12.

An excellent edition in twelve volumes, presenting practically the whole of Tolstoi's work, both in literature and in the exposition of his opinions in religion, art, social and industrial life. The volumes contain thirty-two illustrations, including a number of portraits which show Tolstoi at the different stages of his career. There are also pictures of his various homes. The books are printed from new plates and published at a very reasonable price.

**Crittenden: A Kentucky Story of Love and War.** By John Fox, Jr. Charles Scribner's Sons, New York.  $5 \times 7\frac{1}{2}$  in. 256 pages. \$1.25.

A characteristic story from the hand of one of the Kentucky writers of fiction who knows his section at first hand and interprets it in a spirit of sympathy. This story differs in essential particulars from the earlier novels from the same hand; it is a story of the Blue Grass country instead of the mountain region with which Mr. Fox has familiarized his readers. It deals chiefly with the war in Cuba, and gives a graphic account of what that war

meant to the men who were engaged in it; no more picturesque and vivid description of the battles in Cuba has appeared anywhere than in this volume. It is a Kentucky love story, with the war as its chief episode, and also as the element of reconciliation between the lovers.

**Daisy Miller.** By Henry James, Jr. Illustrated from Drawings by Harry W. McVickar. Harper & Bros., New York. 5x8¼ in. 134 pages. \$1.25.

An ornamental and illustrated edition of Mr. James's much-discussed story—one of the earliest of the international studies, and still one of the most typical of Mr. James's books. The volume is issued as a small quarto, with a large, attractive page, broad margins, a generous use of marginal illustrations, and a few full-page pictures.

**David Harum.** By Edward Noyes Westcott. Illustrated by B. West Clinedinst. D. Appleton & Co., New York. 5x7¾ in. 410 pages. \$2.

If there is any one in the world who has not read "David Harum," that person would do well to secure this edition, which has many pictures by Mr. Clinedinst, who stands high in the list of those American illustrators who really depict character and faithfully render their author's meaning. A biographical sketch and portrait of Mr. Westcott add to the completeness of the edition.

**Elizabeth Barrett Browning's Complete Works.** (Coxhoe Edition.) Edited by Charlotte Porter and Helen A. Clarke. Thomas Y. Crowell & Co., New York. 6 vols. Sold only in sets. 4x6 in. \$4.50.

This edition, in six small volumes, resembles very closely in appearance, in typography, and in general editorial plan the edition of the works of Robert Browning issued by the same publishers some time ago, which has taken its place as the very best edition of Browning for the student which has yet been published. The work of Mrs. Browning has been arranged and presented with kindred thoroughness and intelligence by Miss Porter and Miss Clarke, the editors of the edition of Robert Browning; each volume contains not only the notes necessary to the full elucidation of the text, but also a critical introduction which relates the work in the volume to the life and circumstances of the poet; and between this introduction, the notes, and the biographical introduction, the student is furnished with a complete critical apparatus. The volumes are very daintily made and attractive to the hand. The edition leaves nothing to be desired.

**Ephesian Studies.** By Rev. Handley C. G. Moule, D.D. A. C. Armstrong & Son, New York. 5¼x8 in. 340 pages.

In these expository lessons on the Epistle to the Ephesians, by a well-known scholar of Cambridge and eminent clergyman of the Church of England, the critical element is relegated to foot-notes: the reader is provided with a careful paraphrase, bringing out the main spiritual and practical teaching of a letter that such a literary critic as S. T. Coleridge pronounced "one of the divinest compositions of man." Dr. Moule contends for the Epistle as all Paul's own; he yields nothing to the

view of some of his brethren that it is composite of practical portions that are Pauline with doctrinal parts non-Pauline and of later date. The author's characteristic warmth of devout feeling, glowing with love to Christ, pervades the entire work.

**Essays or Counsels Civill and Morall of Francis Bacon.** Lo: Verulam, Viscount St. Alban. Edited by Walter Worrall. Introduction by Oliphant Smeaton. Illustrated. E. P. Dutton & Co., New York. 5½x8½ in. 291 pages. \$3.

A beautiful edition in small quarto form, edited by Mr. Walter Worrall, with an introduction by Mr. Oliphant Smeaton, and with a number of illustrations, including the portraits of Bacon and his father, of Bacon's friend Bishop Andrewes, and of two or three localities intimately associated with Bacon's life. The essays are printed on a broad, clear page, from large type, with rubricated titles and initial letters, and the whole bound in white with gilt stamping—a dignified and elegant volume.

**Fairy Night's Dream; or, The Horn of Oberon.**

By Katharine Elise Chapman. Illustrated by Gwynne Price. Laird & Lee, Chicago. 7¼x10 in. 95 pages.

**Fireside Battles.** By Annie G. Brown. Illustrated. Laird & Lee, Chicago. 6x8½ in. 327 pages. \$1.25.

This story is well named. Southern in setting and in tone, it pictures the struggles of a once opulent family shortly after the Civil War. Jean, a girl of fifteen, becomes head of the family, soon gets a public school to teach, and supports the others. Her contrivances and self-sacrifice, pitted against the blindness of all the others as to all that she is really doing, make the burden of a story which is admirably told. It is at once noble, pathetic, humorous, and tenderly true to life. The make-up of the book and its illustrations are artistic to a degree.

**Fun and Frolic.** By Louis Wain and Clifton Bingham. Illustrated. E. P. Dutton & Co. 8¼x10½ in. 144 pages. \$1.50.

**Heart of a Boy (The) (Cuore).** By Edmondo de Amicis. Translated from the 224th Italian Edition by Prof. G. Mantellini. Illustrated. Laird & Lee, Chicago. 6x8½ in. 290 pages. \$1.25.

A real classic of boy character and life, a book of singular charm and lasting value, of which we have spoken appreciatively more than once. This is an "edition de luxe," with many pictures—half-tones and pen-and-ink sketches; the cover color is too brilliant, we think, for this particular book. The translation is from the 224th Italian edition, a remarkable evidence of the book's deserved popularity.

**Hundred Anecdotes of Animals (A).** With Pictures by Percy J. Billingham. John Lane, New York. 6¼x9½ in. 202 pages. \$1.50.

Ancient and modern stories of the heroism and sagacity of our four-footed friends.

**Idyls of El Dorado.** By Charles Keeler. A. M. Robertson, San Francisco, Cal. 4½x7 in. 95 pages. \$1.25.

Mr. Keeler's verses have the real swing and rush indicating a fullness and richness of thought sometimes difficult to limit and condense by the rules of rhyme.

**In Storyland: A Volume of Original Pictures, Stories, and Verses.** Written by G. A. Henty, L. T. Meade, and Others. Edited and Arranged by Alfred J. Fuller. Illustrated. E. P. Dutton & Co., New York. 7½×9½ in. 144 pages. \$2.

**In the Sweetness of Childhood.** Selected by Grace Hartshorne. Illustrated. Dana Estes & Co., Boston. 4½×7½ in. 172 pages. \$1.50.

**Life and Adventures of Nicholas Nickleby.** By Charles Dickens. **The Newcomes.** By William Makepeace Thackeray. Edited by Arthur Pendennis. (The New Century Library.) Thomas Nelson & Sons, New York. 4×6¼ in. \$1.50 each.

These volumes are the forerunners of the new Century Library of the works of Thackeray in fourteen volumes, and of Dickens in twelve volumes; the special characteristics of the edition being that, like the admirable Temple Editions, the books are of pocket size, printed on India paper from a very large, clear type, and are really marvelous combinations of legibility, diminutiveness, elegance, and cheapness. Both these editions are published in cloth, limp leather, and in leather boards. Although the paper is thin, the type is so large that the most exacting requirements of the eye are met.

**Life and Letters of Thomas Henry Huxley.** By his Son Leonard Huxley. Illustrated. 2 vols. D. Appleton & Co., New York. 5½×8½ in. \$5.

We speak of this book elsewhere in this issue in our review of important biographical works of the season.

**Lord Linlithgow.** By Morley Roberts. Harper & Bros., New York. 5×7½ in. 319 pages. \$1.50. When an indignant moralist recently ventured to point out Mr. Cecil Rhodes's deficiencies, Mr. Kipling rejoined: "Why, man, but he is building an empire!" With the excuse of such a fact Mr. Morley Roberts also agrees. However the reader may differ with this, there can be but one judgment as to the capital characterization found in Mr. Roberts's "Colossus," published last year. Hence its readers have a ready welcome for the author's new novel. Like "The Colossus," "Lord Linlithgow," though perhaps it does not prove that the end justifies the means, certainly suggests that the "means" may be excused if sufficiently prominent men sanction them. In his desire to serve his party, and incidentally himself, the hero of this tale blackmails a man, but, when the party chief rewards the blackmailer by a seat in Parliament, it seems reasonable, according to Mr. Roberts, that the hero should once more hold up his head in society as one who had quite regained a possibly lost self-esteem. Again, to the perplexed and unsophisticated heroine, such a hope as this is offered: "If it is not easy to be quite good, it is impossible to be wholly bad." While the character-drawing is not so incisive as in "The Colossus," "Lord Linlithgow" is notably readable, and has value in giving an up-to-date glimpse of political life in England.

**Lucid Intervals.** By Edward Sandford Martin. Illustrated. Harper & Bros., New York. 5×7½ in. 264 pages. \$1.50.

There are few living writers of light social essays—talks is really the better word—who have a gentler or more amiable touch than the author of "A Little Brother of the Rich,"

and of innumerable pleasant paragraphs about the fads and follies and happenings of the week in the "This Busy World" page of "Harper's Weekly." Here his mild satire is just the opposite of that defined in the famous description of a pessimist as one who of two evils always believed in both. Mr. Martin has broad sympathy as well as a keen humorous sense. His philosophy is essentially sunny, and his school is that of George William Curtis and Charles Dudley Warner. "Children," "Swains and Maidens," "Husbands and Wives," "Some Human Cravings," such are the titles of a few of his gracefully written discourses on life.

**Lullabies and Baby Songs: A Posy for Mothers.** Collected by Adelaide L. J. Gossett. Illustrated. E. P. Dutton & Co., New York. 6×8½ in. 117 pages. \$1.50.

A collection of cradle songs, gathered from many quarters, a few of them old folk songs, others the verses of modern poets, with some charming illustrations.

**Man with the Hoe (The).** By Edwin Markham. Illustrated by Porter Garnett. Duxey's At the Sign of the Lark, New York. 4¼×7¼ in. 30 pages. 75c.

**Memories of Vacation Days.** By Frank Presbrey. The Redfield Brothers, New York. 4½×6½ in. 122 pages.

Notes of travel and observation and bits of historic knowledge thrown together by an experienced "globe-trotter" and genial onlooker who talks pleasantly and optimistically of men, places, and affairs. The make-up and cover design of the little volume are original and eminently tasteful.

**Mother Nature's Children.** By Allen Walton Gould. Illustrated. Ginn & Co., Boston. 5½×7½ in. 261 pages. 70c.

All children should possess a book of this kind, which tells them simply and charmingly how the seeds learn to fly, how the plants are clothed and fed, and how nests are built by bird and fish. The numerous illustrations, such as of the "Grandparents of the Sponge" and of the "Thistle Family at Night and by Day," are excellent.

**National Worthies: Being a Selection from the National Portrait Gallery.** Illustrated. E. P. Dutton & Co., New York. 7×10 in. 186 pages. \$15. Reserved for later notice.

**Ned, the Son of Web: What He Did.** By William O. Stoddard. Illustrated. Dana Estes & Co., Boston. 5×7½ in. 333 pages.

While it is somewhat improbable that the average boy would take a heavy old folio out with him for reading in a sailboat, this story is certainly an entertaining jumble of the eleventh and present centuries.

**Novels, Romances, and Memoirs of Alphonse Daudet.** The Immortal, and The Struggle for Life; Little What's-His-Name, and La Belle Nivernaise; Thirty Years in Paris, and La Féder; and Arlatan's Treasure. Little, Brown & Co., Boston. 4½×7½ in. \$1.50 per volume.

**On to Peking.** By Edward Stratemeyer. Illustrated. Lee & Shepard, Boston. 5×7½ in. 322 pages. \$1.25.

A book for boys, telling in a readable way, through the adventures of young Lieutenant Pennington, ordered from the Philippines to China in the summer of 1900, the exciting

events in China during the last few months, and the engagements of the allied forces.

**Parlous Times.** By David Dwight Wells. J. F. Taylor & Co., New York.  $5\frac{1}{2} \times 8$  in. 439 pages. \$1.50.

A lively story of the diplomatic service, by the author of "Her Ladyship's Elephant."

**Peace Conference at The Hague (The).** By Frederick W. Holls, D.C.L. The Macmillan Co., New York.  $6 \times 9$  in. 572 pages. \$3.

This is a book of reference which the student of international law must put in the first rank. Mr. Holls writes so interestingly, however, that the book is not too technical for the general reader. Since the beginning of the Boer war much has been said pessimistically about the results of the Peace Conference at The Hague. It is now well to emphasize what the Conference did accomplish—in the codification of the laws of war, in the building up of the body of international law, above all, in the binding together of the nations into a federation for justice. The establishment of a permanent international court of arbitration is the great monument which will commemorate the Hague Conference. It will dissipate many prevalent misconceptions. After narrating the history of the Conference and describing its work, Mr. Holls sums up the bearing upon international law and policy, showing that the treaty which pacifically adjusts so many international differences may really be called the Magna Charta of international law. As with the Magna Charta of England, so the significance of the Hague Conference lies not so much in what it contains as in what it signifies.

**Pearl of the Orient (The).** By G. Waldo Browne. Illustrated. Dana Estes & Co., Boston.  $5\frac{1}{2} \times 8$  in. 152 pages. \$1.50.

This volume comprises a popular summary of facts concerning the Philippine Islands and the Filipinos. In narrating their history, Mr. Browne dwells especially on Spanish discovery and dominion, on rivalry between Church and State, on colonial wars, and on struggles for liberty. The description of the Aguinaldian revolt of 1896-97 is the most interesting part of the work. The chapter on America in the Orient is regrettably not up to date.

**Power Through Repose.** By Annie Payson Call. (New Edition with Additions.) Little, Brown & Co.  $4\frac{1}{2} \times 7$  in. 201 pages. \$1.

A new edition of a book which on its first appearance received high commendation from the press. In "Talks to Teachers on Psychology," Professor William James said, "It ought to be in the hands of every teacher in America of either sex." The present volume contains three new chapters, entitled respectively, The Rational Care of Self, Our Relations with Others, and The Use of the Will. It is a book the value of which is self-evident on every page, and yet so simple in its presentation that the intelligent reader may pause to wonder why such palpable truths need to be insisted upon in print.

**Political Parties in the United States, 1846-1861.** By Jesse Macy, A.M., LL.D. (The Citizen's Library.) The Macmillan Co., New York.  $5 \times 7\frac{1}{2}$  in. 333 pages. \$1.25.

A remarkably suggestive essay upon the

development of our political system. It is not so much a history of our political parties as the philosophy of our political history. It is, however, pre-eminently "philosophy teaching by example," and few larger treatises on American history bring out into strong light so many significant public events or so many significant incidents in private life illustrative of public thought and feeling. Although the whole of our political history is made contributory to the philosophy of the volume, the work centers in the period marked by the dissolution of the Whig party and the emergence of the Republican. This period is reviewed in a way to make the reader comprehend the undercurrents of political life, as well as know the political events which come to the surface. The volume is heartily to be commended.

**Prodigal (The).** By Mary Hallock Foote. Illustrated. Houghton, Mifflin & Co., Boston.  $5 \times 8$  in. 99 pages. \$1.25.

There is a certain direct vigor of character-sketching here that reminds one of Stevenson. The story is that of a young man who is an irresponsible moral waif but has cheerfulness, independence of mind, and a potentiality of honesty and usefulness, all of which are called into play by the right woman's influence to make him a sturdy and useful man. All this sounds rather didactic, but the story, although it has purpose, is a story first of all and is quite free from moralizing.

**Proverbs Improved.** In Twenty-four Colored Pictures by Grace A. May. Verses by Frederic Chapman. John Lane, New York.  $7\frac{1}{2} \times 5\frac{1}{2}$  in. 103 pages. 75c.

A happy device for the entertainment of children has here been hit upon. In rhymes of Eric Chapman and pictures by Grace A. May, twenty-four of the most time-honored of old saws, beginning with "Fine Feathers Make Fine Birds," and ending with "It Takes Two to Make a Quarrel," are worked out in story-telling verse and brilliantly illustrated in pictures that carry their own moral.

**Representative Painters of the XIXth Century.** By Mrs. Arthur Bell (N. d'Anvers). Illustrated. E. P. Dutton & Co., New York.  $8\frac{1}{2} \times 12$  in. 200 pages. \$12.

Reserved for later notice.

**Rulers of the South (The): Sicily, Calabria, Malta.** By Francis Marion Crawford. Illustrated. 2 vols. The Macmillan Co., New York.  $5\frac{1}{2} \times 8$  in. \$6.

Reserved for notice later.

**Seven Smiles and a Few Fibs.** By Thomas J. Vivian. R. F. Fenno & Co., New York.  $4\frac{1}{2} \times 7$  in. 195 pages. \$1.

**Snow-White; or, The House in the Wood.** By Laura E. Richards. Dana Estes & Co., Boston.  $5\frac{1}{2} \times 7\frac{1}{2}$  in. 93 pages. 50c.

A beautiful story of a little girl who runs away into a fairy world and finds a new fairy tale which she makes a true one.

**Songs of the Old South.** By Howard Weeden. Illustrated by the Author. Doubleday, Page & Co., New York.  $6\frac{1}{2} \times 8\frac{1}{2}$  in. 96 pages. \$1.50.

Miss Weeden's "Bandanna Ballads" had a wide reading. This volume is as good or better. It has a couple of dozen humorously philosophical or simply pathetic poems of negro life, with as many really capital drawings (some printed in color), all the work of the

author-artist. "Dancing in the Sun" is perhaps the best, but the average is high.

**Stage-Coach and Tavern Days.** By Alice Morse Earle. Illustrated. The Macmillan Co., New York.  $5\frac{1}{2} \times 8$  in. 449 pages. \$2.50.

An inviting title, a handsomely made book, quaint and abundant illustration, and an altogether racy and entertaining literary treatment of a subject replete with the interest of reminiscence, anecdote, and historic charm. Mrs. Earle has found here a topic precisely adapted to her semi-antiquarian taste, and she has added another capital book to the list of those in which she has amused and instructed a large body of American readers in distinctively American subjects.

**Story of the Soldier (The).** By Brevet Brigadier-General George A. Forsyth, U. S. A. (Retired). Illustrated. D. Appleton & Co., New York.  $5 \times 7\frac{1}{4}$  in. 389 pages. \$1.50.

Very fittingly in the Story of the West series comes "The Story of the Soldier," whose work in the West has been by no means confined to fighting Indians, bravely as that necessary service has been performed. When one remembers that within the present century Pittsburg, Cincinnati, Buffalo, Detroit, and Chicago were only small hamlets grouped around a little frontier army post for protection, one realizes that to the regular army of the United States was partly due the possibility of the ever-widening frontier line. The army escorted the emigrant trains, protected the settlements, made roads out of Indian trails, guarded the surveyors and builders of the first railway. Besides its account of the building up of the West and the encounters with Sioux and Apaches, the book describes in an extremely interesting way the routine life of enlisted men in times of peace. General Forsyth knows whereof he writes, and his book should be read by all who wish to acquaint themselves with the constructive work of the American army, or who are interested in its character and history.

**Things Beyond the Tomb (The): In a Catholic Light.** By the Rev. T. H. Passmore, M. A. Longmans, Green & Co., New York.  $5 \times 7\frac{1}{4}$  in. 136 pages. \$1.

"Very simple or uninstructed people" are here made acquainted in simple language with those doctrines concerning the hereafter which are held by the Anglo-Catholic party in the Church of England. We learn that even holy souls pass at death into a purgatorial state, where they may be benefited through the prayers of the Church; that the germ of the resurrection-body sleeps in the grave till raised and reunited with the soul at the end of the world; that the body of Christ received in the Eucharist supplies "the material" of this resurrection body; that Enoch and Elijah will return to earth as witnesses for divine truth, but will be slain by Antichrist, convulsions in the universe ensuing and issuing in the conflagration of the earth, the general resurrection, and the judgment of all mankind.

**Through Old-Rose Glasses and Other Stories.** By Mary Tracy Earle. Houghton, Mifflin & Co., Boston.  $5 \times 7\frac{1}{4}$  in. 209 pages. \$1.50.

Our readers have often had the opportunity of recognizing Miss Earle's skill in handling short-

story themes. The tales here combined seem to us to show a positive advance in clearness and directness of narrative, while they retain the literary delicacy and broad human sympathy common in this author's work.

**Tulipe Noire (La).** By Alexandre Dumas. Edited by Edwin S. Lewis, Ph.D. Henry Holt & Co., New York.  $4\frac{1}{2} \times 6\frac{3}{4}$  in. 402 pages. 70c.

**Valics, or the Science of Value.** By George Reed. Published by the Author, San Francisco, Cal.  $5\frac{1}{4} \times 8$  in. 249 pages. \$1.

**Verbeck of Japan: A Citizen of No Country.** By William Elliot Griffis. Illustrated. The Fleming H. Revell Co., New York.  $5\frac{1}{4} \times 8$  in. 376 pages. \$1.50.

Dr. Griffis is a prolific author. This is his sixteenth book, and, like all the others, it has distinct merit. The late Dr. Verbeck was one of the greatest of the makers of Christian Japan, and this story of his life is not only the story of a marked missionary career; it is also an emphatic answer to those who doubt whether missions pay. The Japanese were accustomed to call Dr. Verbeck "Hakase"—professor, or most learned man—for he knew how to turn the Hebrew and Greek of the Bible into a clear and dignified Japanese; his work was like Tyndale's and Luther's. It is small wonder, then, that Japanese of all classes, including the Mikado himself, have acknowledged their obligations to one who for forty years, with the Dutch doggedness of his native land and with an American adaptability learned in his adopted country, went to a third region and helped to regenerate it.

**Winsome Womanhood: Familiar Talks on Life and Conduct.** By Margaret E. Sangster. Illustrated. The Fleming H. Revell Co., New York.  $4\frac{1}{4} \times 7\frac{1}{4}$  in. 260 pages. \$1.25.

A group of short essays divided into four parts. The first depicts all the relations to home and outside life of a young girl from fifteen years of age up to her wedding-day. The other portions deal with High Noon, Eventide, The Rounded Life. The whole book is morally sound and thoroughly wholesome. The girl who reads it will be awakened to many of the minor ethics of life which engrossment in herself may have caused her to overlook. The mother, too, may be reminded of mistakes on her side, even if they be no worse faults than those of too much self-effacement before her children.

**With Ring of Shield.** By Knox Magee. Illustrated. R. F. Fenno & Co., New York.  $5 \times 7\frac{1}{4}$  in. 363 pages. \$1.50.

A tale of court life and adventure in the reign of Richard III. of England, told in the first person by a knight of the court of the lately deceased king, Edward IV. The story deals with the treachery of the usurper Richard, the grief and indignation of the widowed queen, the beheading of her brother, Lord Rivers, and the murder of the young princes in the Tower—surely a period rich in dramatic material. The book gives information rather than vitalizes the life it depicts.

**World a Department Store (The): A Story of Life Under a Co-operative System.** By Bradford Peck. Illustrated. Bradford Peck, Lewiston, Me.  $5 \times 7\frac{1}{4}$  in. 311 pages.

This volume is written by the head of a de-

partment store in Lewiston, Me. It is modeled after "Looking Backward," both in its plot and its economics. The author, however, does not show Mr. Bellamy's care in his statistics, and reckons, for example, that the co-operative commonwealth could economize the wasted energy of 1,000,000 insurance agents! The fact that the author calls this "a low estimate" of the insurance agents in this country would suggest that a large part of the people in his locality "earn an honest but precarious living insuring each other's lives." There is, however, much good thought and good feeling in the volume.

**World's Discoverers (The).** By William Henry Johnson. With Maps and Illustrations. Little, Brown & Co., Boston.  $5\frac{1}{4} \times 8$  in. 416 pages. \$1.50.

Compared with many of the stories of adventure put forth just now, this looms up as a really valuable book for young readers—and old ones, too. In concise and compact manner it describes the voyages of Marco Polo, Magellan, Columbus, Vasco da Gama, Drake, Sir John Franklin, Nordenskiöld, and many others. The tone of the book is fine and sane in its freedom from boasting or stirring up of race feuds. Following the achievements of

these brave men must teach how nations rise and fall in rotation with their earlier or later development intellectually. Italy being the first in modern Europe to develop knowledge, she first had her Columbuses, Cabots, etc. Next followed little Portugal with her brave Magellan. Then Spain, France, and last England with her daring Drake sailing over strange waters. What if the old Norse Vikings did stumble into some of these places before them!—they lacked the knowledge to properly record it.

**Yesterdays with Authors.** By James T. Fields. Illustrated. Houghton, Mifflin & Co., Boston. 6x9 in. 419 pages. \$3.50.

Nearly thirty years have passed since the first edition of this work appeared, yet it keeps its freshness. The world of readers is as much interested as ever in Hawthorne, Thackeray, Dickens, Miss Mitford, and Mr. Fields's other famous friends. The book is one of delightful intimate views, free from scandal, jealousy, and uncharitableness, always readable, always friendly. The new edition is of fine make, well suited for a holiday present to any man or woman of taste and refinement, well provided with photogravure portraits and facsimiles, admirably printed.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

I see references in The Outlook to the "New Psychology." 1. Kindly explain the chief difference between the Old and the New. 2. Name some books on the New. 3. Where is the best work in experimental psychology being done? D. H. R.

1. Briefly, the old was subjective and metaphysical, the new is objective and empirical; the old was analytic, separating the mind into compartments of faculty, separately acting; the new is synthetic, regarding the mind as wholly present in every mental act, but functioning differently according to the case before it; the old studied the mind detached from its nervous mechanism; the new, as physiological psychology, studies the mind in its mechanism, and the mechanism of the mind. 2. In this country the works of Professor James, of Harvard, Ladd, of Yale, and Baldwin, of Princeton, are representative of the new school; also those of Dr. Carus, of Chicago, who, however, dissents from them in his denying, with some French and German writers, that there is any permanent self which survives when the mental mechanism is destroyed. 3. Our best universities are rivals in this point.

In studying the International Sunday-School Lesson for November 4 I was at a loss to give an intelligent interpretation of the 8th verse. A writer in one of my helps says that we are taught a lesson of prudence in the conduct of the unjust steward, but why it was necessary to choose such a character to teach a lesson on practical morals I cannot understand. Kindly give me your interpretation.

J. R. P.

The prudence in this case was simply in the righting of a wrong for prudential reasons. The man had been issuing leases to tenants at higher figures than those of his ledger and pocketing the difference. Expecting dismissal, he voluntarily reduced the figures of the leases (called "bills" or "bonds" in the English versions) so

as to correspond with the ledger in view of the approaching account.

Please give a list of books treating on monks—especially on their influence on literature and education. L. P.

See Draper's "History of the Intellectual Development of Europe," Putnam's "Books and their Makers in the Middle Ages," Hughes's "Loyola and the Educational System of the Jesuits," and Wishart's "Monks and Monasticism," with the bibliography therein.

Be kind enough to give me the name and author of a good book of Bible stories for children. I saw such a one mentioned in The Outlook quite recently, but I can't seem to find it now.

H. H. W.

The book you refer to is "The Little Bible," noticed in our book columns October 6, the latest addition to a list frequently referred to in this column (Doubleday & McClure Company, New York, \$1).

What works would you suggest for an inductive study of the Teaching of Christ, fair and free from theological bias, practical as well as theoretical?

J. M. L.

Besides the Four Gospels, see Gilbert's "Student's Life of Jesus" and "Revelation of Jesus," Mathews's "Social Teaching of Jesus" and "History of New Testament Times in Palestine" (The Macmillan Company, New York, \$1.25 to \$1.50).

In Shairp's "Life of Burns" a story is told of how the song "Oh! wert thou in the cauld blast" was written to the music of the song "The Robin came to the Wren's Nest." Mendelssohn has composed a beautiful air to Burns's words, which is the only one I have ever heard. Can any one tell me the name of the music that inspired Burns to write this poem?

B. C. A.

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No. 15

## New York's Charter Revision

The Commission appointed to revise the Charter of New York City, in the light of three years' experience under the consolidation act, has reported a number of changes of National interest. In the first place, there is proposed a systematic attempt to concentrate administrative responsibility. To this end the Commission suggests:

1. A single-headed Police Commission—the control of elections alone being left to a bipartisan board.
2. A single Charities Commissioner.
3. The Comptroller to be placed in absolute control of the finances of the Police Department.
4. A small central Board of Education—just six members—appointed by the Mayor. The local boards—of five members each—in the forty-six school districts to be appointed by the Borough Presidents.
5. The Mayor to have at all times absolute power of removal of all executive officers.

Along with this effort to concentrate administrative responsibility there is also a healthful effort to localize it by making borough officers more directly responsible for public matters of distinctively local concern—such as highways, sewers, buildings, etc. On the side of legislation the Commission reports in favor of concentrating in the Board of Aldermen the legislative powers now exercised by the Health, Police, Park, Fire, and Buildings Departments. It does not propose, however, to give the Aldermen power over the city purse. This power is to be lodged in the Board of Estimate and Apportionment, and this Board is hereafter to be composed exclusively of men elected directly by the people—the Mayor, the Comptroller, the President of the Board of Aldermen, and the five Borough Presidents. There are thus created two legislative bodies, and the one which is to control the public revenues and expenditures is to be composed chiefly of men elected to essentially admin-

istrative offices. All this seems to us a great improvement on the old charter, and to promise great improvement in municipal administration, or at least to make it easier to attain such improvement. Apart from these provisions relating to the methods of government, the Commission recommends the repeal of the excessive powers granted under the Ramapo charter, the adoption of the Massachusetts plan under which water is supplied to municipalities by the State, the adoption of the Massachusetts system under which minor offenders are released on parole under the supervision of probation officers, and the establishment of a municipal printing plant after the Boston (Mass.) model. Inasmuch as all these Massachusetts experiments are reported to have given eminent satisfaction in that commonwealth, it is to be hoped that the Legislature of New York will not be prejudiced against their trial here.



**Cushman K. Davis** By the death of Senator Cushman K. Davis, of Minnesota, the country loses one of its most competent public men. As Chairman of the Committee on Foreign Relations of the Senate, Mr. Davis held a position quite as important as that of a Cabinet officer; under the present Administration he has been, in fact, a kind of unofficial member of the Cabinet. He had gained steadily in influence during the past few years, when the questions before the Committee have steadily risen in importance and magnitude, and he will be sorely missed at a time when many of those questions are still unsettled. Born in Jefferson County, N. Y., in 1838, with a New England ancestry behind him, he was taken, when a mere infant, to Wisconsin, and became in education, in habit of thought, and in personal characteristics

a representative Western man. His early education was secured in a Wisconsin log school-house; he graduated from the University of Michigan, one of the foremost institutions in the West and one of the best in the country, read law, was admitted to the bar, entered the army at the outbreak of the Civil War, sacrificed his health, removed to Minnesota in order to regain it, and upon its restoration began a very successful professional career in that State. He entered public life as a member of the Minnesota Legislature in 1867, was later United States District Attorney, and in 1874 became Governor of the State. As the leader of the younger Republican element in the Republican party, in 1887 he entered the United States Senate, and was twice re-elected. From the first he showed extraordinary capacity, and as a leader acquainted himself with the duties of his various positions, the range of which was quite unusual. Two qualities not so common as they ought to be were conspicuous in Senator Davis's career as a public man: he was not a mere mouthpiece of his constituents; he was not the creature of the majority of his party; he was a true representative of his district and a true exponent of the principles of his party. Again and again he stood frankly and boldly for positions which were either unpopular or which might have imperiled his immediate political success. He was courageous and unequivocal in his opposition to the free-silver movement at a time when the tide seemed to be running in its favor; he strongly supported President Cleveland's decisive attitude toward rioting in Chicago at a time when many men about him were afraid to put themselves on record. He had made himself, in the second place, an expert in the field in which he chose to work. When questions touching foreign relations came up, he did not tax the patience of the Senate by long speeches on general historical questions for which ready preparation could be made by reading an encyclopædia, nor did he indulge in vague denunciations of all forms of foreign government and vague exploitations of popular government. He showed in every case first-hand knowledge of the facts, and he dealt with the facts in a large, intelligent, and statesmanlike fashion. At a time when so many public

men are so much more concerned with their constituents than with the country, with the security of their own political positions than with the statesmanlike settlement of great questions, Senator Davis was a conspicuous example of the man who serves his constituents and the country by expert knowledge, by the discipline of thorough preparation, and by the courage of his convictions.



**Army Reorganization** Secretary Root's report expands the recommendations embodied in the President's Message, reported elsewhere, and offers definite suggestions for reorganization. It is understood that a bill will be introduced at once incorporating Secretary Root's plan; and it has been stated in the press that General Miles will help frame another bill differing very widely from what will probably be popularly called the "Root bill." Under Secretary Root's plan provision is made for fifteen regiments of cavalry, thirty regiments of infantry, and an artillery corps of thirty field and one hundred and twenty-six coast batteries. These bodies of troops will be very fully officered, and the President may increase the total strength of the army up to the maximum, not by forming new regiments, but by increasing, as necessary, the number of men in each organization. The Root bill includes provisions for a regular chaplain for each regiment instead of post chaplains, and has other excellent detail provisions. The terms of the bill as published, apparently with official authority, differ slightly from the recommendation of the President in regard to the latter's authority to increase the enlisted force; the bill allows the President to raise the army to the maximum, but only "during the present exigencies of the service, or until such time as Congress may hereafter direct," while the Message uses the phrase, "during present conditions in Cuba and the Philippines." The bill, as quoted by the press, also places the total number of natives to be enlisted in the Philippines at twelve thousand, while the Message speaks of fifteen thousand; but probably the draft of the bill will be changed in this particular to agree with the Message. The criticism has been made that on general principles



it is a dangerous and undemocratic thing to allow the President to increase the size of the army at his discretion; but it is perfectly clear from the terms above quoted that the intention is not to give an indefinite and unlimited power in this respect, and few people will imagine any immediate danger in the provision. There is little change made in the Root bill (which is now in the hands of the House Military Committee) in regard to staff and line relations or bureau methods. The essential difference between the Root bill and the Miles bill, as it may be called, is that General Miles would have, first, fourteen regiments of cavalry, fourteen of heavy artillery, four of light artillery, and thirty-two of infantry; secondly, he would have one general of the army (himself), two lieutenant-generals, seven major-generals, and twenty-one brigadier-generals, and a larger increase of officers throughout, as compared with the Root bill, except in the medical department. Secretary Root's division of the army has already been mentioned; he would not fill the office of "general," and throughout would increase the number of line officers more strongly than that of the staff officers.

#### Secretary Long's Report

The report of the Secretary of the Navy has as its most important topic the recommendations for the increase of the navy. Secretary Long thinks it desirable that Congress should authorize the building of only two battle-ships and two armed cruisers. Although the Board of Construction had made larger recommendations, Secretary Long is anxious to have the emphasis laid at present on lighter craft, and asks for at least six light-draft gunboats and some small craft for river service. The reasons for this are obvious, in view of the character of our present service in the Far East, both in the Philippines and in China. A dry-dock in the Philippines is also recommended as necessary. Naturally and properly, a considerable portion of the report is occupied with commendation of the excellent work done by ships and crews during the last year; and the story of the part taken in the Chinese campaign by the navy, and especially by the marines,

is told admirably and picturesquely. Congress is urged again to provide a suitable and satisfactory system of rewards for gallantry in war-time. At present deserving men suffer unduly by the promotion of those who have had exceptional opportunities of distinguishing themselves. Secretary Long holds—and we think the country cordially agrees with him—that it is not at all impossible to give adequate rewards and proper honor as returns for deeds of valor or naval prowess without holding back others in the regular line of promotion.

#### Direct Primaries in Pennsylvania

The paragraphs we have been publishing in reference to the success—qualified or unqualified—of direct primaries as a substitute for delegate conventions have brought to us a letter from Mr. Arthur Dunn, of Scranton, Pa., showing how the new system has checked the evils of bossism and bribery in his home county. His account runs as follows: "The direct method of voting at primaries was first adopted by the Republican party in this county in 1897. It is called the Crawford County system, deriving its name from the county first to adopt it. Any member of the Republican party, by registering his name with the Republican County Committee, can become a candidate for the nomination for any office he may elect. All the members of the party, on a day stated, vote, as in elections, directly for the man of their choice. There are often as many as five or seven candidates for the same nomination. The ones receiving the highest number of votes for the different offices are declared to be the nominees of the party. Under the delegate system an aspirant for political office secured the consent of the boss. Under the present system this would injure the candidate's chances of success. Under the delegate system the consent of the boss was given in return for contributions assessed according to the emoluments of the respective offices. The money thus pooled was used in buying the votes of a sufficient number of the delegates to control the convention. These delegates were chosen by about one-fifth the entire vote of the party. How vicious, corrupt, and oligarchal this system had be-

come is illustrated by an editorial in the Scranton 'Truth' of September 8, 1897, immediately after the last of the conventions, reporting that the price of a delegate was in the neighborhood of two hundred dollars, and that something like twenty thousand dollars had been spent in controlling the convention." Over against this account of the last convention under the old system—known as the "Klondike Convention"—Mr. Dunn sets the following paragraph from the same paper, dated January 16, 1899:

Nearly 7,000 votes were cast between four and eight o'clock Saturday evening at the Republican primary election. It was the first test of the Crawford County rules, and the results showed that a vast number of voters took an interest in the election. Captain James Moir was nominated by over 1,400 majority. He received almost as many votes as all the other candidates together.

"The vote as mentioned above," says Mr. Dunn, "represents the entire Republican vote of the city. On credible authority, the nomination cost Mr. Moir \$98.50. He is our present Mayor, and the greatest compliment that can be paid him is that he is the kind of a man who could never have been nominated under the old system. Last spring E. B. Sturges, a man of wealth and highest character, leader of the reform movement against unlicensed saloons, bawdy-houses, gambling-dens, corrupt officials, and all forms of vice, registered as a candidate for Jury Commissioner, an office insignificant and which pays about as much per year as that gentleman gives to charity every week. In this county, with its large foreign element, its 3,000 unlicensed saloons, its bribers and its bribed, this man received 9,000 of the 16,000 Republican votes cast." Mr. Dunn concludes his report as follows: "The ring made an attempt to repeal the new system, and failed by only two of the necessary two-thirds majority, but the attempt aroused a storm of indignation. The results obtained from the new system give a hopeful outlook for the future, and show beyond doubt that, given a chance, 'the people are right.'"

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**Bank Directors as  
Borrowers**

Exceptional attention was called to the report of the Comptroller of the Currency this year by reason of its statement of the extent to which National bank

directors borrow from their own institutions. Comptroller Dawes has found upon examination that one-sixth (seventeen per cent.) of the National banking failures have been caused by excessive loans to the banks' own officers; and he has further found that at the present time nearly two-thirds of the National bank directors in the country (18,534 out of 28,709) are in debt to the institutions under their management. The aggregate of the outstanding loans to bank officers is \$202,000,000—or just about one-third of the aggregate capital of the National banks of the country. The Comptroller recognizes that most of these loans are of the safest description, and that drastic restrictions would keep many of the most efficient men out of the management of National banks, but he none the less recommends the passage of the Brosius bill introduced into the last Congress, providing that loans to bank officers must always have the approval of the entire board of directors. His recommendation is being severely criticised by some bankers in this city, but the general public of depositors is inclined to regard it with favor. The present prestige enjoyed by National banks is largely due to just such restrictions imposed upon them, and this prestige will be increased by further safeguards assuring the public that the loans made by the banks are dictated by business judgment and not personal favor.

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**The Corner in Corn** The corner in corn successfully manipulated by a young operator in Chicago last month did not at all affect the general public except by stimulating the already morbid popular passion for speculation. It is a pleasure to record that the net profits of the deal fell short of what were anticipated when its success became assured. Nevertheless, the fact that a young man of thirty-one was able to realize nearly two hundred thousand dollars by advancing the price of corn from thirty-six cents a bushel to fifty cents is likely to intensify in business circles the mania for sudden wealth and sudden fame through gambling operations. The incident can only minister to the public good if it causes a renewal of the demand that the obviously wrongful operations on the exchanges be

restricted. The recent corner would have been impossible if the Washburn Anti-Option Bill had not been defeated by sharp practice when it had a majority of both houses of Congress professedly in its favor. Under the provisions of this measure the young operator could have bought all the corn he wished from men who produced it, owned it, or had acquired from others the right to future ownership. He could not, however, have forced a corner by buying more corn (of the contract grade) than was anywhere in existence in the country, and, by buying it of men who did not own it, force them to buy it of him in order to sell it to him. The claim that these monopoly operations benefit farmers is almost farcical. As a rule, these "bull" operations are attempted only when the farmers have sold their crops, and the present case was no exception, since the new corn of this season has not hardened sufficiently to be graded as high as produce exchange contracts demand. If grade "No. 3" could have been delivered to satisfy these contracts, the operator would have been overwhelmed with corn from the farmers, and the corner would have been broken. But even if the farmers were benefited as much as the public of consumers is injured by these corners, they still would be contrary to public policy. On the economic side, operations on the exchanges ought to be so regulated as to steady prices and not to derange them; while on the moral side they ought to be regulated so that the struggle to enrich one's self by impoverishing others should give place to trading which benefits both buyer and seller. The cornering of contracts works against all the legitimate purposes of exchanges. The mediæval statutes against "forestalling" would have made such operations punishable, and it would accord with all the principles of the common law to make cornered contracts unenforceable.



**Anti-Cigarette Law  
Sustained**

By a vote of five to four, the United States Supreme Court has sustained the constitutionality of the Tennessee law prohibiting the sale of cigarettes, and this decision has given vitality to the Iowa law imposing a \$300 tax yearly on cigarette-dealers. The case

before the Supreme Court grew out of the importation of cigarettes into Tennessee from North Carolina—the cigarette packages being shipped in open baskets. The Tennessee dealers claimed the right to sell the separate packages to any one who wished to buy, and cited the decision of the Supreme Court ten years ago to the effect that no State could restrict the sale of an "original package" of any article of inter-State commerce without encroaching upon the exclusive right of Congress to regulate commerce between the States. In deciding against the dealers the majority of the Court does not reverse the decision referred to, but merely holds that the "original" inter-State shipment was not a separate package of cigarettes, but the baskets full of them. It distinctly denies the right of a State to prohibit the importation of cigarettes, but concedes a right to regulate the sale after importation. In no sense does the Court return to the position it held prior to the original-package decision of 1889, that a State may impose whatever restrictions it sees fit upon traffic in any article so long as these restrictions apply equally to producers within its borders and those outside. Tennessee can prohibit the sale of cigarettes made in Tennessee, but it cannot prohibit any person within the State from ordering for his own consumption cigarettes made in other States. Nevertheless, relatively few persons—and especially relatively few children—care to go to the trouble to import cigarettes from a distance. As soon as the decision of the Supreme Court was handed down, the American Tobacco Company wired its agents in Iowa withdrawing its guarantee to protect them against prosecution for violating the Iowa statute. As a result of this action, says a Des Moines despatch of November 23, "it is almost as difficult to buy a cigarette in the State of Iowa to-night as it was in the strictest days of prohibition to get a drink of whisky. . . . Tobacconists all over the State are packing up their stocks to-night, and to-morrow they will be shipped back to the American Tobacco Company." There may be newspaper exaggeration in this statement, but the importance of the decision cannot be questioned. The cigarette-dealers in Iowa are now liable for back taxes, if the law is strictly construed.

### The Dispensary in Georgia

While the people of South Dakota voted at the recent election to abandon their previously expressed purpose to establish a dispensary system—a purpose thwarted by the State Legislature—the dispensary system continues to develop strength in the section where it has been on trial. Not long ago we noted the advances it had been making in North Carolina through successive legislative acts establishing it in different cities, and we now find the Temperance Committee of the Georgia House of Representatives reporting favorably, by an almost unanimous vote, a bill permitting all counties containing cities of over five thousand people to establish dispensaries if the voters so decide. In the rural counties of Georgia saloons are nearly everywhere prohibited under the present local option law, and the pending dispensary act aims to restrict the saloons in the counties where the city vote has heretofore been cast for license and rendered the thorough enforcement of county prohibition impracticable. In the rural counties the voters will continue to choose between license and prohibition, and in the counties containing cities they will also choose between the license system and the dispensary. Since the dispensary system had its origin in one of the college towns of Georgia—Governor Tillman shaped the South Carolina law after the model furnished by Athens, Georgia—there is every reason to believe that the dispensary system will materially diminish the already small license territory in the State. Inasmuch as the dispensary system not only prohibits all saloons conducted for private profit, but also prohibits the sale of liquor to be drunk on the premises at the dispensary itself, the pending act will do away with tipling-places wherever the temperance sentiment is strong. Furthermore, by submitting to the whole body of the voters the question what the temperance policy of the community shall be, it will keep constantly present the necessity of educating the general public upon the temperance issue.



### Turkey and the United States

Last week the latest launched and strongest of American battle-ships, the Kentucky, arrived at Smyrna. Co-

incidentally with this event an *irade* or Imperial order was promulgated providing for the building of a costly cruiser in the United States. This is the Sultan's way of saying that the American claims arising from the Armenian massacres may now be regarded as practically settled. During the Armenian atrocities nearly a hundred thousand dollars' worth of property belonging to our missions, principally at Kharpout (Harpoot), was destroyed by the Sultan's troops. The Sultan was forced to acknowledge the indebtedness, and has promised, at short intervals since, that the claim would be paid. Finally, as a mark of disapproval of his delay, the United States Minister left Constantinople and did not return. As the problem seemed no nearer solution, however, the only course was to follow England's example when dealing with Nicaragua and Germany's with Hayti, and the Kentucky was ordered to Smyrna. It is to be hoped that our Government may maintain its dignity by not accepting any proposition looking towards the payment of missionary claims under the guise of an order for a war-ship to be built here, the cost to include the missionary claims. It is true, however, that the Turkish Government might be embarrassed by the pressure of European creditors if our Government insists upon regular forms of procedure in this case. Dr. Norton, appointed to establish a United States consulate at Kharpout, has left Constantinople to take possession of his post, though the United States Legation's demand for an exequatur has not yet been granted. If, in this case or in that of the Kharpout claims, more strenuous measures are necessary, there is nothing to prevent the Kentucky from going up the Dardanelles. The United States Government is not a party to the European concert touching the guardianship of the Mediterranean gateway of Constantinople.



**China** Though the Czar's illness has now taken a favorable turn, there is no abandonment of Russia's new policy in China, instituted as soon as Nicholas II. was compelled to withdraw his attention from public affairs. Russia has again proclaimed the concert of the Powers farcical by acting throughout Manchuria

and Chili as though those provinces were already hers in name and in fact. Another change, however, happens to be in line with American policy. M. de Giers, Russian Minister at Peking, who had previously assented to all the terms of the conjoint note, including the death penalty clause, has now intimated to the Chinese envoys that Russia, "ever actuated by a sincere friendship for China, will insist either upon the revision of the death penalty clause, substituting a provision that the guilty shall be punished by the Chinese in a manner acceptable to the Powers, or that the terms of the note shall not be irrevocable, but may be modified by negotiations with the Chinese envoys." English comment is somewhat pessimistic. For instance, the London "Spectator" even foreshadows a Chinese victory over the allies. The quarrel has been brought to the test of force, the "Spectator" says, "and force on the civilized side has proved insufficient. This result is mainly due to the attitude of Russia and the United States. If China escapes with the payment of a small indemnity and many promises on paper—as seems not unlikely, since Germany and Great Britain may not be willing to incur the expenditure and risk involved in persisting in their demands—it will be equivalent to a victory for China, for nothing has occurred which will convince the Chinese that their mighty Empress has been defeated or that Europe can avenge any future massacres." In the Yangtse provinces, despite a cordial reception given by the Viceroy at Nanking and Hankau to Admiral Seymour, the situation is unchanged, the Viceroy refusing to cease sending supplies to the Imperial Court. These Viceroy's confirm the despatch of a French expedition to the province of Shansi. They urged Admiral Seymour to secure the good offices of the Powers in preventing the further progress of this military movement, saying that it is useless and may work harm. The province of Shansi is that formerly ruled over by Yu-Hsien, and the French expedition was planned to avenge the atrocities committed by that officer's direction. A German despatch of this week reports the massacre in this province of a Roman Catholic bishop, several priests, and many Sisters of Mercy and native Christians.

**The Boer War** Last week impressive proof that the Boer war is not yet ended was furnished by the capture of Dewetsdorp. Four hundred British troops, with two guns, surrendered to the most ubiquitous and best known of Boer generals. There is a certain poetic justice in his taking a town named for him. Dewetsdorp lies southwest of Bloemfontein—close enough to cause the Boers hastily to withdraw with their prisoners after the capture. Lord Roberts's call for eight thousand additional troops seems thus to be timely, even though British soldiers in South Africa now far outnumber the Transvaal population. The numerically insignificant farmers of the Transvaal and the former Orange Free State have been able, nevertheless, to defy the English beyond all the calculation of the London War Office. A few more such successes as that at Dewetsdorp, together with the farm-burning policy now being inaugurated, might also dangerously inflame the Cape Dutch. It is certain, however, that many, perhaps most, Boers still underestimate the determination of their adversary. Mr. Spenser Wilkinson, in his just published "War and Policy," states that at the commencement of the war the British statesmen who had charge of it were no better qualified for the conduct of military operations than was Mr. Lincoln's Cabinet when he took office, but that the whole British nation is resolved and united, as much so as were the Northern States in 1861. Mr. Wilkinson claims that the sympathies of too many Englishmen had a wrong direction at the time of our Civil War by reason of the nominal issues on which it broke out, and that these thought the South was fighting for the freedom of each State, the Constitution itself being "something of a compromise on this point." Yet the North was the real champion of freedom. It is no less of a misfortune, says Mr. Wilkinson, that the Transvaal's fight for independence should cause the too wide impression of departure from her traditions on the part of Great Britain. In this case "Great Britain is the champion of free institutions." The British purpose is to maintain the equal political status of both the white races in South Africa; this accomplished, Mr. Wilkinson believes that the Boers them-

selves will recognize that, though they fought bravely, they were fighting for a lost cause. It is reported that Mr. Kruger has abandoned his proposed visit to Berlin on a hint that it would be useless.



**The English Church Association**

The proceedings of the autumnal Conference of the English Church Association, founded some thirty-five years ago to combat ritualism in the Church of England, exhibited the intense feeling which has been generated in the yet undecided struggle. The chairman's address rebuked the bishops for not making use of the ten years' interval since the last ecclesiastical trials to restore order and enforce discipline. Instead of that, the bishops had encouraged "the abominable idolatries, the creepings to the cross, the wayside crucifixes," and kindred practices. He declared that for years there had not been more than half a dozen bishops who might be considered evangelical, and now, by the death of Dr. Ryle and the resignation of Dr. Bickersteth, the number was reduced. Except in the dioceses of Sodor and Man, Liverpool, Worcester, and Carlisle, he saw no bishop "who by precept or practice could be considered Protestant." He did not hesitate to apply to the majority of the bishops the epithet of "traitors," and to arraign the archbishops for "disloyal" approaches to Rome, to Constantinople, and to Moscow. Those who recall Archbishop Temple's fearless stand against great odds in the controversy that blazed up years ago about the "Essays and Reviews" must regard such accusations as extravagant, but they exhibit the acrimony of the present schism in the Church. There was much more in the same vein during the Conference; a clergyman, referring to the bishops as "fathers in God," said he had almost called them fathers in the devil. Good words were spoken for "our gallant friend" Mr. Kensit, whose turbulent interruptions of ritualistic services rank him with the stool-flinger Jenny Geddes in the judgment of observers at this distance from the excitement. A good word was spoken for the bishops from a legal point of view, to the effect that the exercise of judicial functions was incompatible with the proper functions of a bishop. Ecclesiastical

causes must be determined by trained lawyers, judging whether, as a matter of fact, certain doctrines had been taught, and whether, as a matter of construction, such doctrines were reconcilable with the authorized standards. In view of the unsatisfactory result of legal prosecutions hitherto, the Church Association hopes to secure the enactment of a drastic Church Discipline bill, to the support of which it claims many members of Parliament as pledged. Should this controversy extend, as some expect, to the Episcopal Church in this country, its peculiar animosity will remain, we hope, limited to the peculiar conditions of the Anglican Establishment.



**The "Forward Movement" in England**

The Forward Movement in England is worthy of note, especially by all who long for a return of the great preaching age, an age of faith which produced a St. Bernard and a St. Dominic. The present movement, uniting the Nonconformist bodies in England, will be chiefly distinguished by a preaching mission. A series of gigantic meetings will be held in London from January 26 to February 6, 1901, in the provincial towns from February 16 to 26, and in the villages from March 2 to 6. The London mission will be inaugurated by a striking novelty, namely, a sermon in the Guildhall by Dr. Joseph Parker. This is the first time that the historic building has ever been transformed into a place of worship. During the ten following days and nights the most eloquent Nonconformist preachers in England will concentrate their forces upon the capital, preaching not only in churches but on theater and guild stages and on the streets. For the country some notable appointments have been made: for instance, Dr. Clifford goes to Birmingham, the Rev. F. B. Meyer to Leeds, the Rev. R. J. Campbell to Oxford, the Rev. Price Hughes to Manchester, etc. It is hoped that the mission will result in a change in the character of preaching, looking towards a directer appeal to the individual conscience. For the time being, say some promoters of the mission, critical analysis of the Bible must be pushed into the background, and religious and spiritual growth—a new age of faith—be

pushed to the front. It is quite possible to have the latter along with the former. Whatever of spiritual gain the movement may bring forth, it has already impressively emphasized the practical unity existing among Nonconformist bodies in England. Every denomination, through its annual conference, convention, or union, has indorsed the movement. The personnel, both for the committees and for the house-to-house visitation, is supplied by six hundred local councils. If such an achievement has been successfully prosecuted in the Old World, what may not be attempted in the New? Why should not January, February, and March in America be made memorable by a movement similar in spirit to that which will make those months memorable in England?



**Sunday Rest** Some weeks ago The Outlook called attention to a forthcoming Congress on Sunday rest, which was to be held during the closing week of the Paris Exposition. The Congress was convened under the presidency of Senator Béranger, the well-known reformer, philanthropist, and statesman. After recapitulating the progress made in insuring Sunday rest in various countries, and noting its benefit to industry and commerce, the Congress devoted its attention to proposed reforms in the Sunday requirements binding on railway employees, post and telegraph clerks, seamen, laborers on public works, and employees in apothecary and other shops. In this connection the Congress pronounced vigorously against Sunday markets and fairs. Regarding railway employees the French delegates showed how difficult the institution of any reform would be so long as freight trains were continued on Sunday; they urged their discontinuance on that day, as is the rule in Switzerland. On the other hand, the French delegates showed that during the past decade no less than eighty towns in France have closed their post-offices on Sunday afternoons. A particularly interesting statement as to the employment of salesmen on Sunday came from the famous dry-goods emporium, the Magasin du Louvre, in Paris, where, for the past few years, not only the sale but also the delivery of goods has been suspended on Sunday.

Touching the relation of legislation to Sunday rest, the sense of the majority was that (1) the State can and ought to assure Sunday freedom to women and children, since these cannot protect themselves; (2) while the prevalent sentiment favored State intervention to establish Sunday rest for all, a strong minority, headed by M. Béranger, declared against any infringement of personal liberty; (3) all agreed that the State ought to give a proper example to all employers, and ought, as far as possible, to assure Sunday rest to all its employees. At the same time, the Congress recognized its incompetence to trace a rigid line of conduct for the different countries represented. The consideration given by the Paris journals to the four days' sessions shows a notable change in Continental opinion on the subject of Sunday rest. While America was represented officially by such men as the Rev. Messrs. Atterbury, Hathaway, Thurber, and Stoddard, greater interest attached to the European delegates, since on the Continent of Europe there is greater need for this particular reform. The chief promoter on the Continent is the International Federation for Sunday Observance, of which Pastor Gambini, of Geneva, is President.



**The Regeneration of Japan** At the first General Missionary Conference in Japan, over a quarter of a century ago, less than twenty missionaries were in attendance; nearly five hundred were present at the one just closed at Tokyo. Not only was missionary strength represented by numbers, but the papers read showed that missionary forces are operating under improved conditions. Freedom of travel and personal safety are now secured to missionaries in all parts of Japan, and the people are ready to hear. Some of the papers, and consequent discussions, showed the pressing importance of Christian education, for, though the Government schools are numerous, well equipped, and do effective work, they are, many missionaries declare, for the most part not only non-religious but anti-religious. Christian literature in Japan was another subject which received particular attention. Three decades have not yet

passed since the Lord's Prayer, the Ten Commandments, and the Apostles' Creed were published in Japanese, and several years followed before anything was printed setting forth the doctrines of Christianity. Nor was there anything in Japan that could by any stretch be called a newspaper. Now there are over seven hundred periodicals, nearly a hundred of which are Christian, while Christian tracts and books are to be had in the vernacular in great numbers and variety. Closely connected with this subject was the discussion, led by Bishop Fyson, on the revision of the Japanese Bible. The present version of the Scriptures has been in use for twenty years, and, in the opinion of many, needs to be revised. The closing topic was "The Evangelization of Japan," and those who participated in the discussion made frequent reference to Mr. Mott's recently published and admirable book on "The Evangelization of the World in This Generation." The final benediction was pronounced by the Rev. Dr. Ballagh, who has been in Japan nearly forty years—longer than any other delegate at the Conference.



**Roman Catholic Federation** Last week, in New York City, fifty delegates, representing over a million members of Roman Catholic societies, decided to form a Federation of the Roman Catholics in the United States. Among the societies represented at the meeting were the Knights of St. John, Catholic Benevolent Legion, Ancient Order of Hibernians, Irish Catholic Benevolent Union, League of German Societies of Pennsylvania, Catholic Mutual Benefit Association, Catholic Total Abstinence Union of America, Catholic Young Men's National Union, Catholic German State Union of New York, and the General Benevolent Association. A committee of ten was appointed to draft plans and report to a Convention to be held in Cincinnati next May. The object of this Federation is "the cementing of the bonds of fraternal union among the Catholic laity and the Catholic societies of the United States, to foster the works of religion and piety, to improve by education and charity the condition of our social life and the dissemination of truth." The

Federation is to be purely a lay organization, and, so its members believe, will have a proper influence on National legislation. Under this head a prominent Roman Catholic thus outlines the Federation's scope: "Catholic interests are greatly affected in many of our public institutions, the management of which is subject to legislation and the rulings of public officers, whether State or Federal. If it becomes necessary to claim or defend our rights in those institutions, it must be done through just and proper laws and lawgivers—that is, through political action or influence. Again, should the social questions and troubles of the day become a matter of public or political agitation, Catholic citizens will be bound by a duty of religion as well as of citizenship to take part. The foregoing political duties, however, devolve on every Catholic citizen, whether he be a member of a Catholic organization or not. While, therefore, in the very nature of the case this Federation is to be, at certain times or under certain conditions, forced to exert a political influence, yet it will never do so for mere temporal, material, or purely political purposes."



**Pundita Ramabai** A pathetic interest attaches to the announcement in the last report of the Ramabai Association that Ramabai's daughter, Manorama, who was graduated last June at the Chesbrough Seminary of North Chili, N. Y., at the head of her class, who was awarded a prize by the Board of Regents of New York University, and who had earnestly hoped to enter college, has resigned this hope and the intellectual prizes which awaited her in this country, to join her mother in India and share in that splendid and self-sacrificing work which her mother has been and still is carrying on. Ramabai has over sixteen hundred girls in her charge, but by her skillful economy she succeeds in carrying on the Shâradâ Sadan within six thousand dollars a year, so keeping it out of debt. By her personal and indefatigable energy she has saved, fed, clothed, taught, and sheltered nearly two thousand women and girls, teaching them both how to care for themselves and for others, and preparing them to become "object-lessons to India in what Chris-



tianity, education, and honest work can do for its women, especially its despised widow." The following graphic picture of Ramabai and her work from Mr. McCaughy is well worth quoting:

How interested you would have been if you could have called with me to-day on Pundita Ramabai at her Widows' Home in Poona, where there are two hundred child widows! At her famine orphanage at Khedgaum, about thirty-five miles to the west, there are seven hundred and fifty orphans depending upon her. I found her on her cot with fever, which had not left her for four days, but praising God and trusting him fully. Talk of heroes! I doubt whether the Eleventh of Hebrews contains the record of any finer faith.

Those who desire to know more of this work can get information by addressing Mrs. J. W. Andrews, 36 Rutland Square, Boston, Mass.



#### Moravian Work Among Lepers

A peculiarly interesting report comes to hand in the annual statement of the Moravian leper home at Jerusalem, which contains at present about fifty inmates. They show abundant confidence in the self-denying and judicious treatment which they receive at the hands of the half-dozen missionaries and nurses. A new feature of the work is found in the addition of an isolating house for cases which have reached the extreme stages of the disease. The interest taken in the leper house by the German Emperor and his party during their visit to Jerusalem has assumed a practical form through the gift of a disinfecting machine worked by steam. We regret to learn that the receipts are insufficient to balance the moderate expense of six thousand dollars a year. It seems incredible that a mission which of all others should appeal to generous hearts, whether religiously disposed or not, should suffer through lack of support. Contributors may address the Rev. Dr. Hark, Principal of the Moravian Seminary at Bethlehem, Pa. The Moravians have labored among the lepers in Jerusalem for about thirty years. Their leper-house, or hospital, is about half an hour's walk from the city, somewhat off from the road to Bethlehem. The valley of Rephaim stretches below. The house is large and airy, and the surroundings in the fresh, open country are suited to the purpose which is served. It is remarkable that no one of the Moravian missionaries who

have engaged in the heroic ministry to the lepers, whether in Asia or Africa, has taken the dreadful disease. In addition to the present Moravian work at Jerusalem, their past work in South Africa should be mentioned. Eighty years ago the latter work was begun and was immediately crowned with success, as the same methods were used which had been employed by the Moravian missionaries in their labors among the Hottentots. When the Government, wishing to enlarge the leper-house by the addition of a lunatic asylum and an infirmary for the poor, resolved to remove the hospital to Robben Island, seven miles from Cape Town, the patients declined to go unless their beloved teachers were to go with them. The Government granted their request, and the Moravians and lepers left for Robben Island. This changed the status of the missionaries; hitherto they had managed both the spiritual and temporal concerns of the lepers, but now the latter duties were committed to Government officials.



## The President's Message

We had hoped that the President's Message would outline the policy which he desired to see the Republican party pursue for the next two years, during which it will have control of both the Executive and Legislative departments of the Government. In this respect the Message is a disappointment. The President apparently does not consider himself the leader of his party, nor regard it as his function to outline for it a policy, as it is the function of the Prime Minister in England. His Message is largely historical, and in so far as it looks toward the future its recommendations are rather interpretative of policies already approved by the party than suggestions of a policy for the party to adopt and pursue in the future.

As a history, the Message has been anticipated by the public press and by semi-official reports from the departments and semi-official utterances from the President. There are in his history one or two statements which are new to us, and perhaps will be to the country. Such is the statement, "The attack by the foreign ships on the forts at Taku was in response to a fire from the Chinese forts, when an

attempt was made to land soldiers to strengthen the Legation guard to keep the port open," though not the accompanying declaration that the American Admiral declined to take part in the attack, on the ground that we were not at war with China. New also is the paragraph respecting our claims for indemnity upon Turkey: "Our claims upon the Government of the Sultan for reparation for injuries suffered by American citizens in Armenia and elsewhere give promise of early and satisfactory settlement"—a statement which will be received with universal satisfaction. New to us also is the paragraph indicating the extent to which reciprocity treaties have been initiated with foreign countries—treaties which certainly ought to receive the earliest consideration and the promptest possible action by the Senate.

The most important recommendations of the President have also been more or less distinctly anticipated by newspaper publication. The main value of the Message in this respect is its official and formal ratification of these unofficial and informal anticipations of it. Such is the definition of our policy toward China: "Treating the condition in the north as one of virtual anarchy, in which the great provinces of the south and southeast had no share, we regarded the local authorities in the latter quarters as representing the Chinese people, with whom we sought to remain in peace and friendship. Our declared aims involved no war against the Chinese nation. We adhered to the legitimate office of rescuing the imperiled Legation, obtaining redress for wrongs already suffered, securing wherever possible the safety of American life and property in China, and preventing a spread of the disorders, or their recurrence." To this policy our Government has faithfully adhered; and, with Russia, it looks to the restoration of the Imperial power in Peking as the best means for bringing about the desired results. The Message is perhaps over-optimistic in its interpretations of the views and purposes of the "other co-operating governments," but such a temper is demanded both by diplomacy and good breeding, which agree in requiring us always to impute the best, not the basest, motives to our fellow-men, especially if we are seeking to

co-operate with them. One paragraph of the Message respecting China is of special significance as indicating our desire, if not our purpose, to secure protection for native Chinese Christians: "I regard as one of the essential factors of a durable adjustment the securing of adequate guarantees for liberty of faith, since insecurity of those natives who may embrace alien creeds is a scarcely less effectual assault upon the rights of foreign worship and teaching than would be the direct invasion thereof." The suggestion of Russia that the question of indemnity may be relegated to the Court of Arbitration at The Hague the President approves.

Next in interest and importance to the pages devoted to the Chinese question are those devoted to the Philippine question. In these there is absolutely nothing novel. The President incorporates in his Message the instructions given to the present Philippine Commission, with which the readers of *The Outlook* have been made familiar. These instructions themselves outline the Presidential policy respecting the archipelago: namely, that all military rule is preparatory for civil rule, which is to be established at the earliest possible moment; that this civil rule shall provide for the maintenance and protection of all those natural rights which are recognized by our American Constitution and Bill of Rights as essential and inalienable; that as fast and as far as possible the offices in the civil government are to be filled by natives who are loyal to the United States; and that the whole system of the government of the islands shall be built up upon the principle of local self-government, which is the fundamental principle of the American Republic. In this connection special attention ought to be called to the fact that the Philippine Commission has established a Civil Service Board for the purpose of securing an honest and efficient civil service in the Philippine Islands, and that the President has directed the United States Civil Service Commission to co-operate with this Philippine Board for the purpose of securing the right kind of men from America as they may be needed for special service. The President's request for an appropriation to the United States Civil Service Commission for aid in carrying on this enlarged work ought to receive

prompt support from Congress. If it does not, our readers can render useful service to the country by personal letters to their Representatives in Congress, urging them to vote for such appropriations. They might also wisely urge the ratification by the United States Senate of the international convention restricting the liquor trade with Africa, and at the same time indorse the recommendation of the President that by international agreement such restriction be extended to "all uncivilized peoples, especially in the western Pacific." The prohibition of the importation of liquor to a childlike people stands on the same moral ground as the prohibition of the sale of liquor to children.

The President affirms that the American forces are in successful control of the greater part of the Philippine Islands, that the military opposition to American rule is for the most part confined to guerrilla bands, and cites the preliminary report of the Commission that the amount of land under cultivation, the amount of crops produced, and the surplus funds available for public improvements indicate a degree of peace and prosperity already secured greater than at any time during the Spanish rule. The President does not call upon Congress, as we wish he had done, to ratify and confirm the promises which he has made to the Filipinos. This may, indeed, be regarded as implied in his Message. We wish it had been formally expressed.

The recommendation respecting an interoceanic canal is not as specific as it should be. It is not as specific as the clause in the Republican platform. The President goes no further than to report that "overtures for a convention to effect the building of a canal under the auspices of the United States are under consideration." The Republican platform pledges the party to "the construction, ownership, control, and protection of an Isthmian canal by the Government of the United States." Since the present Administration has been elected upon that pledge, the question whether the canal shall be built by private enterprise under the auspices of the United States, or built, owned, and controlled by the United States itself, ought no longer to be regarded as an open question. We hope that the absence of any distinct recommendation on this subject by the President

does not indicate that he regards it as an open question.

His recommendation respecting "immediate action by the Congress on measures to promote American shipping and foreign trade," repeating the language of his Message in 1899, "I am satisfied the judgment of the country favors the policy of aid to our merchant marine," is probably to be regarded as giving his indorsement and approval to the proposed ship subsidy bill. We reserve our discussion of this bill until its character and provisions are made known; but we take the occasion to repeat our opposition to any bill which proposes to give special Government aid to any private enterprise under any circumstances whatever. Partnerships between the Government and private corporations are a prolific source of public corruption. Even when they appear in their most innocent and necessary form, the employment of a private corporation by the Government for a public service, they are morally perilous; when they take on the form of financial aid by the Government to private enterprises, no commercial advantage which they can possibly produce can compensate for the moral evils which they involve.

The President's recommendations respecting the army appear to us rational and conservative. On the 30th of June next the volunteer force will be discharged, and the regular army will be reduced to less than 35,000 men. The minimum force required simply to take care of our fortifications is over 18,000. The minimum number required to garrison our posts, many of them along our frontier, is 26,000 more, while there is every reason to believe we shall require in the Philippine Islands for some time to come from 45,000 to 60,000 men. Under these circumstances the President's recommendation that the regular army be increased to but 60,000, and that authority be conferred upon the President to add to it 40,000 more, including native troops in the Philippines up to 15,000, is not unreasonable. The liberties of a country possessing a population of 75,000,000, scattered through States each one of which has its militia, organized, armed, and equipped, will not be imperiled by a standing army of even 100,000 men, only one-half of whom are

in America or within many thousand miles of it.

We may take this place to add in a single sentence what The Outlook thinks is the duty of the present Congress: To ratify and confirm the promises already made by the President to the Filipinos and thus give to those promises a National authority; to increase the army as requested by the President; to provide for the increased efficiency of the Civil Service Commission for the increased work put upon it by our foreign policy; to confirm the Hay-Pauncefote Treaty, and put in train the necessary measures for the construction of an open and National highway between the Atlantic and Pacific Oceans; to repeal those of the internal war taxes which inflict special vexation on the people and yield small return, such as the express and telegraph stamp tax; to leave further reduction of taxes until the whole question of internal and customs taxes and the proper adjustment between the two can be carefully considered; and to postpone indefinitely any bill which proposes to encourage shipping by paying bonuses out of the National Treasury to shipping merchants or ship-builders.



## The First Duty of Congress

If the prophecies of the daily press may be relied upon, it is the determination of a portion of the Republican party in Congress, and before this reaches our readers it may prove to be the decision of the Republican party as a whole, to give the ship subsidy bill, and perhaps the bill for reducing the war taxes, precedence over every other measure, including Senator Spooner's measure providing civil government for the Philippines. If this course should be pursued, it would go far toward justifying the charges of the Democratic party in the late campaign that the Republican party is dominated by the money power. We do not here question the wisdom of reducing the war taxes; we think such reduction is wise. We do not debate the wisdom of the ship subsidy bill; elsewhere we state our objections to it. But it is perfectly clear that both these measures are planned to promote the financial interests of the American people, while the Spooner

bill is planned to guarantee justice to the people of the Philippines. To give to measures devised for our own financial interest precedence over a measure designed to give justice to a dependent people is a course so manifestly indefensible that it can hardly be the subject of legitimate debate.

What the political rights of the Filipinos are may be a fair question for public discussion; but certainly the Filipinos have a right to know what the American people intend to do with them if they should accept the sovereignty of the American Nation. A part of them have already done so, either in the spirit of general confidence and trust in the American people or because they are hopeless of securing independence for themselves. Others are still in arms against us. Surely, alike those who are in arms against us, and those who are not, have a right to ask us to tell them, formally, officially, and authoritatively, what our policy will be in case the former should lay down their arms and the whole people should submit themselves to our authority. The President has given such assurances as it is possible for him to give, but he has truly told them that Congress alone can bind the people of the United States. The more intelligent of the Filipinos understand this well; and the first duty of Congress, the duty which should take precedence of every other duty, is to determine what the relations of the Filipinos as a subject people shall be to the United States, what rights and privileges shall be guaranteed to them in case they lay down all arms, cease all resistance, and accept the protection of our flag and the responsibilities which loyalty to that flag involves.



## The State Constabulary Bill

The best, indeed the only, argument for a State Constabulary bill which we have seen is contained in a letter by the Rev. T. A. Hendrick, a Roman Catholic clergyman of Rochester, published in a recent issue of the Brooklyn "Eagle." He refers to and quotes a decision of the New York Court of Appeals to the effect that police officers are State officers fulfilling a State

duty, not properly agents or officers of the city, although they are appointed by the city. Although their appointment is municipal, their function is a State function. Basing his argument on this decision, Father Hendrick contends that these officers both may and should receive their appointment from the State. He would evidently have the bill general in its provisions, so as to apply not only to all the cities but to all the incorporated villages. In this respect he appears to us to be absolutely right; that is, if such a force is organized at all, it should be organized for the entire State, not merely for the city of New York. Father Hendrick's position is thus stated by himself:

It is my belief that a State constabulary will be a better constabulary, for the police will be in a very large measure independent of the very influences that now corrupt them. The police will be better because they will be permitted to be better; and it is my experience that policemen, like other citizens, are for law and order, when permitted, and are not proud to be the tools of criminals in gold-braided uniforms. It is my belief that the police will be better because they will be compelled to be better, and it will be the pride of every officer to do his duty, for in that policy only will be safety. It is my belief that the police will be better because it will be possible to place the index finger upon the culprit who impedes the operation of even and exact justice, to drag him forth and, having held him up as an example, to kick him in shame from the service. But the State constabulary will be a mighty step in advance of the best now in the State, and I hope to see it speedily brought into being, not only in the larger cities, but in every part of the State. I hope to see the comic-opera constabulary that now exists in the country towns replaced by one that will be respected by respectable people and feared by criminals.

We report this letter here as a means of giving to our readers the strongest statement we have found in favor of a policy, we disapprove. We supplement it by adding, as further arguments in favor of such a policy, that the police appointed under it would be free from local influences; they could be transferred from one section to another of the State in case of suspicion of corruption; and in case mob violence were threatened at any time they could be united in a body to do the work now done by untrained sheriffs' deputies, and save calling in the militia.

But that the proposed measure is a radical departure from the traditions, if not the principles, of American government is very

certain. The whole fabric of the Republic is built upon the principle of local self-government. The individual is left to take care of his own personal interests; the township is similarly left to care for township interests, the county for county interests, the State for State interests, and, finally, only those matters are reserved for the Federal Government which, in the nature of the case, cannot be provided for by the individual, the town, the county, or the State. It is not always easy to draw sharply and clearly the line between local and more than local interests. The encouragement of immorality and vice and the corruption of the government in New York City affects injuriously the State. But if there is any subject-matter which by common consent and universal usage in America is left to the locality, it is the determination and execution of the measures necessary for its own self-protection, except as extraordinary circumstances justify it in calling for aid. The policeman is not more a State officer than the sheriff, but the sheriff is elected by the county. And the county depends upon the sheriff for the enforcement of the law, unless he proves either incompetent or unequal to the task; only in that case is he supplanted or reinforced by the State. The same principle would leave the city to protect itself until the police authorities proved themselves incompetent or unequal to the task, and only in that case, and only for the temporary exigency, would the State interfere. A State police bill giving the control of the police of the cities to a State Board would be a departure from this fundamental principle of American government, much as was the ill-conceived Force Bill, by which it was proposed to substitute Federal for State control in the Southern States.

The reason for the adoption of this principle in the American Republic is very easy to see. It was due to the peril involved in concentrating too great power in the hands of a single executive, Federal or State. This peril still exists. It is, indeed, no longer a military peril; it is purely political, but it is no less real, and possibly not much less serious, on that account. The liberties of the American people will not be seized by highway robbery with force of arms; it is not so certain that they may not be stealthily

stolen by shrewd sneak-thieves. The fears of militarism we believe to be entirely groundless; not so the fears of bureaucracy. And to create a State constabulary large enough to furnish adequate protection to all the cities and villages of the State, and give the control of it to the Governor, would be to add very large political power to a bureaucracy which is already too powerful. It is better to endure the evils of a corrupted police until, by an awakened public sentiment, they can be remedied, than to endeavor to escape them by so perilous a departure from American traditions, taken in haste, perhaps to be repented at leisure. Experience confirms this counsel of caution. For whenever the appointment of police has been transferred from the city to the State authorities, as recently in the law bringing the police of St. Louis under control of the State of Missouri, the result has been disastrous.

The remedy for the extraordinary conditions which exist in the city of New York is to be looked for in the opposite direction—in an extension, not a restriction, of home rule. The best thing a Republican Legislature could do would be to give to the cities the local option already given to the villages and towns, and to extend it somewhat, so as to authorize each ward in any city of the State to vote whether or not it would allow any sale of liquor in the ward during certain prescribed hours of the week-day, and, similarly, to determine whether or not it would allow any such sale within certain prescribed hours of Sunday. Much of the present trouble in New York City is due to the fact that the rural population insists upon forcing on the cities a temperance law to which the city populations are hostile, and which therefore the city authorities will not and cannot be made to enforce. The remedy is not in attempting to enforce such legislation against the public sentiment of the cities; it is in allowing the cities to determine for themselves what shall be the liquor restrictions within the respective municipalities. All the cities of the State ought to make common cause against any State police bill intended to bring the police of the cities or any of them under State control. It would be a great advantage to the cause of good morals if they

would go further and demand the extension of local option to the cities by wards or by election districts.

## The Campaign Against Vice

The war against vice in New York City is of interest to more than the citizens of the metropolis. The conditions which exist in New York exist in every great city; they are a natural result of the unnatural herding together of so great a population in so small a geographical area. Under the conditions which exist in New York, Chicago, Cincinnati, in London, Paris, and Vienna, it is difficult to maintain good physical sanitation; it is still more difficult to maintain good moral sanitation. In such a campaign the moral reformer must be equally careful neither to lower his ethical standards nor to expect government to realize them. In moral reform there are always two forces to be invoked: that of persuasion, acting on the individual conscience; that of law, by penalty coercing the will. The second force must not be asked to do the work of the first, nor the first the work of the second.

Our first and paramount demand is that law be not permitted to make difficult if not impossible the work of individual and social reform. We have no right to ask that law shall prevent all vice; but we have a right to ask that it prevent such encouragement of and such enticements to vice as make it supremely difficult to persevere in the way of virtue. Above all, we have a right to demand that officers of the law who receive in the right hand salaries for protecting honest citizens from the criminal classes shall not receive with the left hand money for protecting the criminal classes from honest citizens.

We have no right to ask that law prevent all drinking or even all excessive drinking. One portion of the community—the total abstainers—have no right to impose by law their standard of morality on another portion of the community—the moderate drinkers. But when the community has decided what limitations shall be put on the free sale of liquor, it has a right to insist that those limitations shall be re-

garded by the men who carry on the traffic and enforced by the officers appointed for that purpose. We have no right to prohibit all games of chance for money. Whatever evil may come from a game of whist in a private parlor for dimes or quarters, the evil to the community at large is so indirect and remote that the right of the community by its police to enter the private parlor and stop the game may well be doubted. But it has a right to prohibit and prevent the professional gaming-house whither the unwary are decoyed and where they are robbed, and to insist that officers of the law shall not share in the profits of such houses. It is not possible for law to prevent all licentiousness. But it certainly is possible for it to prevent open solicitation to vice upon the public streets, and support of promoters of vice by officers of the law, for a consideration. It is possible to make it as safe for a woman to walk the streets without peril of insult as for a man to walk the streets without peril of assault. That this is possible was proved under Mayor Strong's administration. During his mayoralty women walked the streets of the East Side in as much safety as they would walk the streets of a New England village. No man of chivalrous nature will be content with any lower standard of public order on all the public streets of the city. The moral reformers are jeered at as doctrinaires and impracticables who demand the impossible. They demand nothing which has not been proved possible. Their demands are very moderate. They demand, to use Mr. Gladstone's famous phrase, that the law make vice difficult and virtue easy, and they complain that as now administered it makes vice easy and virtue difficult.

There is much less danger that moral reformers in this crusade will make extravagant demands than that they will yield to demands which are unjust and immoral. The moralist has no right to demand that the law attempt to make the community moral. He has a right to demand that it prohibit the continuance of open, palpable, and flagrant conditions which make the maintenance of morality well-nigh impossible. And he has a right to insist that under no circumstances shall the law put its guerdon around immorality and give it sanction and protection. This is the one conclusive objection

against all schemes for licensing prostitution or segregating it in a ward or district and allowing it free course there. Licensing prostitution protects vice and endeavors to make it safe; segregating those who traffic in vice protects vice and endeavors to make it convenient. What conceivable right has law to dedicate, though with their consent, certain women to a life of infamy? If there are any inalienable rights, surely a woman's right to her purity is one of them. She cannot alienate it. It is inconceivable to us that any civilized man should be willing that the government for which he is responsible should approve and indorse such a self-surrender by a woman to a life of shame. What man who reads these lines would consent that his sister, his daughter, any woman he ever cared for, should be thus set aside by government to such a profession? Or who would vote to have the ward in which he lives fenced off as the district where vice might have free course unhindered and untrammelled? And if no man would willingly permit his own ward to become such a moral ghetto, by what right does he convert into a pestilential district the ward of his unfortunate neighbor? We cannot prevent all vice; but we can at least refuse to be made indorsers and protectors of vice. Is it said, We license saloons, why not houses of vice? the answer is: All drinking is not wrong; all licentiousness is. Drinking is to be regulated, and therefore within limits permitted; even the prohibitionist admits so much as this, since he permits selling for medical and sacramental purposes. But licentiousness is not to be regulated; it is wrong and always wrong. If the law cannot always prevent it, nor even prohibit it in all its forms, the law can at least avoid approving and protecting it. It is no part of the function of the law to make vice either safe, respectable, or convenient.

If segregation and license could accomplish all their advocates claim, the moral reformer would have the best of grounds for opposing so immoral a use of law. But experience proves that neither method will accomplish what its advocates claim. It is not the moral reformer who is the doctrinaire; the doctrinaire is he who advocates compromise with and protection to vice, for it is he who forms his

theories in oblivion of the teachings of history. Segregation was tried in Rome about the middle of the nineteenth century. A district was selected to be given over to the prostitutes. Its bounds were defined; its women were uniformed; a cordon of police guarded the boundaries; stores were opened in the immediate vicinity to secure adequate supply of the wants of the residents. Women entered, vice entered, thieves and vagabonds of all descriptions entered; but customers of vice would not enter. The district became a plague-spot, but the plague did not remain encysted there. The police were evaded; the compulsory uniforms were discarded; the imprisoned women made their escape to ply their traffic elsewhere; and the experiment, after a trial under circumstances far more favorable to its success than could ever be secured in New York, was pronounced by the Church authorities, under whose direction it had been attempted, "a stupendous failure." The failure of licensing vice has been as conclusive as the failure of segregating it. Nowhere has licensing of vice been carried out so fully or under authority so likely to achieve good results, if such a perversion of law could ever achieve good results, as in Paris. The administrator of this system reports that out of thirty thousand abandoned women in Paris, less than one-seventh took out the license, and not only the vice, but the disease which it propagates and promotes, continually increased under the system. Wise men learn by the experience of others, fools have to learn by their own. New York would indeed be a fool if, after the experiments of Rome, Paris, Vienna, and Berlin abroad, and of St. Louis and Cleveland at home, it were to repeat a method which can no longer be legitimately termed an experiment.

What we need in New York is, first, a public sentiment which will not indorse any legal compromise with lawlessness nor any use of laws to give indorsement or protection to vice, and, next, an administration which will honestly endeavor to do all that by law can be done to make vice difficult and virtue easy. This accomplished, we may safely leave moral influences to do the work of individual reform on which the social reform of the city must finally depend.

## The Spirit of Paul

Do you think you have fairly answered the article on "Christianity as a Dogma" in your issue of November 17? You see the weak point in it, namely, the part bringing in the parables, but have you parried the thrust of the main contention, that early Christianity was not a life but a dogma? When I was a boy, I was working with my uncle in a field, when a stranger stepped up to us with a tale of a large sum of money in England awaiting an heir. The stranger told my uncle that a share of the treasure could be secured by payment of a small sum. So Paul appealed to men—much for little; glory for faith; the visions of the Apocalypse for belief in the vicarious sacrifice. Has any method been discovered of swaying the masses but in an appeal to self-interest? The Tammany leader, through his Catholic education, is a direct, though degenerate, descendant of Paul. He says, "I have carried my district; Croker will give me a plum, and damn the man that worked against me." Paul says, "I have finished my course. I have fought a good fight. Henceforth there is a crown for me. As for Alexander the coppersmith, the Lord reward him according to his works." Where is the essential difference between them?

Asheville, N. C.

JOHN G. LOW.

This letter furnishes an interesting and striking illustration of a common misunderstanding, not only of Paul but of all spiritual writers. How Paul could be so misunderstood passes our comprehension. We vainly endeavor to understand by what intellectual process a selfish materialism is imported into an utterance so sublimely and simply spiritual.

Paul is in Rome, and, as he believes, is about to die. The sacrifice of his life draws to its completion in his approaching martyrdom. And he writes to his young friend and disciple to tell him so, and in writing tells him how life appears as he glances backward over it, and how death appears as he looks through it to what lies beyond. "I am now," he says, "already being offered, and the time of my departure is at hand. I have fought a good fight; I have finished the course; I have kept the faith: henceforth is laid up for me a crown of righteousness." Surely there ought not to be any difficulty in understanding what he means, if one will but take the trouble to read what elsewhere and to others Paul has written.

He has described the good fight: "In me, that is, in my flesh, dwelleth no good thing. . . . For the good that I would, I do not; but the evil which I would not, that I do."



This is the good fight: the fight in himself of the spirit against the flesh, of the higher against the lower, of the divine against the animal. And the fight is coming to its end in a victory for the spiritual, the higher, the divine. "I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus." This is his race he has run. The Apostle had been like a beggar at the roadside; Jesus Christ passing by had touched him and said, Follow me; he had risen up and followed after, eager only for this, in all his after life, that he might draw nearer Christ, be more like Christ, possess more Christ's spirit, do more effectively Christ's work. In this fight he had sometimes been worsted; in this race he had sometimes stumbled and fallen; but he had ever been loyal to the captain under whom he fought, to the leader whom he followed. He had kept his faith with Christ, and so his faith with God, and with humanity as one in and with whom God dwells. And now his life enemies were surrounding him, and his death was at hand. But this fact was to him no defeat; on the contrary, it filled him with exultation, because he believed the long battle was over, the long race was ended, and the righteousness of character which he had desired and for which he had fought his fight and run his race would be his at last—his as a splendid possession, his as a coronation with new and more royal power in a divine service of love in a life to come.

And in this our correspondent can see only the greed of a Tammany leader who has carried his district and expects his plum!

To desire Christlikeness of character above all else for one's self, to wish to bestow it upon others as the supreme gift of a supreme sacrificial love, to preserve this for one's self and for others throughout life, to fight for this for one's self and for others against foes within and foes without, and as death approaches to foresee with an exultant calm that death is only the consummation of the splendid sacrifice and a coronation to a yet more splendid service—we can imagine no conception of life more unselfish, more spiritual, more inspiring, than this.

And as for Alexander the copper-smith—the faith that God is a righteous

God, and will condemn triumphant evil and convert its temporary victory into eternal defeat, has no kinship with the malignant spirit of personal revenge with which our correspondent so strangely confounds it.



## A Significant Writer

Every year brings new writers within the range of public attention, but of these new contributors to current literature very few disclose the qualities which promise permanency either of work or reputation. Among the little group who, in very recent years, have brought forth work which promises to possess lasting interest is Mr. Maurice Hewlett. The author of "The Forest Lovers" is in many ways a significant and solitary figure among contemporary English writers. He has no affiliations of an artistic kind with any of his contemporaries; he stands, so far as representative capacity is concerned, apart from his age. There is little in any of his books which will help a future student to understand the England of the close of the nineteenth century. This is not saying that Mr. Hewlett as an artist is out of touch with his kind or unrelated to his age; it is saying that he is a writer, like Spenser, Blake, Keats, and Poe, of individual rather than representative genius, and that he is to be understood by relating him to the long movement of literature in England rather than to the literary movements of his own age.

He is a born lover of beauty for its own sake, as were Spenser, Keats, and Poe. He is primarily and fundamentally an artist, whose genius has no further end and needs no higher inspiration than self-expression through the forms of art. With the popular interests of his age, its agitations, its passion for reform, its eager and restless searchings for truth, for better conditions, for new foundations, Mr. Hewlett's work shows no concern; not, necessarily, because he is indifferent to these things or deaf to their appeal, but because his work is of another kind. The function of the artist in the range of a full life, among English-speaking races at least, is rarely understood; he is regarded as a person whom it is a pleasure to have about and whose skill is of use in

decorative lines. The beauty of the world as a revelation of the nature of the Infinite, and the significance of the response of man's soul to that beauty, are often misunderstood even when they are recognized.

Mr. Hewlett is one of that small group, never large at any time or among any race, in whom the passion for beauty is masterful and creative. His instinct for harmonious expression, for the shaping of the outward form to express and match the inward character, has been clarified and reinforced by study of the times and works of men who were most sensitive to beauty and most fruitful in producing it. He knows the secrets and the magic of the Middle Ages, and he knows also the potencies, both for splendor and corruption, of the Renaissance. "The Forest Lovers," so far as remoteness from our time, detachment from its interests, and pure romantic quality, are concerned, might have been written by Edmund Spenser. "Little Novels of Italy" belongs to a later age, and is saturated with a kindred passion for beauty. The spirit of the Renaissance lives in it more concretely and objectively than in the work of Walter Pater. The stainless purity, the radiant self-sacrifice, the merciless cruelty, the fathomless corruption, the detachment of the intellect from the moral sense, and the broad, rich, irresponsible humor of the Renaissance, are marvelously brought out in those striking stories. They have the richness of old missals, the beauty of the lives of the saints, and the easy license of Boccaccio.

In "Earthwork Out of Tuscany" the secret of the Renaissance, or rather of the Italian genius and temperament in the period of the Renaissance, is disclosed to those who can meet Mr. Hewlett half-way; for he is one of those writers who select their readers because they demand co-operation. He cannot be understood unless one reads him with the imagination. His subtle and fascinating study of the Italian landscape and of the atmosphere and architecture of the Italian cities as the record of the Italian temperament and point of view goes far towards making the spirit of the Renaissance comprehensible.

In his latest story, "Richard Yea and Nay," which bears the imprint of the

Macmillan Company, Mr. Hewlett goes back a little further in time, and gives himself the full and free use of the most romantic material. His story is not, however, a mere excursion into fairyland. Romance in his hands does not mean irresponsible creation of scenes and figures for the sake of giving the imagination full play; it means deep fidelity to the spirit of the age which is described, and subtle diffusion of its atmosphere. In Richard Mr. Hewlett has drawn a portrait of extraordinary human and artistic interest—a study of a complex character, executed with masterly skill, and based on profound study and insight. The beauty of the narrative, in many passages, is hardly to be matched in recent English literature.

That Mr. Hewlett has come to stay must be evident to all who read the books which bear his name. He is not free from faults. His manner is at times too elaborate; there is a touch of preciosity in him, as there was in Pater. He lacks simplicity and directness. The fact must not be overlooked, however, that simplicity and directness were not the qualities of the times and men described by Mr. Hewlett; the characteristics of the periods with which he deals were rather richness, splendor, and elaboration. In writing of these remote times, moreover, Mr. Hewlett has chosen mature readers as his constituency; his stories involve a knowledge of life which belongs, or ought to belong, to maturity; they use very frank speech concerning matters about which this age is wisely reticent; they sometimes emphasize too much emotions and incidents which bear only the lightest and most restrained touch; they are not for the immature.

The qualities in Mr. Hewlett's work which promise to give it enduring interest are its depth of imagination, insight, and construction, its extraordinary beauty, and its genuine human interest. It has the solidity of structure of great fiction; it has the richness of old tapestries which have kept their colors, and its full-veined humanity gives it movement, passion, atmosphere. Such work may not appeal to the widest constituency or disclose its significance and beauty at the first reading, but it contains the promise of fame.

# THE REMOTER SOURCES OF THE TROUBLES IN CHINA'

*By Arthur H. Smith*

*SPECIAL COMMISSIONER FOR THE OUTLOOK IN CHINA*

**W**HEN a relatively sudden and comprehensive movement like that of the Boxers in China appears in the course of current history, it behooves those who wish to look beneath the surface to inquire what it is and why it is; for only so will they be prepared for the third step, which is to ascertain, What then?

Who are the Chinese? They are an incomparably numerous and homogeneous race of mankind, composed indeed of different elements slowly digested into a whole, and occupying one of those sections of the earth's surface—of which there are not too many—where the inhabitants appear to be independent of the rest of the universe. Undoubtedly the Chinese must have come from somewhere, but it is not agreed what their origin was, and considering that the question takes us back, say four millenniums, into primeval history, it cannot be said to be an essential one to answer. Entering China on the west, they occupied the valleys of the rivers, and spread into the regions now known as Shensi and Shansi. It was long before their territory was extended so as to take in what is now vaguely termed the Yangtzu valley, and to a Chinese it seems but a short time (a matter of a thousand years more or less) since the "southern barbarians" in what are now the provinces of Fukien and Kuangtung were reduced to order and "civilized." The ancient Chinese were contemporary with the ancient Egyptians, and Egypt was isolated from the lands about it, as China from its neighboring territories. But the separations of Egypt were in reality ties which bound it to the rest of the world. Its isthmus became a highway for the

nations, and Egyptian history was inextricably linked with that of the other empires of the time. The barriers in China, on the contrary, were real. The vast deserts behind proved almost as much of a protection as the illimitable ocean in front, and there were gigantic mountain ranges which stood as sentinels of the plains of fertile China. She did not altogether escape invasion, but she escaped absorption into the currents of the contemporaneous life of mankind. Her Mongol dynasty, with its Genghis Khan, overran China, but it appeared and it disappeared, while China continued as it was. To the north there were vast steppes stretching to the Amoor valley, and beyond them—nothing. To the west there were the nomads of Central Asia, whose very names the Chinese wrote with the radical signifying a dog. Pride of race is neither a new nor an insignificant factor in the history of mankind, and surely if the superiority of a people to the inferiority of its neighbors affords a natural ground for pride, the Chinese were entitled to be proud. They were first, and there was no second to be found. This is, indeed, the most dangerous because the most subtle of all flatteries, but it is not on that account the less real, and it is one to which the Chinese have never ceased to be subject until within a period so short that, measured against their almost geologic ages of national history, it seems trifling.

It is necessary also to take account of what, for lack of a more discriminating term, we may call the Chinese temperament. It is one of the points at which it is next to impossible for the Chinese and the Anglo-Saxon to come to terms, that a civilized, cultivated, prolific, and enterprising race of creatures can exist upon the planet and yet have no thirst to modify existing conditions so as to bring

<sup>1</sup> Copyright, 1900, the Outlook Company, New York. This is the second article of a series written for The Outlook by its Special Commissioner in China, Dr. Arthur H. Smith, author of "Village Life in China" and "Chinese Characteristics." The first article appeared in The Outlook for October 27 last.

in some state of things more nearly ideal. How Chinese institutions came to be what they are it is beyond the power of any one now to say. But it is very certain that all those institutions are distinctly an evolution, and that they followed from antecedent causes by an inevitable sequence, as every other development of human history is known to do, leaving, of course, full play for the choice of free volition and the wide varieties of mental preference.

What the Occidental insists upon knowing, however, is why the Chinese did not continue to improve when they had once entered upon the upward path; and this is one of the standing puzzles of Chinese history. To the Chinese, however, there is no mystery, and nothing whatever to be explained. It was a pithy saying of President Wayland to a class of boys whom he addressed, that "when a thing is as good as it can be, you cannot make it any better." If Dr. Wayland had been the first of the long line of Chinese sages, he could not more aptly have expressed the underlying subsumption which has always dwelt in the Chinese national consciousness.

And this leads me to speak of Chinese ideals. They have the loftiest moral code which the human mind unaided by divine revelation has ever produced, and its crystalline precepts have been the rich inheritance of every successive present from every successive past. The certainty that this is the best system of human thought as regards the relations of man to man is as much a part of the thinking of every educated Chinese as his vertebræ are a part of his skeleton; and the same may be said of the uneducated Chinese when the word feeling is substituted for thinking. The scholar feels because he thinks, the peasant feels without thinking, but their feeling is in the same direction, and not infrequently of a like intensity when the roots of their natures are reached. Perhaps this is a phenomenon not to be found outside of the Celestial Empire; in it one might almost say that there are to this broad generalization no exceptions. The Copernican system of astronomy as distinct from the Ptolemaic is not more firmly accepted in Western lands than are the tenets of Confucianism, as a whole and in details, intellectually and psychologically

appropriated by the Chinese as on a par with a law of nature. The comparison itself is strikingly inadequate, however, for to this day there are parts even of the United States where school-teachers have been known to offer "to teach round or flat as parents prefer," and where men can be found willing to take the affirmative in a public debate upon the proposition that the sun daily revolves about the earth. All that was said by the sages is true: therefore all truth was spoken by the sages. To a Chinese these are almost identical propositions. There are now no sages, and for this reason the Golden Age of the Chinese is in the remote past. The bearing of these potent facts upon the topic of this paper is immediate and vital. Whatever tends to swing the Chinese race out of line with the past is for that reason alone to be tabooed. This is, in the first instance, not a matter for argument, but it is decided by an instinct like that by which the eagle refuses to dive into the water for the fish which it wants but cannot take, and by which the fish declines to try life upon dry land to escape its finny foes. It was a pregnant saying of one of the great Emperors of the T'ang dynasty (more than a thousand years ago) that the tenets of the sages are adapted to the Chinese as the water is adapted to the fish, and the relation of the Chinese to the sages is that of the fish to the water—when the one dries up, the other dies. It is for this reason that, while every Chinese may employ Buddhist or Taoist priests to perform religious ceremonials supposed to be required, without being in any sense a Buddhist or a Taoist, he is *ex officio* a Confucianist. If he departs from Confucianism, he is like an asteroid which forsakes the planet to which it belongs—it must be due to an overwhelming attraction in another direction.

The Chinese have an instinctive and hereditary aversion to war. In case of emergency they can fight, and do fight, and have done so with more or less success for ages. But fighting is not their normal state of activity, and the military is regarded as distinctly lower than the civil official in every point of view. The Chinese invented gunpowder, but they have never used it as the cement by which to hold together institutions and

ances that would otherwise have fallen into disunity. Had the Chinese been a military people by instinct or by choice, it is obvious that they might have overrun the earth. But no such ambition or even conception has probably ever entered into the mind of any Chinese ruler or general. Whenever the particular disorganization for which the army was called out was remedied, things went on again in the same old way. The effort of the Chinese in the fighting of the past has not been to introduce ameliorations of what was felt to be intolerable, but to hold the present to the traditions of a previous past. A military life, being regarded as unworthy of the educated Chinese, was usually left to those who had failed of success in the civil examinations, and many high in military posts could not so much as read or write. The ordinary soldiers were drawn largely from the restless, luckless, discontented classes, weary of the dull routine of home life, thirsting for variety and perhaps adventure. It is proverbial that good men do not become soldiers. Such being the Chinese view of the military arm of the State, it is not surprising that it has simply been treated as a necessary evil, with no attempt at improvement and no correction of long-standing abuses. Modern contact with the nations of the West for more than a century has constantly tended to show the Chinese that their position in an appeal to arms was distinctly and inevitably inferior to that of their opponents in respect of equipment, yet the Chinese never appear to have entertained the smallest doubt that, all things considered, they were incomparably superior to any foreign people, and must in the end be victorious. But the necessity of making the appeal to arms was to the Chinese in many ways distasteful. They did not wish to fight, but merely to be let alone. The felt necessity of dealing with those whose presence might at any time become, and often was, a menace, became to the Chinese irksome in a high degree.

If there are any spheres of activity for which the Chinese race appears to be by nature especially fitted, they may be comprehensively classified under the terms production and exchange. A Chinese knows how to make the most of materials

which he has, and he knows how to carry the products of his industry to the places where he will be likely to receive the greatest return for his pains. He is ready to go on long journeys, undergo extreme toil and danger, submit to inconveniences and hardships of every kind for long periods together, and to do it as a business, for the sake of small rewards. He is a born producer, and he is an instinctive and highly skilled trader. Yet, for all this, the Chinese do not place a high value upon trade as such. Attention has often been called to the instructive fact that, of the four classes into which they divide the inhabitants of the Central Empire, Scholars are named first, Farmers second, Workmen third, and Traders last. Chinese officials have always adopted the tone of lofty contempt for the trading classes whenever there was any provocation to do so. In the case of the foreigner, who came to the Chinese in the first instance simply and solely as a dealer in goods and as a medium of exchange, there was from the beginning a temptation to do this. For many decades the foreigners were few in numbers and the volume of trade was trifling, but it tended always to increase, the profits on each side being immense. It was to the Chinese Government as well as to the Chinese traders a highly advantageous intercourse, but this fact was never for a moment even implicitly admitted by the former, which invariably assumed a tone of lordly condescension in even tolerating the presence of the "Barbarian," and in indulging the weakness of such of its own subjects as had dealings with him. The Chinese have always exhibited a singular timidity upon the sea. Although undoubtedly discoverers of the mariner's compass, the use which they have always made of it has found expression in the clumsy and unseaworthy junk, which still lingers as a maritime absurdity. Partly on account of their own dread of the ocean, they could not understand the persistent restlessness of foreign merchants which incessantly impelled them to visit the China coast. The only explanation credible, or indeed conceivable, to the Chinese was the theory that the foreigner came because he was compelled to do so. He dwelt in a remote, circumscribed, unproductive, and impoverished corner of the earth,

which produced neither tea-leaves nor rhubarb. Without tea he would have nothing to drink. Without rhubarb he was absolutely unable to digest his food. Commerce with China was to him, therefore, a condition of existence, else why did he so persistently and insistently come back after each repulse? To the Chinese, on the other hand, this commercial intercourse was a mere amusement, a bringing from afar of "ivory, apes, and peacocks," which at best were but far-fetched and useless luxuries, not infrequently proving noisy, mischievous, and troublesome.

All this was the common feeling at the beginning of the present century, in the limited region and among the conceited Chinese where alone such trade was permitted. After a hundred years of enlightenment, however, many Chinese fans still continue to represent their illustrious Empire as large enough to cover four-fifths of the whole number of ribs, the remaining fragment being devoted to "Ocean," "Ying-Kuo" (England), "Fa-Kuo" (France), and "Hui-Hui" (Mohammedans), omitting the rest of the globe as unknown or irrelevant. Geographical knowledge has penetrated even into Chinese yamens, and has illuminated innumerable officials, who, in time of "Reform" enthusiasm, go so far as to purchase, in large quantities, books on Western learning from missionaries. Yet it is much less than a year since one of these men, a native of Peking, of considerable ability and high scholarship, issued, within the missionary field of the writer of this paper, an elaborate pamphlet, intended for the edification and guidance of the scholars of his county, in the opening sentences of which he repeated the statement already cited, that the foreigners came from an overcrowded land in which it was impossible for them to make a living, to the great Chinese Empire, in which they were allowed by the grace of the Emperor to stay and to trade. The fact that in this particular district the population is in parts above two thousand to the square mile; that the people are so poor as to be barely able by the hardest toil to keep the wolf from their door; that no foreign trade is known in any form; and that the handful of foreigners who reside within that general region draw such support as they may have, not in any wise from China, but

from the overcrowded land whence they came, is not more worthy of notice than that an intelligent Chinese mandarin addressing privately the best-instructed men in his county should put this explanation in the opening sentences of his pamphlet of advice and instruction. More and more toward the close of the century is the Occidental world frank in avowing that without foreign trade it is impossible for nations to continue their existence. In sharp contrast with all this is the undoubted feeling on the part of innumerable Chinese that it would be a good thing for China if all its foreign commerce were absolutely wiped out. It is easy to point out the absurdity of such a theory, and to show how, by means of this intercourse alone, Shanghai has grown from an obscure county-seat into the great commercial capital of the Far East, some of its once useless real estate now rivaling in value the most costly sites in London; how Chefoo, from an unknown fishing village, has developed into a great port, the door of entry for a large region and an immense population; how Tientsin, which only a generation ago was a congeries of cabbage-patches, is now the metropolis of the four northern provinces of the Empire, and second in importance only to Shanghai itself. All this and much else can be shown, proved, established, demonstrated apodeictically, and illustrated abundantly. But *cui bono*? The foreigner does not need the demonstration, and the Chinese, for the most part, does not care for it. It is never safe to generalize in China, and it is proverbially impossible to ascertain what a Chinese thinks or means by what he says. Yet it is frequently quite practicable to come at it by an examination of what he *does*. Have not the Chinese in each of these treaty ports, as well as in many others, repeatedly and by unmistakable object-lessons made it clear that, if it were left to a vote of the Chinese themselves, scholars, farmers, workmen, and traders included, the foreigner would go? It has been the fashion to infer that the phenomena which appeared to indicate this feeling were isolated, sporadic, occasional, and transient. The Tientsin massacre was due to the peculiarly violent rowdies of that city, nicknamed "Turbid-Stars;" the sudden whirlwind which came near wiping out the foreign settlement at

Chinkiang was on account of the unmanageable boatmen on the rice-junks; a like unannounced and destructive irruption at the distant Yangtzu port of Ich'angfu was devised and managed by Imperial, and therefore unruly, troops; the turbulence of the people in Fuchow is because they are "the Irishmen of China," and does not carry within it any deep meaning; the destructive and often repeated hurricanes of passion and ruin at Canton are the heritage of a century of misunderstandings and hatred, and not typical occurrences; while the furious ebullitions of the wheelbarrow-men, or the whole class of Ningpo men, in Shanghai, at different times and for different causes, are supposed to illustrate merely the concentration of power in a Chinese labor strike, and the cohesive force resident in the action of a strong provincial guild, moved by considerations of sentiment and of interest under peculiar conditions.

The opinions which we have thus epitomized

are those which have been widely held by some who have considerable knowledge of China and the Chinese, but it is impossible, upon an impartial view of all the facts, not to consider them as altogether inadequate and untenable. When an archipelago of islands is found to have here and there volcanoes in various stages of activity, it is not unreasonable to infer that there is a connection between the eruptions, whether they do or do not chance all to take place simultaneously. The causes for the extensive outbreaks in China which have already been considered are only the more remote and perhaps less obvious ones, and may be summarized as what physicians term predisposing rather than efficient. The more proximate and immediate sources are to be found in a variety of phenomena, the complexity of which it is not easy to unravel, and of which perhaps no single individual is competent to give an entirely adequate account. An imperfect attempt in this direction will be made in another article.

## Up from Slavery: An Autobiography<sup>1</sup>

By Booker T. Washington

### Chapter VI.—Black Race and Red Race

**D**URING the year that I spent in Washington, and for some little time before this, there had been considerable agitation in the State of West Virginia over the question of moving the capital of the State from Wheeling to some other central point. As a result of this, the Legislature designated three cities to be voted upon by the citizens of the State as the permanent seat of government. Among these cities was Charleston, only five miles from Malden, my home. At the close of my school year in Washington I was very pleasantly surprised to receive, from a committee of white people in Charleston, an invitation to canvass the State in the interests of that city. This invitation I accepted, and spent nearly three months in speaking in various parts of the State. Charleston was successful in winning the

prize, and is now the permanent seat of government.

The reputation that I made as a speaker during this campaign induced a number of persons to make an earnest effort to get me to enter political life, but I refused, still believing that I could find other service which would prove of more permanent value to my race. Even then I had a strong feeling that what our people most needed was to get a foundation in education, industry, and property, and for this I felt that they could better afford to strive than for political preferment. As for my individual self, it appeared to me to be reasonably certain that I could succeed in political life, but I had a feeling that it would be a rather selfish kind of success—individual success at the cost of failing to do my duty in assisting in laying a foundation for the masses.

At this period in the progress of our race a very large proportion of the young men who went to school or to college did so with the expressed determination to

<sup>1</sup> Copyright, 1900, by Booker T. Washington.

prepare themselves to be great lawyers, or Congressmen, and many of the women planned to become music-teachers; but I had a reasonably fixed idea, even at that early period in my life, that there was need for something to be done to prepare the way for successful lawyers, Congressmen, and music-teachers.

I felt that the conditions were a good deal like those of an old colored man, during the days of slavery, who wanted to learn how to play on the guitar. In his desire to take guitar lessons he applied to one of his young masters to teach him; but the young man, not having much faith in the ability of the slave to master the guitar at his age, sought to discourage him by telling him: "Uncle Jake, I will give you guitar lessons; but, Jake, I will have to charge you three dollars for the first lesson, two dollars for the second lesson, and one dollar for the third lesson. But I will charge you only twenty-five cents for the last lesson."

Uncle Jake answered: "All right, boss, I hires you on dem terms. But, boss! I wants yer to be sure an' give me dat las' lesson first."

Soon after my work in connection with the removal of the capital was finished, I received an invitation which gave me great joy and which at the same time was a very pleasant surprise. This was a letter from General Armstrong, inviting me to return to Hampton at the next Commencement to deliver what was called the "post-graduate address." This was an honor which I had not dreamed of receiving. With much care I prepared the best address that I was capable of. I chose for my subject "The Force that Wins."

As I returned to Hampton for the purpose of delivering this address, I went over much of the same ground—now, however, covered entirely by railroad—that I had traversed nearly six years before, when I first sought entrance into Hampton Institute as a student. Now I was able to ride the whole distance in the train. I was constantly contrasting this with my first journey to Hampton. I think I may say, without seeming egotism, that it is seldom that five years have wrought such a change in the life and aspirations of an individual.

At Hampton I received a warm welcome from teachers and students. I found that

during my absence from Hampton the institution each year had been getting closer to the real needs and conditions of our people; that the industrial teaching, as well as that of the academic department, had greatly improved. The plan of the school was not modeled after that of any other institution then in existence, but every improvement was made under the magnificent leadership of General Armstrong solely with the view of meeting and helping the needs of our people as they presented themselves at the time. Too often, it seems to me, in missionary and educational work among undeveloped races, people yield to the temptation of doing that which was done a hundred years before, or is being done in other communities a thousand miles away. The temptation often is to run each individual through a certain educational mold, regardless of the condition of the subject or the end to be accomplished. This was not so at Hampton Institute.

The address which I delivered on Commencement Day seemed to please every one, and many kind and encouraging words were spoken to me regarding it. Soon after my return to my home in West Virginia, where I had planned to continue teaching, I was again surprised to receive a letter from General Armstrong, asking me to return to Hampton partly as a teacher and partly to pursue some supplementary studies. This was in the summer of 1879. Soon after I began my first teaching in West Virginia I had picked out four of the brightest and most promising of my pupils, in addition to my two brothers, to whom I have already referred, and had given them special attention, with the view of having them go to Hampton. They had gone there, and in each case the teachers had found them so well prepared that they entered advanced classes. This fact, it seems, led to my being called back to Hampton as a teacher. One of the young men that I sent to Hampton in this way is now Dr. Samuel E. Courtney, a successful physician in Boston, and a member of the School Board of that city.

About this time the experiment was being tried for the first time, by General Armstrong, of educating Indians at Hampton. Few people then had any confidence in the ability of the Indians to receive



education and to profit by it. General Armstrong was anxious to try the experiment systematically on a large scale. He secured from the reservations in the Western States over one hundred wild and for the most part perfectly ignorant Indians, the greater proportion of whom were young men. The special work which the General desired me to do was to be a sort of "house father" to the Indian young men; that is, I was to live in the building with them and have charge of their discipline, clothing, rooms, and so on. This was a very tempting offer, but I had become so much absorbed in my work in West Virginia that I dreaded to give it up. However, I tore myself away from it. I did not know how to refuse to perform any service that General Armstrong desired of me.

On going to Hampton, I took up my residence in a building with about seventy-five Indian youths. I was the only person in the building who was not a member of their race. At first I had a good deal of doubt about my ability to succeed. I knew that the average Indian felt himself above the white man, and, of course, he felt himself far above the negro, largely on account of the fact of the negro having submitted to slavery—a thing which the Indian would never do. The Indians, in the Indian Territory, owned a large number of slaves during the days of slavery. Aside from this, there was a general feeling that the attempt to educate and civilize the red men at Hampton would be a failure. All this made me proceed very cautiously, for I felt keenly the great responsibility. But I was determined to succeed. It was not long before I had the complete confidence of the Indians, and not only this, but I think I am safe in saying that I had their love and respect. I found that they were about like any other human beings; that they responded to kind treatment and resented ill-treatment. They were continually planning to do something that would add to my happiness and comfort. The things that they disliked most, I think, were to have their long hair cut, to give up wearing their blankets, and to cease smoking; but no white American ever thinks that any other race is wholly civilized until he wears the white man's clothes, eats the white man's food, speaks the white man's

language, and professes the white man's religion.

When the difficulty of learning the English language was subtracted, I found that in the matter of learning trades and in mastering academic studies there was little difference between the colored and Indian students. It was a constant delight to me to note the interest which the colored students took in trying to help the Indians in every way possible. There were a few of the colored students who felt that the Indians ought not to be admitted to Hampton, but these were in the minority. Whenever they were asked to do so, the negro students gladly took the Indians as roommates, in order that they might teach them to speak English and to acquire civilized habits.

I have often wondered if there was a white institution in this country whose students would have welcomed the incoming of more than a hundred companions of another race in the cordial way that these black students at Hampton welcomed the red ones. How often I have wanted to say to white students that they lift themselves up in proportion as they help to lift others, and that the more unfortunate the race, and the lower in the scale of civilization, the more does one raise one's self by giving the assistance.

This reminds me of a conversation which I once had with the Hon. Frederick Douglass. At one time Mr. Douglass was traveling in the State of Pennsylvania, and was forced, on account of his color, to ride in the baggage-car, in spite of the fact that he had paid the same price for his passage that the other passengers had paid. When some of the white passengers went into the baggage-car to console Mr. Douglass, and one of them said to him, "I am sorry, Mr. Douglass, that you have been degraded in this manner," Mr. Douglass straightened himself up on the box upon which he was sitting, and replied: "They cannot degrade Frederick Douglass. The soul that is within me no man can degrade. I am not the one that is being degraded on account of this treatment, but those who are inflicting it upon me."

In one part of our country, where the law demands the separation of the races on the railroad trains, I saw at one time a rather amusing instance which showed

how difficult it sometimes is to know where the black begins and the white ends.

There was a man who was well known in his community as a negro, but who was so white that even an expert would have hard work to classify him as a black man. This man was riding in the part of the train set aside for the colored passengers. When the train conductor reached him, he showed at once that he was perplexed. If the man was a negro, the conductor did not want to send him into the white people's coach; at the same time, if he was a white man, the conductor did not want to insult him by asking him if he was a negro. The official looked him over carefully, examining his hair, eyes, nose, and hands, but still seemed puzzled. Finally, to solve the difficulty, he stooped over and peeped at the man's feet. When I saw the conductor examining the feet of the man in question, I said to myself, "That will settle it;" and so it did, for the trainman promptly decided that the passenger was a negro, and let him remain where he was. I congratulated myself that my race was fortunate in not losing one of its members.

My experience has been that the time to test a true gentleman is to observe him when he is in contact with individuals of a race that is less fortunate than his own. This is illustrated in no better way than by observing the conduct of the old-school type of Southern gentleman when he is in contact with his former slaves or their descendants.

An example of what I mean is shown in a story told of George Washington, who, meeting a colored man in the road once who politely lifted his hat, lifted his own in return. Some of his white friends who saw the incident criticised Washington for his action. In reply to their criticism George Washington said: "Do you suppose that I am going to permit a poor, ignorant colored man to be more polite than I am?"

While I was in charge of the Indian boys at Hampton, I had one or two experiences which illustrate the curious workings of caste in America. One of the Indian boys was taken ill, and it became my duty to take him to Washington, deliver him over to the Secretary of the Interior, and get a receipt for him, in order that he might be returned to his

Western reservation. At that time I was rather ignorant of the ways of the world. During my journey to Washington, on a steamboat, when the bell rang for dinner, I was careful to wait and not enter the dining-room until after the greater part of the passengers had finished their meal. Then, with my charge, I went to the dining-saloon. The man in charge politely informed me that the Indian could be served, but that I could not. I never could understand how he knew just where to draw the color line, since the Indian and I were of about the same complexion. The steward, however, seemed to be an expert in this matter. I had been directed by the authorities at Hampton to stop at a certain hotel in Washington with my charge, but when I went to this hotel the clerk stated that he would be glad to receive the Indian into the house, but said that he could not accommodate me.

An illustration of something of this same feeling came under my observation afterwards. I happened to find myself in a town in which so much excitement and indignation were being expressed that it seemed likely for a time that there would be a lynching. The occasion of the trouble was that a dark-skinned man had stopped at the local hotel. Investigation, however, developed the fact that this individual was a citizen of Morocco, and that while traveling in this country he spoke the English language. As soon as it was learned that he was not an American negro, all the signs of indignation disappeared. The man who was the innocent cause of the excitement, though, found it prudent after that not to speak English.

At the end of my first year with the Indians there came another opening for me at Hampton, which, as I look back over my life now, seems to have come providentially, to help to prepare me for my work at Tuskegee later. General Armstrong had found out that there were quite a number of young colored men and women who were intensely in earnest in wishing to get an education, but who were prevented from entering Hampton Institute because they were too poor to be able to pay any portion of the cost of their board, or even to supply themselves with books. He conceived the idea of starting a night-school in connection with the

Institute, into which a limited number of the most promising of these young men and women would be received, on condition that they were to work for ten hours during the day and attend school for two hours at night. They were to be paid something above the cost of their board for their work. The greater part of their earnings was to be reserved in the school's treasury as a fund to be drawn on to pay their board when they had become students in the day-school, after they had spent one or two years in the night-school. In this way they would obtain a start in their books and a knowledge of some trade or industry, in addition to the other far-reaching benefits of the institution.

General Armstrong asked me to take charge of the night-school, and I did so. At the beginning of this school there were about twelve strong, earnest men and women who entered the class. During the day the greater part of the young men worked in the school's sawmill, and the young women worked in the laundry. The work was not easy in either place, but in all my teaching I never taught pupils who gave me such genuine satisfaction as these did. They were good students, and mastered their work thoroughly. They were so much in earnest that only the ringing of the retiring-bell would make them stop studying, and

often they would urge me to continue the lessons after the usual hour for going to bed had come.

These students showed so much earnestness, both in their hard work during the day, as well as in their application to their studies at night, that I gave them the name of "The Plucky Class"—a name which soon grew popular and spread throughout the institution. After a student had been in the night-school long enough to prove what was in him, I gave him a printed certificate which read something like this:

"This is to certify that James Smith is a member of The Plucky Class of the Hampton Institute, and is in good and regular standing."

The students prized these certificates highly, and they added greatly to the popularity of the night-school. Within a few weeks this department had grown to such an extent that there were about twenty-five students in attendance. I have followed the course of many of these twenty-five men and women ever since then, and they are now holding important and useful positions in nearly every part of the South. The night-school at Hampton, which started with only twelve students, now numbers between three and four hundred, and is one of the permanent and most important features of the institution.

## Higher than Heaven

From the Yiddish, by Edward A. Steiner

**W**HEN the Fast-days came upon the Jewish community at Woloshitska, there also came dampness, cold, and intense suffering. The wailing for the destruction of Jerusalem was intensified by the present suffering. The community was large, and the hatred toward the Jew was growing stronger; competition was increasing, and the fast-days were welcomed, at least by those who had but scant means, and who could feel that their hungering was a *Mizbah* (a legal virtue) and not just a useless gnawing of the stomach.

During the ten days of the fast the beadle would go through the village in the early dawn, knock at the door of the faith-

ful, and call out, "Selicha! Selicha!"—the Hebrew call to fasting and prayer at this season. Once, when he came to the door of the Rabbi, he received no answer, and as his repeated knocking brought no response, he entered the house and found it empty. He rushed back to the synagogue, expecting to find him there, but the place from which he was never missing at the time of worship was vacant. When the congregation had assembled, the news of the Rabbi's disappearance caused no little comment and anxiety. The next morning the same thing happened; but the anxiety of the people gave place to reverent wonder, for the Rabbi had been seen at home during the latter part of the

day, had gone to bed, and had disappeared just before the call to prayer.

He was known far and wide as a very pious and good man, one who obeyed the laws of Moses, and who lived in stricter conformity to the teachings of the rabbis than the Shulchan Aruch required. Where could the Rabbi be while his people fasted and prayed? Where else could he be than in Heaven? Wasn't the burden of the people growing heavier every day? Not only was the bread growing scarcer, but the wood also; wasn't the winter colder and longer than ever, and who could help but the Almighty One, blessed be his name? and who could intercede for them at the throne of God but their *Zodik* (righteous man), their beloved Rabbi?

In hushed awe the people told one another of the great miracle he was performing; for indeed God was yielding to the plea of the Rabbi, and supplies of food and wood were coming to the poorest in strange and unknown ways. So everybody except one man believed that the Rabbi had gone to Heaven; and that man was the skeptical beadle, Schnule *Wasser-vogel*. Does familiarity with sacred things breed skepticism as well as contempt? Anyway, Schnule shook his head and determined to know what became of the Rabbi while his people fasted and prayed.

On the last night of the ten fast-days Schnule crept under the bed of the Rabbi; but hardly had an hour passed when he wished that he had not done so, for the floor was cold and draughty and his position was far from comfortable; and when the Rabbi came in from his study, where he had been poring over *Zemorha* until midnight, he looked as pale as a ghost; and when he had blown out the tallow candle, the beadle could hear him groaning while he tossed restlessly upon his hard bed of straw.

The beadle was numb from cold and sore from his uncomfortable position when, after a few hours, the Rabbi arose and, without praying with his phylacteries, began to dress himself. But what a strange garb he was putting on! Heavy peasant boots, coarse linen trousers, and a woolly (*koshuch*) sheepskin coat; but, stranger still, he drew a rope from the

corner and stepped out into the foggy, damp, and dark morning.

After him went the skeptical beadle, who was tossed between doubt and belief, for the rope, of course, was to enable him to reach unto Heaven; but why in peasant's clothes? Perhaps because it was so cold; but would the angels introduce to God a man who wore an ill-smelling *koshuch*? But, instead of throwing his rope toward the sky and climbing into the gray heavens, the Rabbi marched over the rough, frozen mud roads, coughing while he went, for his health was far from good. Through the village he wandered, crossed the frozen creek, and entered the forest, into which the beadle did not have the courage to follow him. All at once Schnule heard the breaking of twigs, and, lo! the noise of an ax: no doubt the Rabbi was making a ladder to reach up to Heaven.

Was the Rabbi crazy? Didn't he remember the building of the tower of Babel? He waited shiveringly and looked into the gray above the dark tree-tops, every moment expecting to see the Rabbi rise above the sky.

Again he heard the crackling of twigs, and the Rabbi, bent nearly double by a heavy load, stepped out of the forest, and, groaning and coughing at every step, walked back toward the village while the cocks were crowing and tallow candles were beginning to glimmer in the poor huts of the faithful who waited in vain for the familiar knock and the sonorous call of the beadle. Confused and shivering in every limb, the beadle followed the Rabbi. He stopped before a widow's house and deposited a bundle of wood. In another place, where there was typhoid fever and much poverty, he left beside the wood a loaf of bread which he drew out of his pocket. So, silently he walked, like an angel, from house to house, as long as the wood lasted, and silently he departed again toward the forest.

Now the beadle knew enough. Rapidly he made his belated rounds, and when the people who gathered in the synagogue asked him, "Now, Schnule, has the Rabbi gone to Heaven again?" he said, with great faith and reverence, "He has gone higher than to Heaven."

# Church or Sect?¹

By William De Witt Hyde

President of Bowdoin College

**I**N Europe the State defines by law the difference between Church and sect. In America any body of Christians which can maintain its claim to the title may call itself the Church. Hence there is no more vital question for Congregationalists to consider than this: Shall Congregationalism be the Church which ministers to all classes and conditions of men? or shall it be one of a host of petty sects, ministering to a little group within a single social circle, who are held together by some peculiarity of intellectual opinion or emotional experience?

What is the difference between the Church and a sect? The Church is the organized body of persons who worship God, who follow Christ as the supreme revelation of God's good will concerning man, and who, in repentance for sin and endeavor after righteousness, seek to reproduce Christ's spirit in their lives and extend his kingdom in the world. Inasmuch as all the religious bodies represented among us, Catholic and Episcopalian, Baptist and Methodist, Universalist and Unitarian, Presbyterian and Congregational, worship God, follow Christ, and cultivate the Christian spirit, they are all branches of the Christian Church.

Yet they all tend to narrow themselves into sects. For a branch of the Church becomes a sect whenever it adds to its conditions of fellowship any assent to opinions or conformity to practices, expressed or implied, in which all honest and earnest members of the universal Church, when properly instructed as to their meaning and significance, cannot heartily unite. Thus the Roman Catholic branch of the Church, in so far as it requires assent to views of nature and interpretations of history which the competent scientist and the candid historian cannot accept, becomes thereby a sect. To a less degree, but on similar grounds, the Episcopal Church, though extremely wise and

broad in the spirit of its administration, yet by insisting on an incredible creed as a part of its worship, becomes to that extent exclusive and sectarian—though perhaps the broader wing of that Church comes as near as any ecclesiastical institution that we have to being practically unsectarian; and all save those who insist on literal truthfulness in the formulas by which they express their worship and their faith can manage to find peace and comfort in this ancient fold.

In its dealing with laymen the Presbyterian branch of the Church comes very close to being truly Catholic; but the repressive and dogmatic theological education it imposes on its clergy dwarfs and stunts the great majority of them into the most divisive of sectarians. The Baptists, by insistence on the value of the literal observance of certain symbolic rites; the Methodists, by their emphasis on a peculiar phase of emotional experience; the Universalists, by harping on a single issue, and by their underestimate of the weight of moral responsibility; the Unitarians, by the narrow range of their emotional sympathies and their inability to appreciate the worth of points of view other than their own—all practically, if not explicitly, exclude some true Christians from their fellowship, and hence, while each contributes elements of great value to our common Christian faith and life, they are yet all more or less sectarian.

Our Congregational sectarianism is not of a single type, but is a combination of many elements. We still have in some of our churches the sectarianism of an incredible creed, which we share with the Catholics, the Episcopalians, and the Presbyterian clergy. Again, in some of our older communities there is a social sectarianism which does not care to associate with newcomers of different ways and interests. Sometimes, too, there is a coldness or stiffness which repels the people of warmer emotions. Of late, chiefly through the influence of societies made up mainly of young people, we have

¹ An address at the Annual Conference of Congregational Churches in Maine, at Augusta, Me., September 25, 1900.

been unconsciously captured by the Methodist sectarianism. We have come to place a premium on emotional experience and the ability to take part in meeting. Our young people have come to identify these things with Christianity. The Endeavor movement has remedied some of the other forms of sectarianism into which we had fallen, and, by bringing a spiritual purpose rather than a creed, a cordial invitation to all classes of young people, by the enthusiasm of numbers and the warmth of personal testimony and experience, has been an inestimable blessing to many of our churches. Yet it has not accomplished what it promised. Many pastors complain that it is a halting-place rather than a recruiting-station for the church. In remedying the other tendencies toward sectarianism, it has brought a more serious and fatal sectarianism than all of them. For there are a great many men—merchants, bankers, lawyers, manufacturers, mechanics—who will join heartily in dignified public worship, and will give time, money, and strength to whatever works of righteousness and charity the Church may reasonably lay upon them, who simply cannot, and will not, wear their hearts upon their sleeves, or give expression to their inmost personal experience in a social meeting. By making such social expression of personal religious experience practically synonymous with the religious life, you are excluding this type of men from the fellowship of the spiritual life as effectively as if you stationed a regiment of soldiers with fixed bayonets around the church edifice. If Congregationalism ever permits the Christian Endeavor standards to represent Church life to the young men of the community, and allows the expression of emotional experience to become synonymous with the spiritual life, it will fall into the narrowest form of sectarianism; it will be simply a feeble imitation of the sectarianism of the Methodists; it will compel a large proportion of its practical, forceful, influential men either to remain in the congregation without joining the Church, or else to go over to the Episcopalians, where this particular standard of religious life is not imposed upon them. If an increasing number choose the latter course, we shall have only ourselves to blame. If there is not just as cordial a

welcome and just as honorable a place for the young man who cannot and will not take part in meeting as for the man who can and will, in the Congregational fold, then we may expect to see increasing numbers of our strongest and sanest men either staying out of the Church altogether or entering it through some door other than the Congregational. For it is a relatively small proportion of young men who are gifted in this line, and find the exercise of these gifts natural and enjoyable. The young men who have these gifts, and can exercise them to edification, are most desirable members of the Church. We should hardly know how to get along without them. All honor to them and the excellent work which they are doing. All honor to the Christian Endeavor Societies for bringing them forward and developing their gifts. But let us never forget that these form only a single type of the young manhood of the community. While we welcome and honor them, let us never forget that they are in a minority, and that there are multitudes of young men whom Christ also loves and the Church also needs no less. Let us remember that an ecclesiastical body which has no hearty welcome and no honorable service for the other sheep which are not of this particular type is the straitest and narrowest of pharisaic sects, foredoomed to merited extinction.

What, then, must Congregationalism do to be saved? Five things. It must have a simple and searching confession and covenant; systematic instruction in what the Church stands for; an open door; broad and reasonable requirements of its members; something definite and practical to do, and personal help in doing it.

First: A simple and searching confession and covenant. There must be nothing in it to which the enlightened mind of every man who has the Christian spirit cannot heartily assent. Reduced to its simplest terms, this confession and covenant would run something like this: I believe in the God who has made the natural world beautiful and good, and who is working to make the life of man holy and happy. I believe in Jesus Christ as the supreme Revelation of that life of love which is the will of God and the salvation of man. I believe in the Spirit of Christ in the hearts of his followers,

as the present, divine power for the redemption of the world from sin and the establishment of the kingdom of God. For the worship of God, for instruction in the teachings of Christ, for fellowship in the spirit of service, I unite with all who share this faith, and, renouncing all that is contrary thereto, I devote myself to the upbuilding of God's kingdom in my own heart and home and life, in the hearts and lives of others, and in the conduct of all affairs in which I have a part.

Now, anybody who could honestly and earnestly unite in such a covenant and confession would be a Christian. No one who was not a Christian could unite in it. Why, then, is it not all the confession and covenant we need? It is clear and simple; so that a child, if properly trained in Christian principles, can understand it. Yet it is so searching and severe that the maturest saint can aspire to nothing holier or higher.

It requires absolute surrender of heart and life to God; complete devotion to Christ as Lord and Master; self-sacrificing loyalty to whatever the Spirit, working through the Christian community, may prompt the individual to do. But it does not prescribe the forms, either of self-denial or of service, which this Spirit shall assume. It recognizes wide diversity of gifts, and has a place and work for every Christian, whether his gifts be those of speech or silence, contribution or administration, private integrity or public service. It is a life in which one who is not a Christian can have no part or lot. It includes all who are Christians, and excludes all who are not. Hence to require less than this would be a betrayal of the faith, and empty Christianity of its meaning and worth; to require more is to be schismatic and sectarian.

Second: Systematic instruction. Having agreed upon the essential principles of the Christian faith and life, every child should be trained to appreciate and understand them. This is the pastor's great privilege and opportunity, one which he cannot safely delegate exclusively to lay teachers in the Sunday-school, still less to the young people themselves in their social services. It is also the parents' most sacred prerogative. This systematic training in a clear, simple, practical appreciation of the principles of the Christian faith

and life must be our main reliance in bringing young people into the Church and the Christian life. Our inquiry into the way in which those who are members of our churches were led into membership shows that out of the 307 young men who are church members 93 came in chiefly through evangelistic or revival methods, 198 through the regular services of the church and home training, and 26 through a pastor's class, or special instruction preparatory to church membership. In the above figures some are reported twice as influenced about equally by two methods. While there are only five churches where the pastor gives such special instruction, it is significant that seventy-two, or nearly one-fourth of all our young men who are church members, are found in those five churches. It indicates that every pastor who finds a large proportion of his young people outside of the church would do well to institute, at Lent, or at some other convenient season, a pastor's class for such systematic instruction in the principles of the Christian faith. Such a class need not interfere with the study of Christian literature and history in the Sunday-school. It presupposes the work of the Sunday-school, and brings it to a focus, at a stated time, with the expectation of reaping the fruit of home training and Sunday-school instruction. This is especially necessary inasmuch as the vast majority of our young people have no such clear and simple conception of what church membership means as our confession and covenant set forth; they either have no idea whatever, or else they think of it as an awful and solemn affair, involving experiences which they have not had and attainments they cannot reach. No pastor has done his whole duty by the young people of his congregation until he has not merely proclaimed from the pulpit, but actually instilled into each individual mind, the idea that being a Christian and a member of Christ's Church simply means that one is grateful for all the good he has received from God through the bounty of the world he lives in, through the kindness of the home in which he has been reared, and through the efforts and sacrifices of Christ and of all good men since the world began; that he enlists in the great work of helping God to make the world better

through his life and work and influence in it; and gladly submits to the teaching of Christ and the influence of the Spirit, that he may learn how to do this good work, and keep the impulse to do it alive.

Third: The open door. Not long ago, in the familiar conversation of a club composed of business and professional men, a man who is a member of a Congregational church remarked: "I cannot conceive of any way by which my boy can ever get into the church." The boy was not in any way exceptional. He had no special hostility to religion. As a matter of fact, he has since been confirmed in the Episcopal Church. What the father meant was that it was practically out of the question for that boy, or for hundreds of healthy, normal boys just like him, to go some evening to the prayer-meeting, and at the close go up to a committee of elderly saints, state his theological views and religious experience to them, and then be formally propounded in the church on Sunday morning, and thereby set himself up as a model and marvel of superior piety to his fellows. To be sure, in the fifteen years during which I have been connected with that church, I have seen three boys in that community of seven thousand people go through that ordeal. But they were boys of exceptional strength and independence and earnestness of character. But a door through which only three young men can be induced to go in a decade and a half is not a very wide open or attractive door. And our statistics indicate that the door in this church is about as wide open, and the passage through it about as much frequented, as that of the average Congregational church in the State. There should be regular seasons in the year when, at the close of a period of special instruction, the young people should be expected to come in groups from the pastor's class into the church. An intelligent and earnest desire to enter should be considered sufficient evidence of fitness to do so. The air of awful solemnity and mystery that hangs about the entrance to many churches should be dispelled, and young people should come into the church as naturally and gladly as the young man casts his ballot when first entitled to do so on election day. The emphasis should be placed on the

Christ they confess and the goodly fellowship they enter, not on the profession they are able to make of their own experience and attainments. It is not likely that many who are spiritually unfit will seek to enter. And even if some should, it is better to have one undeserving sheep in the fold than to keep ninety and nine righteous ones standing outside in the cold. By all means let us take down the bars and bolts with which tradition has closed up the Church from the young, and welcome them at the open door.

Fourth: Reasonable and broad requirements of members. We must not pick out a lot of specific amusements, like theater-going, dancing, card-playing, and the like, and say to our young men, "You cannot be good Christians, you cannot be members of the Church of Christ, if you do this or that." We may not care to do these things ourselves; we may, if we can, show others good reasons why they should not care to do them; but the decision in all such matters must rest finally with the individual Christian. For the Church of Christ is not a cult of ascetics. So long as there is the honest desire to worship and obey God, to follow Christ, and to cultivate the Christian spirit, we may not venture to lay down special prohibitions to bind individual consciences. I do not say that it is desirable that all young Christians should engage in these and kindred forms of amusement. But until a young man can do these things, provided his conscience does not condemn him in it, and still remain in good and regular standing in the Congregational Church, that branch of the Church will remain, in its practical appeal to multitudes of young men, a sect and not the Church.

On the other hand, beyond such attendance upon and support of public worship and such habits of private devotion as one may find most profitable for his growth in the spiritual life, we must not impose specific duties and obligations upon tender consciences.

In particular, participation in prayer-meeting must not be erected into an expressed or implied obligation of church membership or Christian character. The ability to do that is a valuable gift, to be prized and used by those who have it. But no stamp of even implied inferiority must be put upon those who find it more



natural to express their Christian faith in the gentle ministries of home, in the upright conduct of business, in the generous devotion to public duty, and in the generous support of charity and reform. There are twelve gates to the heavenly city; and we must allow our fellow-Christians to go in and out freely at whichever of these gates they find most convenient and serviceable.

Fifth: Each member must be given a specific work to do. It must be something more concrete and definite and difficult than talking and praying and singing. It may be to take his place on a working committee in some form of institutional work for the better intellectual, social, or economic life of the community. It may be personal work in his own home or neighborhood to increase the happiness and uplift the character of individuals. It may be a battle with bad habits and base impulses within his own breast. But unless a Christian is fighting some form of evil and doing some form of good, you may be sure that he is dead. People will not care to belong to an institution which gives them nothing to do. It is the pastor's most important function to make sure that each member of his church is strenuously engaged in some form of struggle against wrong and service of the right; to share that struggle with him, and to encourage and guide him in it. Unless the pastor has this intimate sympathy with the personal problems of each member of his church, his preaching will go out into the empty air, and return unto him void. It is this abstract address to men in general, without the individual understanding and personal sympathy behind it, which makes much of our preaching the fruitless and ineffective exercise it is.

On the contrary, the pastor who knows intimately the specific service each individual in his church is trying to render, who shares his difficulties and discouragements, who brings to him personally the motives to sustain and strengthen him in the contest, will find his public preaching growing more vital and powerful. Every Sunday will bring its opportunity to say to this, that, and the other individual in the congregation the word of warning or encouragement he needs. Subjects will crowd upon him for expression; and the

hard thing will be, not to find something to say, but to decide which of the score of things he wants to say, and his people need to hear, shall take precedence of the rest. So simple and vital and fruitful does preaching become as soon as the pastor knows intimately and sympathetically the spiritual tasks and problems of his individual hearers. Preaching then, by ceasing to be an end in itself and becoming a means to the life and growth of individual souls, becomes direct, simple, earnest, and therefore eloquent and effective. In the language of golf, it is driving the ball, instead of simply addressing it. And inasmuch as each individual member of the Church is hard at work in doing something for the glory of God and the good of man, and he finds personal help in doing it, both by private counsel and sympathy and by public exhortation and supplication, he finds out for himself, and tells his young friends, that church membership is really worth while. Until church members can say that as naturally and sincerely as they would urge their fellows to join a political or social or athletic club, we may not expect to see the numbers of church members greatly increase. A practical, spiritual work to do, and help in doing it, though I have placed it last, is, after all, the main condition of church growth, to which all the others are subordinate.

There are to-day, scattered through the various communions, local churches in which, thanks to the leadership of a Beecher, a Field, a Brooks, a Hale, or a Van Dyke, or a pastor or layman of kindred spirit but lesser fame, these five conditions of a real church obtain. No denomination has a monopoly of them. In all denominations they are still in the minority. Perhaps we Congregationalists have as large a proportion of such churches as any denomination. Our polity is exceptionally favorable to the growth of such local churches as shall be worthy representatives of the one true catholic Church.

If we degenerate into a sect, our days are numbered, as they ought to be. A broadened, liberalized, modified Episcopacy will come in to take the place which we leave vacant. If, on the other hand, we identify the Church with the great company of those who are trying to do all the good they can in the world for the glory of God and the love of man; if we train

our youth in loyalty to the Christian principle of unselfish service ; if we keep the recruiting stations open, and have stated times when we expect them to enlist ; if we impose on them no form of words, no abstinence from wholesome pleasure, no special obligation save such as the Spirit working in their hearts spontaneously confirms, then, and not otherwise, the Congregational body will represent the true Church of God, young people will rejoice

to be counted as its members, and it will survive by virtue of its fitness, because nothing better or broader can rise up to occupy its place.

It is the earnest hope of such continued and increasing prosperity for the beloved churches of our order that has constrained me to gather these unwelcome facts, criticise certain well-meant but dangerous tendencies, and point out these radical but I trust effective remedies.

## Books about Art

**I**N the season's books on art one of the most sumptuous is the large volume containing illustration in photogravure of "Fifty Masterpieces of Anthony van Dyck," and the sympathetically illuminative comment by M. Max Rooses. (J. B. Lippincott Company, Philadelphia.) The term "Masterpieces" seems rather extreme unless we remember that the painter left nearly a thousand canvases, most of them of exalted merit. The pictures which find place in this volume were all shown at Antwerp in 1899; the book is therefore a fitting souvenir of a notable exhibition. Those who have been unsatisfied with previous appreciations of the painter will gladly welcome this splendid volume—satisfactory in text and in illustration, but not in binding; those content with the appreciations already written may be surprised to find how easily and inadequately they were satisfied. From first to last M. Rooses emphasizes the fact that Van Dyck was essentially a poetical painter. Yet, intensely artist-nature as was his, and painter's painter as he was, he did not derogate from a gentleman's dignity under the specious plea, proffered in every age, that genius excuses. True courtliness showed, not only in the master's uncommonplace life, but in the distinction of his every picture. The robust exhilaration of most Flemings too often sensually clogs their native sensuousness, weights their brilliancy with grossness, impedes their higher growth. In Van Dyck's career, however, masculine vivacity was prominent but not oppressive, grace became neither effeminate nor heavy but well-nigh ethereal, and the note of nobility was natural, not forced. Yet M. Rooses is true to his Low-

Country vigor and thoroughness, and, with all his admiration for Van Dyck, conscientiously shows that the very earliest canvases were perhaps too Flemish in a certain weight, and the later too English in a decided thinness. We would add that, ideal as are most of Van Dyck's portraits, his religious pictures, with all their consummate taste, do not, as a whole, always compel the highest reverence. Even that admiration evoked at Antwerp and elsewhere is somewhat due to the proximity of Rubens's work and to the glaring proof that the pupil's is marked by infinitely more sensitiveness and refinement than is the master's. Most critics, we believe, while giving these religious canvases a great place, would not set them as high as does M. Rooses. Few artists have reached the spiritual height attained by such men as Fra Angelico and Hans Memling.

One of the best new "popular" works on art is Mrs. Bell's "Representative Painters of the XIX. Century" (E. P. Dutton & Co., New York), really an epitome of the century's painting. Nor is the work entirely retrospective; to a certain extent it deals with present tendencies and with prophecies of the future. Mrs. Bell has chosen fifty representative painters; there is a characteristic illustration in photogravure or half-tone of the work of each artist, together with a notice of the leading facts in each man's career, an analysis of the controlling principles of that career, and especially of those qualities which distinguish the particular painter's worth from that of others. While lacking the accent of authority, the text is extremely informative, vivacious, and comprehensive. Nearly half of Mrs.

Bell's list is made up of Frenchmen, beginning with Géricault and ending with Degas. Englishmen, beginning with Turner and ending with Walker, form a quarter of the list. America is represented by Whistler, Sargent, and Abbott Thayer, and Holland also by three notable names, Israels, Mesdag, and Mauve. There are two Belgians, two Germans, and one each from Austria, Hungary, Italy, and Spain. While in general the selection is good, there are many names—Fromentin, Lenbach, Knaus, the Marises, for instance—which might as fitly find place as some of those included in the present list. We hope, therefore, that this is but the first of two volumes to be issued under one title.

In point of binding, the most remarkable book of the year is that entitled "National Worthies." It is a selection of over a hundred and fifty portraits from the National Portrait Gallery, London. In an appendix of eighty-odd pages we have short descriptions of the subjects of these portraits, descriptions much after the manner of those in "Who's Who." It is a pity that these might not have been a little more elaborated, and it is especially a pity that each might not have been printed on a page following the

portrait which it in some measure describes. However, the work is, we believe, the first of its kind, and the collection of portraits at London being so particularly valuable on account both of its worth to art and its worth to history, the book should receive wide circulation. We hope that the publishers may see fit to publish it ultimately in a less expensive form. There are many admirers of that prince of portrait-painters, George Frederick Watts, who will be anxious to possess a collection which includes such celebrated portraits of his as those of Gladstone, Manning, Tennyson, Browning, Matthew Arnold, Shaftesbury, Carlyle, Lord Lawrence, Stuart Mill, and others. While Watts seems the most important of all the painters of any epoch represented in the National Gallery, there are also such superb portraits included in this collection as those of Van Dyck's "Children of King Charles the First," Sir Peter Lely's "Mary Davis" and "Charles II.," Sir Godfrey Kneller's "Dryden" and "Sir Christopher Wren," and Sir Joshua Reynolds's "Blackstone." We mention these names that the dignity and worth of the volume should be particularly known to our readers. (E. P. Dutton & Co., New York.)

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Actual Business Dictator (The): A Collection of Verbatim Business Letters for the Use of Teachers and Students of Amanuensis Stenography.** The Ellis Publishing Co., Battle Creek, Mich.  $5\frac{1}{2} \times 8\frac{1}{4}$  in. 135 pages.

**Angels and Their Ministrations (The).** By Robert M. Patterson, D.D., LL.D. The Westminster Press, Philadelphia.  $4\frac{1}{2} \times 7\frac{1}{2}$  in. 133 pages. 75c.

**Animals of Æsop (The).** By Joseph J. Mora. Illustrated. Dana Estes & Co., Boston.  $7\frac{1}{4} \times 9\frac{1}{4}$  in. 211 pages. \$1.50.

Æsop's Fables go on from one generation to another, and this is an arrangement, for children, of the animal stories, copiously illustrated.

**At Odds with the Regent.** By Burton Egbert Stevenson. The J. B. Lippincott Co., Philadelphia.  $5 \times 7\frac{1}{2}$  in. 365 pages. \$1.50.

**Between the Andes and the Ocean.** By William Eleroy Curtis. Illustrated. Herbert S. Stone & Co., Chicago.  $5\frac{1}{2} \times 9$  in. 437 pages. \$2.50.

In the artistically bound book containing Mr. Curtis's experiences in South America we find

no map. This omission would seem strange if these experiences were confined to one or two countries; as a matter of fact, Mr. Curtis visits half a dozen on his journey down the west coast between the Isthmus of Panama and the Straits of Magellan. The illustrations, however, are frequent and genuinely illustrative of the text. Mr. Curtis lands at Colon, one of the few places in South America where steamers can go up to a dock, and finishes his journey in Tierra del Fuego—another promising Klondike, he says, though the climate is severer than that of Alaska. Between the Isthmus and the Straits Mr. Curtis has many other not-realized facts to convey to his readers. His book is distinctly readable and profitable.

**Brahman: A Study in the History of Indian Philosophy.** By Hervey De Witt Griswold, M.A. Cornell Studies in Philosophy, No. 2. The Macmillan Co., New York.  $6 \times 9\frac{1}{2}$  in. 89 pages.

**Breaking the Shackles.** By Frank Barrett. L. C. Page & Co., Boston.  $5 \times 7\frac{1}{2}$  in. 138 pages. \$1.50.

**Cap and Gown in Prose: Short Sketches Selected from Undergraduate Periodicals of Recent Years. First Series.** Edited by R. L. Page. L. C. Page & Co., Boston. 4¼×7 in. 298 pages. \$1.25.

**Child of the Sun (A).** By Charles Eugene Banks. Illustrated. Herbert S. Stone & Co., Chicago. 6×8½ in. 166 pages. \$1.50.

Indian child-life and Indian traditions and myths, all touched with sentiment and poetic charm. The color-printing of the illustrations is deserving of high praise, and Mr. Betts has put character into his drawing.

**Comfort and Exercise.** By Mary Perry King. Small, Maynard & Co., Boston. 5½×7½ in. 138 pages. \$1.

**Constantinople.** By William Holden Hutton. Illustrated. The Macmillan Co., New York. 4¾×7 in. 341 pages. \$1.50.

Admiration for this "Mediæval Towns" series increases with every new volume. Physically the books are so well planned that in pocket size and good type we have still a literary treatment of adequate proportions. Mr. Hutton tells the dramatic story of Constantinople, crowded with episode and tragedy, with animation and also with accuracy. Nowhere else can a single-volume book be found dealing with the subject in so satisfactory a manner. It is the work of a careful historical scholar, but it is also the work of a clear writer who can hold the attention of the average reader.

**Chinaman (The) as We See Him and Fifty Years of Work for Him.** By the Rev. Ira M. Condit, D.D. 5×7¼ in. 233 pages. The Fleming H. Revell Co., New York. \$1.50.

The general reader will not be greatly interested in this book save in its valuable chapter on treaty making and breaking, but those who care for missionary enterprise in general and Presbyterian in particular will find much of moment.

**Das Mädchen von Treppi.** By Paul Heyse. Edited by Edward S. Joynes. D. C. Heath & Co., Boston. 4¼×6½ in. 124 pages. 30c.

**Defense of Fort Henry (The): A Story of Wheeling Creek in 1777.** By James Otis. Illustrated. A. L. Burt, New York. 5×7¾ in. 365 pages. \$1.50.

A stirring record of the settlement of Wheeling in the colony of Virginia. A full account of the deeds of the woman hero, Elizabeth Zane, is here given, and, as a foil, the inglorious acts of the dastardly Simon Gritty.

**Down Among the Crackers.** By Rosa Pendleton Chiles. The Editor Publishing Co., Cincinnati. 5¼×8¼ in. 328 pages.

**England, Egypt, and the Sudan.** By H. D. Traill, D.C.L. Illustrated. E. P. Dutton & Co., New York. 5¼×6¼ in. 242 pages. \$5.

In this book—well printed and gratefully light to the hand—the late Mr. Traill describes events in northeastern Africa from the establishment of the Khedivate to the Marchand affair. The larger part of the book is of much historical worth. Mr. Traill's closing chapter, however, will attract greater attention because of its description of present politics, and especially because of his explanation why England continues to occupy Egypt. He justly declares that the institutions which England has given to Egypt are unworkable without the continual support of those who introduced them. Especially is this true re-

garding the restoration to Egypt of that vast stretch of country rent sixteen years ago from the Khedive's dominion.

**Enquiry Concerning Human Understanding (An).** By David Hume. (The Religion of Science Library.) The Open Court Publishing Co., Chicago. 5×7½ in. 180 pages. Paper bound, 25c.

**Episodes from "The Winning of the West," 1763-1807.** By Theodore Roosevelt. G. P. Putnam's Sons, New York. (The Knickerbocker Literature Series.) 5×7½ in. 247 pages. 90c.

An excellent book for boys.

**Expansion.** By Theodore Marburg. (Reprinted from *The American*.) The John Murphy Co., Baltimore. 4¾×7 in. 80 pages. 15c.

**Fairy Tales from the Arabian Nights.** Illustrated by T. H. Robinson. The Macmillan Co., New York. 4×6 in. 287 pages. 50c.

Pleasantly retold; daintily printed.

**For the Honor of the School.** By Ralph Henry Barbour. Illustrated. D. Appleton & Co., New York. 5¼×8 in. 253 pages. \$1.50.

A spirited story of school life and interscholastic sports, and finely illustrated. Fair play and high honor are presented in a praiseworthy manner, and the force of the story centers itself in showing how study must supersede play. High spirits, good fellowship, and manliness breathe from its pages.

**For the Liberty of Texas.** By Captain Ralph Bonehill. Illustrated. Dana Estes & Co., Boston. 5×7¼ in. 298 pages. \$1.25.

This is the first book in a series of three volumes under title of *The Mexican War Series*. It has little to do with Mexico, but shows how the struggle for liberty in Texas led up to what followed. Such a story cannot fail to prove interesting, revealing, as it does, how bare historic facts may be as wonderful as the best-laid plots of fiction. The movements of Americans, Mexicans, French, Spaniards, and others within that vast territory, their encounters with Indians and with one another, are as romantic as brain could devise, while the exploits of dashing Sam Houston and the maneuvers of Santa Anna will prove a delight to boy readers.

**Fortune of a Day (The).** By Grace Ellery Channing-Stetson. Herbert S. Stone & Co., Chicago. 4¾×7 in. 319 pages. \$1.25.

The title, "The Fortune of a Day," covers a collection of simple and charming if somewhat too finely spun out stories.

**Friendship and Other Essays.** By Ralph Waldo Emerson. Dodge Publishing Co., New York. 5×6 in. 90 pages. \$1.50.

A pretty edition, half spoiled by an absurd frontispiece.

**Forward Movements of the Last Half Century.** By Arthur T. Pierson. The Funk & Wagnalls Co., New York. 5×8 in. 421 pages. \$1.50.

This volume covers a wide range of religious and benevolent enterprises. With what it more obviously suggests it includes such subjects as the "Keswick Teaching," the "Culture of the Grace of Giving," and the "Growth of Belief in Divine Healing." So far as it treats of things attempted and done, it is a stimulating record, and its emphasis on the spiritual motor-force is both strong and wholesome. In view of this, one may forgive the author his whimsical concluding chapter on

the "Study of the 'Last Things,'" of which the reckoning of 3,996 years from the creation of Adam to the birth of Christ is a specimen.

**Friendly Year (The): Chosen and Arranged from the Works of Henry van Dyke.** By George Sidney Webster. Charles Scribner's Sons, New York. 4½×7 in. 185 pages. \$1.25.

This volume is very felicitous, not only in its contents, but in its arrangement. The selections from Dr. van Dyke's prose and verse have been made with sympathetic intelligence; they are printed in broad column, but on a much broader page, and with side-titles which are keys to the contents of the paragraphs. The author of "The Foot-Path to Peace" is singularly happy in his gift of putting wise thoughts into brief and telling sentences. The range of his interests, the ripeness of his wisdom, and the poetic quality of his insight are disclosed in this volume, which is very tastefully made.

**Gay Lord Quex (The): A Comedy in Four Acts.** By Arthur W. Pinero. R. H. Russell, New York. 5½×8¼ in. 186 pages. \$1.25.

Indisputably clever, and put together for the stage with deft skill. Equally indisputably, Mr. Pinero's view of society is dishearteningly pessimistic, and his treatment of the vice of sensuality flippant and dangerous.

**Glimpses of Three Nations.** By G. W. Stevens. Edited by Vernon Blackburn. Dodd, Mead & Co., New York. 5×7½ in. 295 pages. \$1.50.

Mr. Stevens had long intended to write a book about London. The chapters on London in this book, originally printed in the London "Daily Mail," were really thumb-nail sketches preparatory to such a book. To them are added light, sharply impressionistic pictures of phases of life in France and Germany. In peace as in war, Mr. Stevens was an alert observer and a brilliant word-painter. These sketches, slight as they are, merit preservation in book form. Mrs. Stevens writes a brief preface.

**God, the King, My Brother.** By Mary F. Nixon. L. C. Page & Co., Boston. 57×½ in. 296 pages. \$1.25.

**Heath's Home and School Classics.** "Six Nursery Classics;" "The Wonderful Chair;" "Ruslan's King of the Golden River;" "Eyes and No Eyes;" "Lamb's 'Adventures of Ulysses';" "The Story of a Short Life;" "A Midsummer-Night's Dream;" "Gulliver's Travels," Part I. and II. D. C. Heath & Co., Boston. 5×7½ in. Paper bound. 10c. and 15c. each.

**Heroines of the Bible in Art.** By Clara Erakline Clement. Illustrated. L. C. Page & Co., Boston. 5×7½ in. 361 pages. \$2.

From the desirable books of reference on painting and sculpture already compiled by Mrs. Clement, we have a right to expect the same excellence in her latest work, nor are we disappointed. Eve, beginning the Bible heroines, is followed by Sarah, Hagar, Rebecca, Rachel, etc. Each subject has received varied portrayal in painting. For instance, Rachel's life has been pictured in the works of Raphael, Palma Vecchio, Giordano, Rubens, Appiani, and Cignaroli. These representations are described and compared. The illustration of the present volume is good as far as it goes, but is deplorably inadequate. In the second edition this should be remedied, and the page

of description of David moved from its interruption of the Moses story back to its own place.

**History of Political Parties in the United States (A).** By J. P. Gordy, Ph.D. (Second Edition, Thoroughly Revised.) In 4 vols. Vol. I. Henry Holt & Co., New York. 5×7½ in. 598 pages. \$1.75.

In this, the second edition of his work, Professor Gordy abundantly justifies the view expressed in his preface, that the political philosophy of Hamilton was held by only a small minority of the Federalist party, and that the great body of Federalists differed but little with the democratic views championed by Jefferson, Madison, and Gallatin. The complete collapse of Federalism, so soon after its first defeat, can be explained only on this basis, and only on this basis can we account for the Federalism of New England, which was so strongly democratic prior to and during the Revolutionary War. The Federalist leaders, by reason of their ability, scholarship, and social prestige, were able to direct the policy of their party, but Hamilton probably mistook the temper of the common people of all parties and all sections when he claimed that public opinion was steadily progressing away from the democratic ideals of the Revolution. In his own influential circle there was doubtless "progress" of this sort, but the rank and file of the Federalists remained fundamentally democratic in faith and feeling.

**How to Succeed.** By Austin Bierbower. R. F. Fenno & Co., New York. 4½×7 in. 225 pages. \$1.

**In and Around the Grand Canyon.** By George Wharton James. Illustrated. Little, Brown & Co., Boston. 5½×8¼ in. 341 pages. \$3.

Ten years' repeated visits to the superb scenery of the Grand Canyon have provided Mr. James with most intimate knowledge of local history, with the most complete appreciation of the natural wonders of the country, and with varied and extensive pictorial material. The subject has never been so fully and richly treated as in this volume.

**Intermediate Arithmetic.** By William J. Milne, Ph.D., LL.D. The American Book Co., New York. 5×7 in. 219 pages. 30c.

**International Law.** By F. E. Smith, B.C.L. (The Temple Primers.) The Macmillan Co., New York. 4×6 in. 184 pages. 40c.

**In the Days of Jefferson.** By Hezekiah Butterworth. Illustrated. D. Appleton & Co., New York. 5½×8 in. 284 pages. \$1.50.

In this, one of the Liberty Series of historic fiction, Mr. Butterworth deals with the ideal side of Thomas Jefferson. The picture he draws is a lovable one, revealing the eclectic many-sidedness and breadth of sympathies of the hero. In his early days in the Virginia forests we see Jefferson fraternizing with the Indian Ontasette and with the unknown stranger and Moslem Selim, on the one side, and with the idealist Dabney Carr on the other. Patrick Henry and many other men of note figure in this delightful story of the Father of American Democracy.

**Italian Cities.** By Edwin Howland Blashfield and Evangeline Wilbour Blashfield. Charles Scribner's Sons, New York. 2 vols. 5×7½ in. \$2.

Reserved for later notice.

**Jacinta, and Other Verses.** By Howard V. Sutherland. Dozey's, At the Sign of the Lark, New York. 4x6 in. 70 pages.

**Kentucky Cardinal (A) and Aftermath.** By James Lane Allen. Illustrated. (New and Revised Edition.) The Macmillan Co., New York. 5¼x8 in. 276 pages. \$2.50.

These two charming stories, in which Mr. Allen is at his best, and which are permanent additions to our literature, are issued in a single handsome volume, well printed, with sympathetic illustrations by Hugh Thomson, and a highly decorated border. The value of this form of these two works lies in an introduction which Mr. Allen has prepared, and which has a delightful note of autobiography running through it. Without a touch of egotism, and in a style worthy of "The Kentucky Cardinal," Mr. Allen sketches the birth of observation and the unfolding of imagination in his childhood. The introduction is a bit of charming literature.

**Kentucky Frontier (The).** By James Otis. Illustrated. (The Young Patriot Series.) A. L. Burt, New York. 5x7½ in. 266 pages. \$1.

This volume in the "Young Patriot" series tells of the experiences of "Poor Simon Kenton," the old hero who suffered so much injustice and neglect in the early days of pioneer life. The story is full of that sort of interest which quickens the sympathies while giving a good deal of information as to the practical conditions of early national life.

**Life of Edward Fitz-Gerald.** By John Glyde. Introduction by Edward Clodd. Herbert S. Stone & Co., Chicago. 5x8 in. 359 pages. \$2.

A compact biography of the translator of Omar Khayyám, notable neither for insight nor charm of style, somewhat slight in its texture, but interesting in spite of its defects, because it deals with a man of pronounced individuality of mind and character. The biographer had very little material to draw upon, for Fitz-Gerald was a recluse who hid himself from the world and left as few traces of his personality as possible—these traces mainly in the memory of his friends. The biographer has succeeded, however, in getting enough material to sketch a clear and deeply interesting portrait; and his book will be valued, not so much for itself as for that which it reveals concerning one of the most interesting of modern men.

**Life of Mrs. Booth.** By W. T. Stead. The Fleming H. Revell Co., New York. 5x7½ in. 256 pages. \$1.25.

This is not a biography, but a sketch of life and character. Many who would never read Mr. Booth Tucker's voluminous work will learn from this to admire one of the grandest women of our time, a woman whose limitations in some lines augmented her force in her chosen line, and gained for her the blessing invoked upon Rebekah as "the mother of millions." No one can read this sketch, which Mr. Stead has done *con amore*, without the thrill that comes of seeing what one devoted and heroic soul can do.

**Life of St. John (A): For the Young.** By George Ludington Weed. Illustrated. George W. Jacobs & Co., Philadelphia. 4¼x7 in. 259 pages. 75c.

**Literary Friends and Acquaintance: A Personal Retrospect of American Authorship.** By W. D. Howells. Illustrated. Harper & Bros., New York. 5½x8½ in. 288 pages. \$2.50.

A delightful book of literary reminiscences which will receive fuller attention.

**Little Folks' Illustrated Annual.** Dana Estes & Co., Boston. 6½x9½ in. 384 pages. \$1.25.

**Love Among the Artists.** By George Bernard Shaw. Herbert S. Stone & Co., Chicago. 4¼x7½ in. 443 pages.

We find in this story that peculiar mingling of man-of-the-world cleverness and the good-humored cynicism of a detached looker-on which gives its note of distinction to the work of this author. The characters are all out of the common trend. They affect us as the possessors of highly stimulated brains rather than of healthy blood and good digestions. Some of them are obviously cold-blooded, and some have been too long in training as *poseurs* to risk saying what they are. The author's cleverness is subtle, suggestive, never open. He plays with his puppets, and leaves the reader to do his own guessing. There is no definite plot, and, so far as the story reveals motive, it is to show that people possessed of artistic temperament, and especially that elusive quality we call genius, would do better to remain unmarried, and so have no rival between them and art.

**Magic Moments.** By Clifton Bingham. Illustration by Florence Hardy. E. P. Dutton & Co., New York. 10x11 in. 18 pages. \$2.

**Making of a Missionary (The): A Story of Mission Work in China.** By Charlotte M. Yonge. Illustrated. Thomas Whittaker, New York. 5x7½ in. 228 pages. \$1.

**Merry Folk: A Book for the Children's Playtime.** Illustrated by C. Stuart Hardy. 11x9¼ in. 64 pages. \$1.50.

**More Fables.** By George Ade. Illustrated. Herbert S. Stone & Co., Chicago. 4½x7 in. 219 pages. \$1.

Mr. Howells, speaking from his Easy Chair in "Harper's Magazine," brackets Mr. Ade with Miss Jewett, Miss Wilkins, and other worthy realists. At least he is jolly and amusing, and is a scientific user of Chicago slang.

**Mother Goose Cooked.** By John H. Myrtle and Reginald Rigby. Illustrated. John Lane, New York. 6¼x9½ in. 52 pages. 75c.

**Nature Studies from Ruskin.** Chosen and Arranged by Rose Porter. Dana Estes & Co., Boston. 5x8 in. 374 pages. \$1.50.

In brief preface the author disclaims her object in making these selections to have been the popular one of giving readers a superficial knowledge of an author, and claims her purpose to have been quite the contrary—namely, to select such as would "serve as guide to the rich harvests about 'the universe of visible things which have no faculty of speech,' but which are ripe for gleaning in John Ruskin's complete works." The quotation is given because the author has so admirably worked out her plan. Let the average reader take up for the first time any one volume of Ruskin's complete works, and he is as likely as not to drop it ere he is led on to investigate further. The things that seize upon and hold average

attention are in Ruskin to be come upon in spots.

**New Education Readers. Book One.** By A. J. Demarest and William M. Van Sickle. Illustrated. The American Book Co., New York.  $5\frac{1}{4} \times 7\frac{1}{4}$  in. 144 pages. 35c.

**Notes of an Itinerant Policeman.** By Josiah Flynt. L. C. Page & Co., Boston.  $4\frac{1}{2} \times 7$  in. 252 pages. \$1.25.

In this volume the author supplements the observations of tramps' life he made from within when "tramping with tramps," by those which he made from without when employed on the special police force of a railway company. The exoteric view is less interesting than the esoteric, but nevertheless contains many glimpses revealing in a vivid way the modern characteristics of the ancient brotherhood of "sturdy beggars."

**Path of Life (The).** By George Hodges. Thomas Whittaker, New York.  $5 \times 7\frac{1}{4}$  in. 248 pages. \$1.

Most of the twenty discourses in this volume follow the order of the Christian Year from Christmas to Whitsuntide. They exhibit "the Path of Life" along the highway of common things and experiences, and exhibit the clear insight, the plain speaking, the pointed application of Christian principle to the improvement of Christian practice, that are characteristic of the other publications of their author. Speaking upon "the Social Epiphany," for instance, Dean Hodges puts it thus: "The Christian manifests Christ to the Gentiles when he is a democrat, not an aristocrat. An aristocrat is one who confines his interest to a very few people; a democrat is one who cares a great deal for a great many people—for the people."

**Philip Winwood.** Presented anew by Robert Neilson Stephens. Illustrated. L. C. Page & Co., Boston.  $5 \times 7\frac{1}{4}$  in. 404 pages. \$1.50.

A new edition of a wholesome and deservedly popular novel of the Revolution.

**Plain Instructions in Hypnotism and Mesmerism.** By A. E. Carpenter. Lee & Shepard, Boston.  $4 \times 6\frac{1}{2}$  in. 112 pages. 75c.

**Present-Day Problems of Christian Thought.** By Randolph Harrison McKim, D.D. Thomas Whittaker, New York.  $5 \times 7\frac{1}{4}$  in. 317 pages. \$1.50.

Three-fourths of the chapters in this book are fairly classed under its title. As problems they touch theological interest only; the sociological is not considered. Their treatment is, on the whole, conservative, with some advances. It seems to us that the alternative which Jesus proposes in John xiv., 11, thoroughly disposes of the old claim, here repeated, that Christianity stands or falls with its miracles. The supernatural character of Christianity is not to be confounded with the miraculous. It seems to us, also, that if we are to be condemned as "rationalists" for accepting Christian truth simply on account of its reasonableness, theologians are harder masters than him who said, "If I speak the truth, why do ye not believe?"

**Prima Donnas and Soubrettes of Light Opera and Musical Comedy in America.** By Lewis C. Strang. Illustrated. (Stage Lover's Series.) L. C. Page & Co., Boston.  $4\frac{1}{4} \times 7$  in. 269 pages. \$1.50.

Lillian Russell, Alice Neilson, Madge Lossing,

Della Fox, Marie Tempest, and several other equally well known singers and soubrettes are here sketched. The author pictures their personality, and seeks to explain why their talents take the turn that give them a distinctive niche in their calling. Their personal lives are touched on lightly, and the tone of criticism is mild. It is of a quality similar to, but strikes a rather higher note than, that of the Sunday newspapers concerning these popular stage favorites.

**Problem of Asia (The) and Its Effects upon International Policies.** By A. T. Mahan, D.C.L., LL.D. Little, Brown & Co., Boston.  $5\frac{1}{4} \times 8$  in. 233 pages. \$2.

Reserved for later notice.

**Quicksand.** By Hervey White. Small, Maynard & Co., Boston.  $5 \times 7\frac{1}{4}$  in. 328 pages. \$1.50.

As a literary craftsman the author of this novel betrays marked ability, also an intimacy with the weakness of the human heart which is, to say the least, unusual. It is evidently intended to be a novel with a purpose; many readers will dub it a problem novel. It presents an unmerciful study of the life-history of a whole family of the farming class of New England—presumably of a date somewhat remote from the present—brought up in commonplace environment and stultified by a pitiful religious outlook. The mother dominates the whole family, husband included. In order to hide the result of an erring, ignorant young daughter's act, and baffle her neighbors, the woman sacrifices the rest of her family and crushes their natural affections; and, while dragooning them into her own conceptions of religion, lives a lie which maims them all and ends in ruin. In picturing the blind self-will of the mother, the interrelations of the whole family, and the reactions upon one another of their unnaturally repressed lives, the author works out a psychological study as powerful as it is repellent. The situations are handled without gloves. A story of unquestioned power, it is not a pleasant one to read.

**Reformation (The).** By Williston Walker. (Ten Epochs of Church History. Edited by John Fulton, D.D., LL.D.) Charles Scribner's Sons, New York. Vol. IX.  $5 \times 7\frac{1}{4}$  in. 487 pages. \$2.

This is one of the best volumes in its series. Judicious discrimination guides the selection made from the storehouse of material; and the stages and turning-points of the movement, together with its leaders and men of mark, are clearly and appreciatingly treated.

**Reuben James: A Hero of the Forecastle.** By Cyrus Townsend Brady. Illustrated. D. Appleton & Co., New York.  $5\frac{1}{4} \times 8$  in. 158 pages. \$1.

No story, perhaps, in the Young Hero Series will prove more pleasing to boy readers than this, which pictures the bravery of a common sailor and his devotion to the great naval hero, Commodore Stephen Decatur. It is a story of high-hearted courage, and heartily told. Mr. Brady's knowledge of sea tactics and sea vernacular leaves nothing to be desired in its graphic picturing. The story is thoroughly sound and manly.

**Rita.** By Laura E. Richards. Illustrated. Dana Estes & Co., Boston.  $4\frac{1}{4} \times 7$  in. 246 pages. \$1.25.

**Roger Ludlow: The Colonial Lawmaker.** By John M. Taylor. G. P. Putnam's Sons, New York. 6x8½ in. 166 pages. \$1.50.

**Roggie and Reggie Stories (The).** By Gertrude Smith. Illustrated. Harper & Bros., New York. 7x8½ in. 95 pages. \$1.50.

Two little boys two years old cannot have very exciting adventures, but this book about Roggie and Reggie tells how they took the guinea-pigs to ride, and how they hunted for the lamb in the woods, and how they danced in the goldfish fountain.

**Rubáiyát of Omar Khayyám.** Rendered into English Verse by Edward Fitzgerald. Illustrated. Doxey's, At the Sign of the Lark, New York. 6x8½ in.

Still another edition of Fitzgerald's immortal rendering of Omar's thoughts. Miss Lundborg's drawings and decorations seem to us too gloomy; Omar may have been a pessimist, but he was not melancholy, certainly not funeral.

**Salammbô.** Retold from the French of Gustave Flaubert. By Zenaïde A. Ragozin. Illustrated. G. P. Putnam's Sons, New York. 5x8 in. 381 pages. \$1.50.

Cleverly put together and free from the objections to all literal rendering of Flaubert's brilliant story.

**Second Manual of Composition (A).** By Edwin Herbert Lewis, Ph.D. The Macmillan Co., New York. 5x7½ in. 579 pages. 90c.

**Selections from the Poetry of Lord Byron.** Edited by Frederic Ives Carpenter, Ph.D. Henry Holt & Co., New York. 4½x6½ in. 412 pages. \$1.

**Shakespeare in Art.** By Sadakichi Hartman. Illustrated. L. C. Page & Co., Boston. 5x7½ in. 371 pages. \$2.

This volume belongs in the "Art Lover's Series," and presents the portraits of Shakespeare, together with a generous selection from the illustrative studies of Shakespeare's characters, the illustrations of the histories, comedies, and tragedies, the studies of Shakespearean themes in sculpture, portraits of actors who have identified themselves with Shakespearean characters, a bibliography, and an index. The text bears evidence of sympathetic and even enthusiastic study; the illustrations are very uneven in quality.

**Sister's Vocation and Other Girls' Stories.** By Josephine Dodge Daskam. Charles Scribner's Sons, New York. 4½x7 in. 273 pages. \$1.25.

There is a charming quality about these stories. Rarely has the discomfort of the tiny studio apartments in which some New Yorkers try to live been more entertainingly and realistically portrayed than in "A Taste of Bohemia," and all the stories are bright and wholesome.

**Slavery of Our Times (The).** By Leo Tolstoy. Dodd, Mead & Co., New York. 4½x7¼ in. 186 pages. \$1.25.

This little book will do positive good if the reading public is sufficiently satiated with the preaching it likes to be ready to listen to the preaching it needs. It would be easy in this notice to condemn the literalism with which Count Tolstoy applies Christ's command not to resist wrong by wrong, and easy to defend some of the economic teachings which the author arraigns, but such a review, however judicial, would not contain a tithe as much truth that men need to hear as do the injudi-

cial utterances which might serve as texts. In previous generations, says Count Tolstoy, the public conscience has been awakened to the wrongfulness of conditions which still earlier generations had accepted as a matter of course, and a similar awakening is now essential for our own generation. The over-lauded divisions of labor involve, he thinks, divisions of intelligence stupefying to the workers and establishing class relationships which are often as pitiless on the one side and as servile on the other as the old relationships under systems of serfdom and slavery. No recent essay is so well constituted to disturb the smug optimism which is to-day in the name of science doing so much to chill the hearts and benumb the consciences of well-intentioned people.

**Slaves of Chance.** By Ferrier Langworthy. Illustrated. L. C. Page & Co., Boston. 5x7½ in. 346 pages. \$1.50.

**Slaves of Society (The).** By The Man Who Heard Something. Harper & Bros., New York. 5x7½ in. 253 pages. \$1.25.

**Songs and Song Writers.** By Henry T. Finck. With Portraits. (The Music Lover's Library.) Charles Scribner's Sons, New York. 5x7½ in. 254 pages. \$1.25.

Mr. Finck is the well-known critic of the New York "Evening Post," and those who read the excellent musical criticisms of that journal know that he possesses not only a thorough knowledge of music, but an unhackneyed and readable style. All his good qualities as a newspaper critic appear in this volume, and some others as well, which will be refreshing to those who know him only through the columns of the "Evening Post"—the ability, for instance, to express a dispassionate and partially appreciative opinion concerning Brahms. Mr. Finck's persistent and unvarying antipathy to Brahms has always seemed to us as narrow as the extravagant enthusiasm of the so-called Brahmsites, against whom he wages a not altogether unjust war. Mr. Finck's choice of Schubert, Franz, Grieg, and MacDowell as his favorite song-composers is one that will interest singers and song-writers.

**Souls in Pawn: A Story of New York Life.** By Margaret Blake Robinson. The Fleming H. Revell Co., New York. 5x7½ in. 308 pages. \$1.25.

**Spanish Highways and Byways.** By Katharine Lee Bates. Illustrated. The Macmillan Co., New York. 5¼x7½ in. 448 pages. \$2.25.

Not at all of the ordinary run of books of travel. These chapters of observation and picturesque description touch a hundred points which no conventional tourist would notice. The richness and variety of topic may be judged by contrasting such chapter-titles as "The Funeral of Castelar" and "Choral Games of Spanish Children;" "The Yolk of the Spanish Egg" and "Passion Week in Seville;" "The Lazy Spaniard" and "The Route of the Silver Fleets." In freshness and directness the book is immeasurably superior to nine out of ten books of travel. One can best compare it with the charming travel articles "H. H." (Helen Hunt Jackson) wrote years ago. The photographs illustrating the book are not of conventional Spanish scenes, but of matters closely connected with the text.



**Speedwell.** By Anna J. Grannis. Darling & Co., Keene, N. H.  $4\frac{1}{4} \times 6$  in. 64 pages. 50c.

**Story of Nineteenth-Century Science (The).** By Henry Smith Williams, M.D. Illustrated. Harper & Bros., New York.  $5\frac{1}{2} \times 8\frac{1}{4}$  in. 475 pages. \$2.50.

A thoroughly scientific and expert account of the advances made in the century just closed in medicine, astronomy, geology, biology, chemistry, meteorology, psychology, physics, etc. One could wish more about invention, mechanics, electricity, and kindred subjects, and we may advise that the reader supplement this volume with "Flame, Electricity, and the Camera," of which we have heretofore spoken. Within its own field Dr. Williams's book is comprehensive and interpretative. The layman can understand it if he apply himself with reasonable diligence, and the specialist will find it suggestive of thought as well as an admirable review of ground gained.

**Studies of the Man Paul.** By Robert E. Speer. The Fleming H. Revell Co., New York.  $4 \times 7$  in. 303 pages. 75c.

This is both an instructive and a stimulating little book. It limits itself to an inductive study of the facts in the life, development, and character of Paul, with terse and pointed comments thereon. It is a handy companion-book for any serious reading of the Acts and the Pauline Epistles, especially for younger readers.

**Tale of the Little Twin Dragons (The).** By S. Rosamond Praeger. Illustrated. The Macmillan Co., New York.  $11 \times 8\frac{1}{2}$  in. 58 pages. \$1.50.

**Their Own Wedding.** By Louise S. Hotchkiss. George H. Ellis, Boston.  $4\frac{1}{4} \times 7$  in. 115 pages. 75c.

**Thinking and Learning to Think.** By Nathan C. Schaeffer, Ph.D., LL.D. (Lippincott's Educational Series.) J. B. Lippincott Co., Philadelphia.  $5 \times 7\frac{1}{2}$  in. 351 pages. \$1.25.

This thoroughly practical volume does not undertake the scientific treatment of logic or psychology, but it appropriates the accepted results of these sciences in wise suggestions for the discipline of the power of thought. Dr. Schaeffer brings to his readers the experience of a director of public education for many years. His pages, portions of which have been frequently used in educational meetings, North and South, are enriched by illustrations drawn from reading in many fields, and observations in many schools of higher and lower grade. They abound in judicious criticisms and counsels for teachers, and carry an interest for all thoughtful readers.

**Unaccountable Man (The).** By David James Burrell, D.D. The Fleming H. Revell Co., New York.  $5 \times 7\frac{1}{2}$  in. 310 pages. \$1.50.

The title of this collection of twenty-nine sermons is that of the first of the series, which presents the thought that Jesus, if simply a man, is unaccountable. Dr. Burrell's preaching is not only strongly doctrinal, it is strongly practical also, clear, straightforward, and forceful. The sermon on "The Privilege of the Strong" is a noble specimen of it. It is questionable wisdom, however, to stake so much on so precarious foundations as to assert that "the Story of the Cross is on the same credible level as the story of the Serpent in the Wilderness." A valiant word, indeed,

but surely not discreet. The remarkable discourse on "What Would Jesus Do?" raises the equally serious question whether Dr. Burrell fairly presents the fundamental distinction between Mosaism and Christianity. If the Parable of the Good Samaritan, and Jesus' answer to the question, "Which is the great commandment?" teach anything clearly, it is this: that Christianity goes beyond and above the Mosaic standard of law, and substitutes for imperfect precepts a perfect principle of action. It is impossible for the spirit of Christ to express itself perfectly in any code, so that the Moral Law, as written in the Decalogue and the Sermon on the Mount, can never be that ultimate standard which Dr. Burrell asserts it to be. There is also in his conception of the imitableness of Christ and ability to keep the moral law a note of doubt which is hardly conducive to the highest endeavors. All this is theologically orthodox according to the Westminster Confession, but ethically it is quite heretical.

**Unto the Heights of Simplicity.** By Johannes Reimers. L. C. Page & Co., Boston.  $3 \times 7\frac{1}{2}$  in. 288 pages. \$1.25.

**Vanity! The Confessions of a Court Modiste.** By "Rita." F. M. Buckles & Co., New York.  $5 \times 7\frac{1}{2}$  in. 282 pages. \$1.25.

**Very Young Man and the Angel Child (The).** By Elisa Armstrong. The Dodge Publishing Co., New York.  $4\frac{1}{4} \times 7\frac{1}{2}$  in. 239 pages.

**Vesty of the Basins.** By Sarah P. McLean Greene. Illustrated. Harper & Bros., New York.  $5\frac{1}{2} \times 8\frac{1}{2}$  in. 271 pages. \$2.

A new edition, handsomely illustrated, of a book replete with genuine fun and human sympathy, but often astonishingly crude from the literary standpoint.

**War and Policy.** By Spenser Wilkinson. Dodd, Mead & Co., New York.  $5\frac{1}{2} \times 8\frac{1}{2}$  in. 443 pages. \$3.50.

Although Mr. Spenser Wilkinson has long been a critic of English army methods, no one need think that his new book has to do only with that army. The scope of the present work ranges from Gustavus Adolphus to Von Moltke, from the Polish to the Boer wars. In the centuries intervening picturesque figures step across Mr. Wilkinson's stage—Goethe and Scharnhorst, the archdukes Charles and Albrecht, Nelson, and Osman Pasha. Both evolutions and revolutions in warfare are accomplished. To an American, however, of all Mr. Wilkinson's chapters those on our Civil War and its comparison with the Boer war are the most interesting.

**Who Goes There? The Story of a Spy in the Civil War.** By B. K. Benson. The Macmillan Co., New York.  $5 \times 7\frac{1}{2}$  in. 485 pages. \$1.50.

A novel (or, perhaps better, fictitious narrative, for the book lacks some of the qualifications of a novel) thoroughly worth reading, because it is a study of the Civil War as it appeared to a typically intelligent American soldier. The narrator brings close to the eye both hand-to-hand fighting and the large strategy. Like many thousands of our private soldiers, he was something more than a military machine; he thought, observed, and knew the meaning of all that was done. The simple realism of

his accounts of battles, scoutings, individual adventures, and division-movements, is thoroughly convincing. The narrator, while acting as a Union spy in Confederate lines, is struck by a shell, completely loses his memory of the war when he comes to his senses in a Confederate hospital, and (being convinced by argument that the South is right, at least in part) becomes a Confederate in good earnest. In the end his memory returns, he escapes to the Federal lines, and gives valuable information. The psychology of this "amnesia" is interesting, but a trifle wearying. There is very little love story, and what there is has the effect of a mere piece of mechanism. The political philosophizing of the mysterious Dr. Khayme is not always entertaining reading. The average novel-reader will find some application necessary to keep up his interest; but such effort will be amply repaid by the stirring battle scenes (Bull Run, Fredericksburg,

Antietam, and Gettysburg) and by the subtlety of the character-study.

**Where Dwells the Soul Serene.** By Stanton Kirkham Davis. The Alliance Publishing Co., New York. 5x8½ in. 220 pages. \$1.25.

**Winefred.** By S. Baring-Gould. Illustrated. L. C. Page & Co., Boston. 5x7½ in. 309 pages. \$1.50.

Mr. Baring-Gould is always interesting, because he treats in fiction out-of-the-way places and subjects and utilizes his great stores of folk-lore and legend. This tale of the chalk cliffs near the mouth of the River Axe is no exception to the rule.

**Wintermärchen.** By Heinrich Seidel. Edited by Corinth Le Duc Crook, Ph.D. Henry Holt & Co., New York. 4¼x6½ in. 129 pages. 35c.

**Writing in English.** By William H. Maxwell, M.A., Ph.D., and George J. Smith, M.A., Ph.D. The American Book Co., New York. 5x7½ in. 269 pages. 75c.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

I have been especially interested in the articles which have appeared from time to time in The Outlook on the subject of direct primaries. As we need direct primaries, or anything else that will give us decent politics, here in Cincinnati about as much as any place on earth, I looked through the statutes of South Carolina and Georgia to learn the details of the system, but failed to find anything there. Will you please let me know where I can get full information as to this matter, and you will greatly oblige

C. E. T.

Read the account of the Crawford County system in Dallinger's "Nominations for Elective Office" (Longmans, Green & Co., New York) and the report of the "National Conference on Practical Reform, of Primary Elections," published by the Civic Federation of Chicago. The direct primary systems in the South are the outcome of the demand of the white voters that they shall directly name the Democratic candidates. The systems were established by Democratic conventions and not by statute.

You say that the Evangelical defines religion as "the life of God in the soul of man?" and, further on, you place this definition of religion in the sixteenth century. Will you kindly state (1) if it is known who first used these words as a definition of religion, and (2) to what extent this definition of religion was accepted by evangelical teachers in the Church?

A. T. B.

1. The Rev. Henry Scougal, minister at Auchterless, Scotland, and till his death Professor of Divinity in Aberdeen, published a book in 1677, with an introduction by Bishop Burnet, entitled "Religion the Life of God in the Soul of Man"—the earliest known use in English of this phrase. 2. By the Wesleys particularly, and their followers; also such men as Thomas Erskine and Frederick Maurice.

Does Dr. Abbott hold to the view that the Synoptic Gospels in their present form are records of the life of Jesus as seen by the Apostles?

S.

The origin of the Synoptic Gospels is matter of hypothesis. Dr. Abbott holds the opinion that in all three Gospels some common matter, oral or written, was made use of by the authors or compilers, but that in each some original matter was added, either from personal knowl-

edge or from current reports. They were probably composed or compiled, substantially in the form in which we now possess them, by the authors whose names they bear.

I have read Gustave Le Bon's books "The Crowd" and "The Psychology of Peoples," and would like to follow the subject up. Can you recommend any other books?

W. H. G.

See the following: Tarde's "Les Lois de l'imitation" (Alcan, Paris); Sighele's "La Foule Criminelle" (the same); J. M. Baldwin's "Social and Ethical Interpretation in Mental Development" (Macmillan).

Please give a list of books relating to the trusts, especially on the side against trusts, and also where I can secure these books, and their price.

M. W. C.

1. "Trusts or Competition," by A. B. Nettleton (Leon Publishing Company, Chicago, \$1). 2. "Monopolies and Trusts," by R. T. Ely, and the books to which it refers its readers (The Macmillan Company, New York, \$1.25).

Is there any authority for the idea that "Cyrus" was a title as well as a proper name? For instance, The Cyrus of Persia; as, The Sultan of Turkey, etc.

M. G. A.

None that we are aware of.

I wish some reader would kindly give me the author of the following lines:

"The saddest grave  
That ever tears kept green must sink at last  
Into the common level of the world,  
Then o'er it runs a road."

They sound like "Festus," but I have not been able to find them there or anywhere.

W. J. S.

Can some reader of The Outlook give the author of the old poem "The Shadow on the Wall," beginning:

"My home a stately dwelling is,  
With lofty, arching doors?"

E. E. Y.

Can you tell me who is the author of a hymn the closing lines of whose chorus read:

"The harvest time is passing by,  
The summer days are ending?"

Also where can I purchase it?

C. G. H.



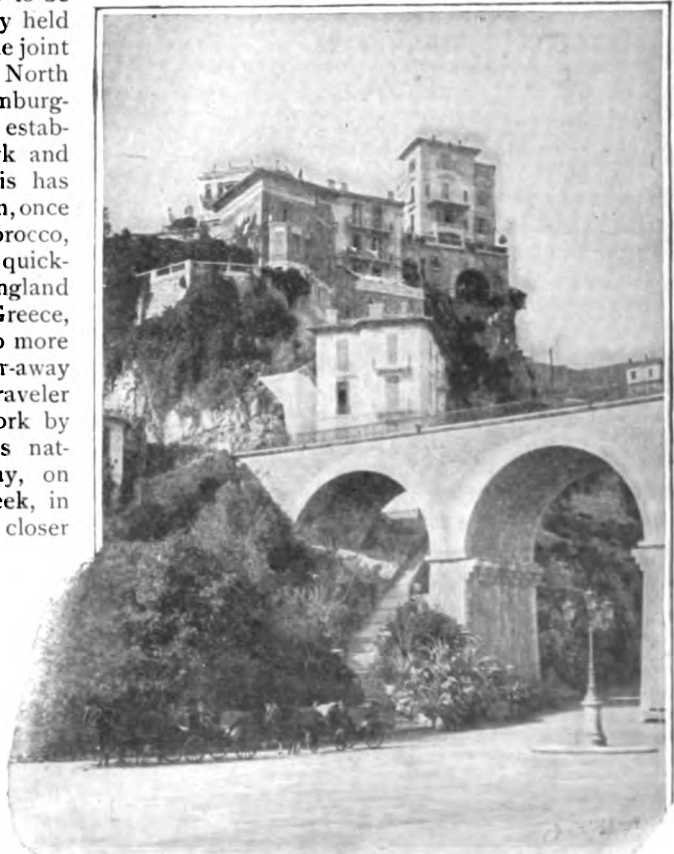
## To the Ports of the Mediterranean



Of the transatlantic traveler Europe used to mean chiefly England and the Northern sections. What is left us of "the glory that was Greece and the grandeur that was Rome," and all the art and the loveliness of scenery of the Mediterranean countries, were a sort of afterthought, and the Southern lands were to be visited if time and money held out. With the advent of the joint steamship service of the North German Lloyd and Hamburg-American Companies, established between New York and Mediterranean ports, this has been changed. Now Spain, once so difficult of access, Morocco, Algiers, and Italy, are as quickly reached as was England ten years ago, and Greece, Egypt, and Turkey are no more thought of as very far-away pleasure grounds. The traveler just returned to New York by this Southern route says naturally, "The other day, on Vesuvius," or "Last week, in Madrid," and our closer neighborhood to these places is realized with surprise by one who had not noticed how the Old World and the New had been drawn together in this direction.

Now we have our Italy and the wonderful Mediterranean borders at first hand if we will it so, and at the end of a sea voyage

in warmer and calmer waters than those of the North Atlantic. The traveler who makes choice of the Southern route has no monotonous trip before him, all sky and sea from port to port, but he is on a course full of variety. The vessels which ply between New York and Genoa are famed for their hospitality, and also for their bright social atmosphere so unusual on shipboard. It is no rug-



Monte Carlo



Summit of Gibraltar

wrapped crowd in steamer-chairs, calmed by the stagnation of vast ocean without a break till the haven is in sight. These passengers are kept active with the spur of repeatedly seeing new bits of the world, as they go on bound to a final landing where Europe is most attractive.

Instead of resignation to the inevitable uniformity of the Northern route, it is eager interest in coming events at sea that fills the mind of the traveler voyaging to the Mediterranean. The lovely group of Portuguese islands makes the first break on the line from New York to Genoa. There is a lively gathering on the decks when these lands of perpetual spring come in sight. The richly cultivated slopes are carried high on rugged, precipitous cliffs, and over the mountain-tops the vineyards grow green up into the clouds. White towns nestle everywhere in the rich vegetation, and the fields are marked off by hedges

that, particularly on the island of Fayal, make lines of azure through the green at the time of the dense blossoming of the blue hydrangea that is used for this purpose.

Fayal, St. George, and St. Michael's are fair to see, but the glory of the Azores is Pico, a volcanic island rising direct from the sea nearly eight thousand feet, without a meaner height to confuse the eye glancing up the symmetrical mountain to the perfect cone on the top, from which at times even

now a thread of smoke can be seen ascending from the crater. When, as is often the case, a mist floats about the cone, and the summit breaks clear above

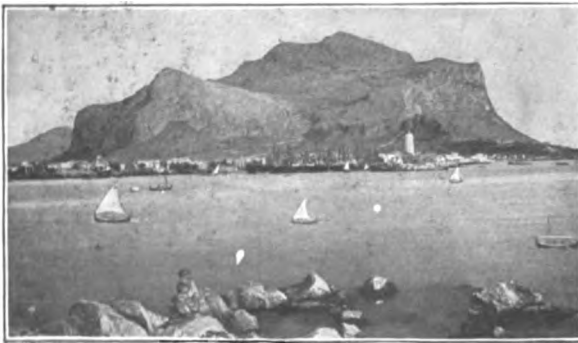


Arrival at a Mediterranean Port

the cloud, and seems to rise to an incredible altitude, then on the ship's decks the excitement goes to fever-height.

The next land sighted is the Spanish coast, along which the ship runs for hours with an engrossing panorama unrolling beside it—cliffs with rocky highlands running back to blue mountain ranges, and fair wide valleys cutting a green swath through from the shores. Cadiz is seen, lying along the sea, and white like all Southern towns.

As the ship approaches the Strait of Gibraltar, another continent claims attention, and the sight dissipates forever an old



Monte Pellegrino, Palermo

## The Outlook

meaning of the word Africa, gained from the geography lessons. This Africa is no desert plain with an oasis and a palm, but a range of lofty mountains coming down to the sea in great precipices and ridges, and the bare, sterile tops rising above with only the shifting shadows to clothe them. In whatever light one comes on this sight, it is grandly beautiful. At the base of the range, Tangier has crept into a niche and made a white touch in the scene.

Gibraltar is the first halting-place, and as the ship glides in under the great rock,

unfamiliar goods from Spain and Africa. The market in the proper seasons offers delicious fruits. Gibraltar strawberries and Gibraltar grapes are too luscious to be soon forgotten. In and out of shops and highways winds the throng of diverse peoples, dusky of face and light, and with the white robes of the Moor brushing the European garbs and the gay uniform of Tommy Atkins.

Those going to African countries, or to Madrid and the Spanish towns, make Gibraltar the starting-point for these tours.



A Street of Pompeii showing the remarkable Excavations

she finds herself in a lively company of other passenger vessels with war-ships and many little home craft. In Gibraltar the drive up to the fortress galleries and the walk through some of them are the main thing. The interest here, after the work of construction has been noticed, is in coming out of the embrasures and looking down on two continents and on the glorious sea and harbor, and at the life below as the steady stream of people of many nations flows back and forth over the causeway which is the connecting link with Spain. Down in the narrow streets of the quaint town the shops are set out famously with

Again at sea, the course is along the Mediterranean shores of Spain for nearly twenty-four hours, and all the way the faithful watch-towers of her old masters are found crowning the heights, ready for the signal-fires as of old. A day out of sight of land, and then Sardinia furnishes hours of entertainment as the ship steams along its grand coast.

The approach to the Bay of Naples remains forever, to the traveler who has seen it, a beautiful thought. Ischia, at the left of the entrance, rises in magnificent lines—the volcanic island whose buried giant still moves at times, playing the part

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of Enceladus under Ætna, shaking the villages to ruin. On the right of the ship is Capri, the lovely island with softer mountain curves, and still holding the remains of the villas of the old emperors who loved it for its mild air and fascinating outlook. The ship sails on, following the path the Plinys took so many centuries before us, and that of St. Paul on his way to the seven days of rest at Pozzuoli. The land rises about the Bay in a wide curve, with Sorrento, Castellammare, Portici, Torre del Greco, and a dozen other towns carrying the white lines along the shores, and Naples piling up a mass of light-colored masonry on the hills in the background. Vesuvius trails a long plume of smoke from its summit, and on the lower slopes of the active volcano is seen the plain where lie the overwhelmed cities.

The ship stops at Naples long enough to allow a visit to the unsurpassed museum, and drives to the points of fine view. Often there is time to see Pompeii or Herculaneum. The street life of Naples is extremely entertaining. A landing at this port is a plunge into the novel and curious. There is no gradual familiarizing the traveler to the ways of strange countries, as there is when entering Europe by way of England.

For those who part with the ship at Naples, the excursions about the city are



The vine-clad slopes of Capri

unlimited in number. The magnificent temples of Pæstum, the finest of the Greek structures outside of Athens, are within a day's reach. Rome itself is only a few hours distant.

The sail for those going on to Genoa is along the Italian coast, with the steamship at all times near the land and in view of the fine shores. Arriving at the city of palaces, one finds Genoa indeed superb as seen from the sea. There is much here for which to linger, and in the suburbs is the Villa Pallavicini, in the most ornate and individual style of Italian gardening. As an entrance to Europe, Genoa is well placed. The French and Italian Riviera are close at hand, and the cities of Northern Italy easily reached. The Italian lakes are near, and, for those who come in summer, Switzerland and her eternal snows can be gained in a few hours after leaving the ship. Considering the beauty and novelty along this Southern route to Old World scenes, it is not surprising that it increases in favor every year.

The sailing list for this German-Mediterranean service and all information desired will be sent upon application to Oelrichs & Co., 5 Broadway, New York; H. Clausenius & Co., 90 Dearborn Street, Chicago; or the Hamburg-American Line, 37 Broadway, New York, and 159 Randolph Street, Chicago.



On the road from Sorrento to Amalfi

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No. 16

## Congress: The Ship Subsidy Debate

When the Senate met on Tuesday of last week the unfinished business before it from the last session was Senator Spooner's bill relating to the government of the Philippines. This, however, was set aside, and the Ship Subsidy Bill advanced to take its place. Senator Jones, of Arkansas, demanded the yeas and nays upon this change in the programme, and the vote then recorded was looked upon as in some measure a test of the strength of the subsidy bill. It stood 38 to 20 in favor of giving the subsidy bill the right of way. The Democrats and Populists voted solidly in the negative, but Senator Wellington, of Maryland, was the only Gold Republican to join them. As Senator Wellington had supported Mr. Bryan in the recent campaign on the issue of imperialism, his vote against the subsidy bill was not altogether unexpected. Senator Frye, of Maine, assumed charge of the bill, and made the principal argument in its behalf. He urged that the bill would not cost the treasury all of the \$9,000,000 a year proposed as a subsidy, because the subsidized ships would be required to carry mail free and thus save the Government upwards of one million dollars a year. He further urged that the bill would be of immense advantage to the Government in time of war, by building up a merchant marine which could be used for auxiliary cruisers and transports. His chief argument, however, related to the supposed economic advantages which the measure would bring, not only to ship-owners and ship-builders, but to all who produced goods for export. It costs, he explained, from forty to eighty per cent. more to operate American ships than to operate British or Norwegian ships, and he believed that money should be taken from the public treasury to make it profitable for Americans to engage in this losing business. This last argument is one which

we believe to be economically unsound, and we think that our present enormous exportation of manufactures and produce completely disproves the old fallacy that American labor is dearer in proportion to what it accomplishes than the labor of other countries. But the economic side of the question is the least important. We oppose the subsidy bill, first, because it opens the door to lobbying for special interests, and is therefore demoralizing; and, second, because it taxes certain classes to subsidize others, and is therefore unjust.



**The Army Bill** The Army Bill as it passed the House of Representatives, by a vote of 160 to 133, did not differ materially in its provisions as to the increase of the army from the outline given in these columns last week; the most important provision not included in our description of last week was the canteen amendment proposed by Mr. Littlefield, of Maine, and incorporated in the bill by a vote of 159 to 51. This amendment absolutely prohibits the sale of intoxicants at military posts. It reads as follows:

The sale of or dealing in beer, wine, or any intoxicating liquors by any person in any post exchange or canteen, or army transport, or upon any premises used for military purposes by the United States, is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect.

This is certainly a more positive and direct prohibition of the canteen than that contained in the Act of Congress approved last March and rendered ineffective by the decision of Attorney-General Griggs. The wording of the old law was that "no officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in

any encampment or fort, or on any premises used for military purposes by the United States." In the course of the debate on the Army Bill, Mr. McCall, a Republican Representative from Massachusetts, put himself on record as definitely and positively opposed to the policy of the Administration in the Philippines, and to the increase in the army demanded to carry on war in that part of the world. The question of promotion and of the placing of volunteer officers in the regular army was left in a somewhat indefinite position by the bill, but the very doubtful provision abolishing the age-limit for lieutenants was retained. President McKinley has placed General Eagan on the retired list, on three-quarters pay for life, after having remitted the unexpired portion of the court-martial sentence of six years' suspension.



**The Canteen** We regard the abolition of the canteen as a measure intended to promote temperance but certain to promote intemperance. Where the canteen has been abolished, the general result has been a collection of the worst grogeries in the immediate vicinity of the camp and a great increase in the number of drunken soldiers. A club in which only beer and light wines are allowed to be sold, and these under government restrictions, and in which drunkenness is distinctly recognized as bad form, and disorder is a penal offense, is surely better than a collection of saloons in which private interest is aroused to stimulate drinking to the uttermost, in which drunkenness is common and disorder not unusual, and in which there are and can be no restrictions. The Outlook hopes that the Senate will not pass the anti-canteen provision without giving careful consideration to the judgment of army men on its probable effect.



**The Oleomargarine Bill** Apart from the army bill, the most important measure passed by the House of Representatives last week was the Grout bill increasing the tax on oleomargarine from two cents a pound to ten cents. This increase is, indeed, limited to oleomargarine colored so as to look like butter, and the tax on uncolored oleomargarine is by the bill reduced to one-half

of one cent a pound; but as nearly all dealers would find uncolored oleomargarine unsalable for table use, the nominal reduction of the tax on the uncolored product is not deemed important. Mr. Grout, of Vermont, and the other champions of the bill urged that it ought to be passed to prevent fraud, and they showed that oleomargarine is now being sold in stamped packages with the stamp so concealed as to escape the notice of ordinary purchasers. Mr. Grout reported that the amount of oleomargarine sold last year was 104,000,000 pounds, or about "one-ninth of the total butter consumption of the country." The opponents of the bill urged the adoption of a substitute prepared by the minority of the Committee on Agriculture, making more effective the safeguards against the sale of oleomargarine as butter. The minority of the Committee, said its Chairman, Mr. Wadsworth, of New York, was as anxious as the majority to prevent the fraudulent sale of oleomargarine as butter, but it recognized the value of oleomargarine as a wholesome article of food, and did not believe in taxing one American industry to make a market for another. Mr. Bailey, of Texas, declared that the avowed purpose of the bill to prevent fraud was itself a fraud. The substitute was defeated by a vote of 113 to 178, and the Grout bill passed by a vote of 196 to 92. Nearly all the votes against the bill were cast by Democrats. There appears to us but one argument against the bill—a doubt whether the taxing power of the Government should be used for any other purpose than raising revenues. If it ever may be so used, it would be to prevent a wholesale fraud on the people, and the sale of oleomargarine as butter is such a fraud. Otherwise why color it at all?



**The Treasury Report** In his annual report the most important reform urged by Mr. Gage, Secretary of the Treasury, is that of legislation making mandatory under all circumstances the provisions for preserving the parity between gold and silver. We hope that such legislation will be an accomplished fact long before another Presidential election disturbs the country. Mr. Gage also hints at such a revision of the present



law as will give greater elasticity to the National bank circulation. Under the law passed last March, the total increase in that circulation has been over seventy-seven million dollars. Since the new law authorizing the establishment of National banks with a capital as low as twenty-five thousand dollars, nearly four hundred new banks have been organized, of which number three-eighths represent each a capital of less than fifty thousand dollars. The benefit of National banks is thus given to many communities unable to maintain such institutions under the old law, which did not permit the establishment of National banks with a capital under fifty thousand dollars. The report is explicit relative to the refunding provisions of the new act, which have resulted in the exchange of over three hundred and fifty million dollars' worth of three, four, and five per cent. Government bonds for the new two per cents of 1930. The operations of the act have exemplified its wisdom in that gold now flows towards the Treasury instead of away from it. The free gold in that institution at the present time is larger in amount than at any former period of our history. Including the new reserve, the gold in the Treasury belonging to the Government amounts to nearly two hundred and fifty million dollars, while the Treasury holds besides almost as much more against which certificates have been issued.



**Tax Reduction Proposals** The Ways and Means Committee of the House of Representatives has formulated its bill for reducing the surplus revenue. The prospective surplus, as estimated by Secretary Gage, is in the neighborhood of \$80,000,000, and about half this sum could be used in the purchase of bonds if the provisions of the sinking fund act were again given effect. For this and other reasons the Secretary recommended that taxes should be reduced only \$30,000,000. The House Committee, however, has recommended a reduction of \$40,000,000—claiming that the revenues warrant such a reduction, and that public sentiment demands it. All of the proposed reductions are in the internal revenue taxes imposed in the War Revenue Act of 1898. The chief items are

as follows: Beer, \$10,000,000; cigars, \$3,000,000; bank checks, \$7,000,000; telegrams and express receipts, \$3,000,000; notes and mortgages, \$4,000,000; insurance, \$3,000,000; patent medicines and drugs, \$4,000,000; miscellaneous, \$6,000,000. The Democratic members of the Committee urged a still larger reduction upon most of the items, including beer—their claim being that the large surplus promoted extravagance, particularly for military preparations. While there is some force in this contention, they would be more consistent with their free-trade principles if they protested against reducing the internal revenue taxes upon luxuries and demanded a general revision of the tariff on necessities. Last year the internal revenue receipts—\$295,000,000—were nearly treble what they were at the beginning of the decade, and aggregated more than the entire net annual expenditures of the Government in any year but one between 1870 and 1890. If to the internal revenue receipts are added the miscellaneous receipts from coinage, fees, etc., and the taxes on imported liquors and tobacco, which might properly be made a part of our internal revenue system, there results an aggregate of \$350,000,000 revenue independent of the tariff. If the Democrats desire to establish a free-trade system in the near future, they ought to insist that the reductions now made in taxation shall be chiefly upon imported food products such as sugar and tea.



**The Isthmian Canal** The Isthmian Canal Commission's report has been made public. It approves the Nicaragua route as, all things considered, the best. It estimates the cost at \$200,540,000, an increase above any previous estimate. But this increase is due to the judgment of the Commission that the canal, in order to meet the exigencies of future maritime commerce, must be made larger and deeper than originally planned. The cost would exceed that of the Panama Canal by about \$58,000,000. The Nicaragua Canal would also be considerably longer, the average time required for a vessel to pass through the Panama Canal being estimated at twelve hours; for the Nicaragua Canal, thirty-three hours. The reasons which lead the Commission to

prefer the Nicaragua to the Panama route are chiefly two. First, the distance from the Pacific coast to the Atlantic coast is considerably less by the Nicaragua route; from San Francisco to New York, 377 miles less, to New Orleans 579 miles less, to Liverpool 386 miles less. The time required to pass over these distances would be greater than the difference of time in transit through the two canals. But, secondly, even if the Panama Canal furnished a decidedly superior route, it is apparently clear from the Commission's report that it is and must be private property. "So far as can be ascertained, the (Panama) Company is not willing to sell its franchise, but it will allow the United States to become the owner of part of its stock." The Commission justly considers such an arrangement inadmissible; but, more than this, even if the Panama Canal Company would sell its franchise, that franchise is not permanent. The concession of the Government of Colombia to the Panama Company is limited. It provides that the canal shall pass to Colombia after ninety-nine years. Thus, even if arrangements could be made with the Panama Company to purchase the property outright, it still would not be a permanent United States waterway. In our judgment, the Commission is right in regarding this as a conclusive objection to the Panama route. The question whether the interoceanic canal shall be a private piece of property like the Pacific Railroad, or a great National highway like the Mississippi River, is a fundamental question. On this question both the great parties have declared themselves. They both favor a National highway under the ownership, control, and protection of the Government of the United States. To this policy the Republican party has distinctly pledged itself. It would be neither right nor politic to withdraw from the fulfillment of this pledge. It is said that the Panama Company has secured, or expects to secure, the funds necessary to complete that canal. This is no reason why the United States should not go on and build independently its own great highway between the oceans. It is a matter of only secondary importance whether the tonnage ever pays the interest on the cost of construction or not. The Nation needs the highway just as it

needs its great harbors, and it should build the highway and own it, exactly as it should improve and maintain the navigable quality of the Mississippi River. What The Outlook hopes to see, what the interests of the Nation imperatively demand, is the Hay-Pauncefote Treaty confirmed, the neutrality of the canal thus secured by international treaty, and the canal itself then built, owned, and operated by the United States Government, as a necessary connecting link between its eastern and its western coast.



#### The Election in Porto Rico

Just after the recent election in Porto Rico of members of the island's first legislative assembly under United States rule, we noted the extraordinary fact that the Federal party had abstained altogether from going to the polls, allowing the Republicans to win without opposition, and the almost equally remarkable fact that the accounts of the election that had reached this country gave no adequate explanation of this withdrawal. In response to a request from The Outlook for information, we have received a detailed statement of Porto Rican political affairs from Judge William H. Hunt, the Secretary of Porto Rico. The legislative function was intrusted to an Executive Council of eleven appointed by the President, and a House of Delegates of thirty-five, to be elected biennially. Judge Hunt says that, under the act of Congress, the Executive Council was intrusted with power to divide the island into seven districts of about equal population, each of which should elect five members of the House of Delegates. This power was delegated to a committee of five—two Republicans, two Federals, and an Independent. The last proposed a plan which was accepted by the two Republicans and adopted by the Council. Thereupon the two Federal members resigned from the Council, and their party papers declared that it was a Porto Rican custom to thus withdraw when injustice was alleged—a custom agreeable to themselves and comporting with their notions of dignity. The Federal party, however, entered into the election with apparent spirit at first. The qualifications for suffrage were; bona-fide residence in the island for a year and in

the district for six months, together with either ability to read and write or ownership of real estate or of personal property to the value of twenty-five dollars. The total registration was 123,140, and it was believed that the Republicans were in the majority. Both parties filed numerous protests against alleged irregularities in registration, often, Judge Hunt tells us, frivolous and vague. Out of 657 judges of registration 622 were Porto Ricans. Before the registration was finished the Federals threatened to withdraw from the polls, and on November 4 their leader or "President" formally notified the Executive Council that the party withdrew its tickets "because of the lack of protection for our right to vote and the manifest partiality of the Council in favor of the Republican party." The Republicans cast 58,367 votes, which, under the circumstances, indicates that they would have had a fairly large majority if the contest had been fought out. There was no serious trouble anywhere at the polls on election day. The acquiescence of the rank and file of the Federal party in these curious political tactics may have been due partly to the belief that in the end a reaction would break the power of a single leader who dictatorially directed the party. At this distance the whole affair seems to indicate that the people of Porto Rico have much to learn about the desirable relations between a majority and a minority and the true character of representative government. Pique rather than persistence seems to have controlled the minority; in politics as in sport, to be a good-natured loser is next to being a winner.



**Progress in Porto Rico** Of greater substantial importance is the news of rapid commercial and civil progress in Porto Rico which reaches us in a private letter and with the highest possible official indorsement. December 15 was the day fixed for the end of military rule and the entering of a fully organized civil government into complete power. This civil government has been working in conjunction with the Military Department since May 1 of this year, and has not cost the people of the United States a penny. The island itself is free from debt and has a valuation of perhaps \$100,000,000. It

has under cultivation only a quarter of its two million acres. This year the sugar crop will be double the average normal crop, and the tariff gives the sugar-producer a great advantage over his former trade-relation with the United States; while a system of inexpensive driven wells in the southern districts has there greatly increased the possibilities of cane cultivation, and improved methods of extraction are increasing the yield immensely. The coffee estates are recovering from the blow dealt by the hurricane of 1898, and the yield will by next year be normal—formerly coffee furnished seven-tenths of the revenue of the island. Fruit culture is in a hopeful experimental stage. The customs receipts have risen from \$1,505 in the first week of May to \$43,439 in the second week of November. Receipts have more than paid for expenses. Of the two million dollars allotted by the President for the benefit of Porto Rico under the "Customs Refunding Act," only half has been spent—three-quarters of a million for good roads, one-quarter for food supplies; thus a balance of a million remains for permanent improvements. Education is being provided for both in the towns and the rural districts. Governor Allen is sure that there is less destitution in Porto Rico than ever before; while more people are employed and at better wages. It is true that personal politics, the conservatism of the well-to-do people who favored Spanish rule, and the ignorance of the masses after centuries of neglect by Spanish rulers, all make the problems of development such as require patience; but there is ample evidence that the present administration of the island is making sure and steady progress in educational as well as industrial matters.



**The Cuban Convention** Both in Cuba and the Philippines within the last ten days there have been indications of improvement in the prospect of future representative government. The Cuban Constitutional Convention has now fairly begun the important work of actually examining and discussing drafts of a Constitution. Three complete drafts have been submitted to the Convention; all of these follow the Constitution of the United States in its general outline, and

one of these, that offered by General Rivera, adopts in detail many of the checks and counter-checks of our Constitution. General Rivera's plan establishes the three branches of government—executive, legislative, and judicial; the President and members of the lower house are to be elected by public vote, the Senators by provincial assemblies corresponding somewhat to our State Legislatures, the old political divisions now known as provinces being made into departments; local and municipal home rule is provided for, much as in this country; universal suffrage is established; a special provision of General Rivera's draft, supposed to be aimed at the exclusion of General Gomez from the Presidency, is the rule that only a native of Cuba is to be eligible to the Presidency. The other two drafts before the Convention omit the provision making birth in the island a qualification for the Presidency, but in other respects do not greatly differ from General Rivera's. An unofficial report asserts, however, that the delegates are secretly in favor of a constitutional plan under which the Republic should be unitary as in France, rather than federal as in the United States. It is eminently proper and desirable that the Assembly should take full time for the discussion of the details of the important work now in hand, as did the delegates who formed our own Constitution.



**In the Philippines** From the Philippines, in addition to a great deal of news about numerous but not important military engagements, comes the more welcome report of Dr. F. W. Atkinson, who was appointed General Superintendent of Education for the Philippines by the present Commission. Dr. Atkinson says that practically no progress was made in education under Spanish rule, that the Filipinos are almost without exception eager to attend school and to learn English, and that he proposes to use the English language as a basis of language instruction. He adds that the Filipinos have a special faculty for the lesser mechanical arts, and excel in writing and drawing. Using these tendencies and tastes as a means to interest them in education, Dr. Atkinson proposes to bring

out many teachers from the United States, while the United States Government will supply text-books, charts, and school material in great quantity. Already several American text-books have been translated into Spanish, and are being used with good effect. Dr. Atkinson says that while energy and money will be required to overcome religious prejudice and political distrust, the introduction of the modern American school will, he believes, tend to the pacification as well as to the improvement of the Filipino race. Another interesting report from the Philippines is that the Commission is about to start an experiment farm some two hundred miles from Manila, where the growth of plants and seeds from the United States will be tested. It is stated by the despatches that this farm will be conducted by Mr. Phelps Whitmarsh, who has been the special commissioner of The Outlook in the Philippines.



**The British Parliament** The Queen's speech opening Parliament, last week, was the shortest on record. It simply recited that, it having become necessary to make further provision for the expenses of the operations of the armies in South Africa and China, Parliament had been summoned in special session in order to sanction the enactments required for this purpose. Parliament will not enter on the discussion of other public matters requiring its attention until the ordinary meeting next spring. If this speech had been already "discounted," as much could hardly be said for the speeches of the Marquis of Salisbury, Mr. Balfour, and Mr. Chamberlain, all on the subject of South Africa. Lord Salisbury could never allow that a shred of independence should be left to the Transvaal Republic. "How soon the Free Staters and the Transvaalers would have anything like self-governing powers depended on themselves. It might be years and it might be generations." Mr. Balfour attempted to justify British sternness in South Africa by citing alleged American army regulations. The cabled reports are obscure as to the nature of the operations under consideration, but if Mr. Balfour "read an extract from the United States army regulations showing

the severity with which persons alternating as combatants and non-combatants were treated under the American organization," he must have had spurious regulations placed in his hands. Of more importance and significance was Mr. Chamberlain's speech on the following day. By the moderation of his tone, the Colonial Secretary cut the ground from under the feet of the Opposition. The Government, said he, had laid down three objects: (1) To end the guerrilla war; (2) to establish a Crown government and (3) ultimate self-government. Never in history, said he, had a war been waged with so much humanity. The women had been deported only for their protection. The native population was answerable for the acts of outrage upon women and children, and it had been shown that in no case had a British soldier been justly accused. The farm-burning was greatly exaggerated. Lord Roberts had sanctioned the burning of farms only as punishment in cases of complicity in the rebellion, or damage done to the railroads in the neighborhood. Mr. Chamberlain hoped that the civil government would be inaugurated in February. Municipalities would be created in the very near future, notably at Pretoria, Bloemfontein, and Johannesburg, with all municipal privileges. Afrianders would be employed as officials as far as possible, and every man, Boer or Briton, would have equal laws and equal liberties.



**The Boer War** Lord Kitchener, now commanding in South Africa, telegraphs that General De Wet has failed to force a passage of the Orange River southward and has therefore trekked in the other direction, in his flight abandoning five hundred horses and many carts. The attempt to invade Cape Colony has hence been a failure. The Boer General appears to be in a perilous position, and to need all his strategy to keep his forces from capture. There are strong British columns on three sides, and swollen rivers bar his front. The British begin again to feel hopeful that the great chase, which has certainly been one of the most exciting operations of the war, may result in complete success. The appointment of Lord Roberts as Commander-in-Chief of the British army necessitates his leaving South

Africa, after ten months of as arduous and brilliant campaigning as has been done by any British commander since Wellington's time. Prior to quitting the seat of war, General Roberts issued a farewell order praising the army for its conduct during the campaign. He made special reference to the sufferings and hardships of the troops, which, he said, had been endured uncomplainingly. He added that they had marched enormous distances at incredible speed over precipitous mountains and through dense jungles. Their food and clothing were often scanty, and they were continually shot at by an invisible enemy. They had acted according to the highest standard of patriotism. In conclusion, Lord Roberts said: "I regard you, my gallant comrades, with affection and admiration. You will live in my memory to my life's end." Meanwhile the great Africander Congress at Worcester, Cape Colony, has passed in an orderly manner, owing perhaps to the presence of a garrison of fifteen hundred Canadians and Australians in the town, and ten guns on the hills commanding it. Eight thousand persons attended the Congress, which recorded its solemn conviction that the interests of South Africa demand the termination of the war and the retention of republican independence, by which alone peace could be maintained. The policy of burning houses and furniture, carrying away animals, and destroying farms where rebellion was suspected had also made a naturally profound impression on the minds of all present, and much indignation was expressed. We would add that war is always brutal, and doubtless brutal things have been done; but the evidence seems to show that acts of wanton destruction have either been episodic or in violation of the spirit and orders of the English generals in command. English troops are not by instinct either brutal or destructive; they are of the same blood as American troops, and American troops in China have been conspicuously free from the spirit of looting and wanton destruction. Charges of cruelty against them in the Philippines have, as a rule, been either disproven or shown to be grossly exaggerated in statement. There is reason to believe that this general view of the matter holds true of alleged English cruelties

in South Africa. On this subject Mr. Chamberlain's denials, reported in the preceding paragraph, must be accepted as final in the absence of definite and conclusive evidence to the contrary.



**Cruelty in China** In China, unfortunately, it is impossible to put this interpretation upon the reports of the destruction of property, the spoliation of large tracts of country, and the brutal treatment of women, children, and old men on the part of Russian, German, and French troops. The Russians appear to have been the greatest offenders, although the Germans have not come far short of them in brutality. In view of the characteristic German qualities, it is difficult to credit these charges, but, unfortunately, it was established by apparently conclusive evidence that the Germans in Central Africa were guilty of the greatest barbarity toward the natives. The so-called punitive expeditions in China, sent out for the express purpose of destroying property and killing the Chinese with a view of impressing them with the heinousness of their crimes, have certainly been inhuman, and they have probably entirely failed of their purpose. Vengeance does not belong to nations any more than to individuals; and if vengeance is to be taken, it ought to be taken on the offenders, not on innocent men, women, and children at a distance from the scene of the offense. It is doubtful whether these expeditions can be defended on any ground; they have certainly been most unchristian, and their ultimate effect must be, not to strike terror into the hearts of the Chinese, but to intensify their misconception of the spirit of the West and their hatred of Western nations. The removal to Paris or Berlin of the astronomical instruments from the ancient observatory of Peking has given, and ought to give, a shock to all the civilized nations. The celestial globe and bronze azimuth there were sent by Louis XIV. to the Chinese Emperor; also in the French monarch's reign that great Jesuit, Father Verbeist, was appointed Chinese Imperial Astronomer; he made designs from which Chinese artists, always wonderful imitators, modeled and cast the great group of dragon-wreathed instruments which for two centuries have been

the principal show-sight of the Peking observatory. A nation which to-day robs another nation of its works of art, as Napoleon robbed Italy, must be condemned, not only as cruel, but as dishonest. To take this kind of advantage of the extremities to which the Chinese have been driven by their own acts is to treat basely a great opportunity, and to plant seeds of hatred which will continue to flourish for many decades. We are glad to note that General Chaffee, commanding the United States Legation guard at Peking, has, in common with some of the representatives of other Powers, protested against looting in general, and in particular against the looting of the Imperial Observatory.



**China and the United States** The cautious attitude of our Government in regard to China has been due to far-seeing statesmanship. By it Mr. Hay has kept us out of international complications. At the earliest possible moment we shall withdraw our soldiers from China, leaving only a Legation guard at Peking; we have also declined to take any part in the so-called punitive expeditions to Paoting, Kalgan, and elsewhere, which have apparently resulted only in raids upon defenseless populations. This withdrawal and this abstention have called forth from English papers the complaint that the United States aims to secure its full share of the chestnuts without getting into the fire; and that, though in July our Government stood first in the councils of the Powers, in December we stand last, because, it is urged, our policy has been adopted by Russia, and probably by Japan, nations lowest in civilization among the Great Powers. On the Continent criticism of America has been even sharper. The "Journal de Genève," perhaps the best-informed and most judicially-minded paper in Europe, thus betrays lack both of information and judgment: "One part of the [American] Cabinet favors indulgence pushed to its last limits; the President, however, has a different opinion. . . . This want of mutual understanding produces certain fluctuation, and brings about the loss to America of her influence in the concert [of the Powers]. As she changes her opinion from hour to hour, . . . her opinion in impor-

tant questions will not be sought." Other Continental journals add that the responsibility for future troubles in China rests upon the United States Government, which has shown an unwise leniency and a fluctuating policy. Continental ignorance of American politics thus displayed would be amazing were it not so common. A more noteworthy criticism comes from China itself, in the continued support given by many missionaries to the severe demands first proposed by the British and German Governments. These missionaries protest against a "patched-up peace," saying that no punishment will be effectual which does not include the decapitation of officials of high rank. They regard the question of indemnity as wholly secondary, and the position of foreigners in China as insecure until the allies refuse to accept money except as indemnity for money losses. This missionary protest is not a clamor for vengeance; it is only a call for stern and adequate justice in the terms with China, as being not only best for the Powers, but also best for the future of China itself. The Outlook, however, has confidence that Mr. Hay's wisdom in rejecting the severe conditions agreed to by Mr. Conger, our Minister at Peking, will prove itself to have been of the highest good to China and to the world. It is worse than useless to make demands which cannot be enforced. It is evident to many that the demand for the Empress Dowager's deposition and the organization of a new and just government, which alone would give adequate security to foreigners, is a demand which cannot be enforced without the peril of war on a gigantic scale.



**An Influential Convert  
to the Single Tax**

Mr. Charles Francis Adams has written a letter to the President of the Massachusetts Single Tax League, declaring himself a cordial supporter of the single-tax proposition, and suggesting a method by which the experiment could be tested. In stating his position Mr. Adams says:

The single tax would be an enormous improvement over the existing system, or over any other system which I think could be devised. It would reduce taxation to a basis of absolute certainty and fairness, rendering evasion impossible. A complete stop would

thus be put to the whole system of cheating, and consequent unjust transfer of a burden from those who have no conscience to those who have a conscience. This argument alone, to my mind, would be conclusive in favor of the single tax. Any possible amount of wrong or injury it might incidentally inflict would, to my mind, be little more than dust in the balance compared with the advantage which would result, after the thing fairly adjusted itself, from the complete freedom it would bring about from all temptation to evasion and false swearing. From the moral point of view, consequently, there do not seem to be any two sides to the question; and the moral point of view is, in my judgment, the all-important point of view.

As to the practical effects of the single tax, he says that if the amount of the tax were limited to the necessities of the government economically administered, he, as an individual landowner, would not be troubled by the talk about confiscation, since the removal of all his other taxes would benefit him as much as the double or treble taxation of his land would injure him. Indeed, he believes that the indirect effect of removing all taxes from improvements would be an enormous stimulus to industry, and thus cause in the cities an increase in the general wealth. In the rural districts, however, he believes that the single tax would work immediate disadvantage to the farming population. In the town of Lincoln, for example, where Mr. Adams has a country residence, the adoption of the single tax would cut his taxes in two, while he judges that it would double or treble the taxes of his neighbors who make their living by farming. *Per contra*, Mr. Thomas G. Shearman, in his "Natural Taxation," has given some figures to sustain his contention that under the single tax, involving as it does a large increase in taxation of town and city land, and also a tax on railroad franchises, farm taxation would be reduced rather than increased.



**Try the Experiment**

Mr. Adams believes that a fair trial of the experiment can most easily and most safely be secured through a system of local option permitting each town to raise its taxes as it sees best. There is no doubt that, in advocating a local option system of this sort, the single-taxers are moving towards their end along the line of the least resistance. Nevertheless, the resistance to this system will

be much stronger than Mr. Adams seems to realize when he goes on to say that he cannot see what reason can be urged against it. Thus far the Massachusetts Legislature has resisted every attempt to put an end to the double taxation of certain forms of personal property, and a local option bill such as described would be resisted with far more vigor as an obvious attempt to get rid of the single taxation of personal property. Counting the taxes collected by the State authority upon the stock of banks, manufacturing corporations, and railroads, nearly two-fifths of the taxes in Massachusetts are derived from personal property—though it must be remembered that the single tax regards a railroad as land. A bill permitting any town to attract residents or business from its neighbors by exempting personal property would be regarded as a bill to overthrow the whole system of taxing personal property and would array against itself the “vested interests” of all citizens who own relatively more real estate than personalty, to say nothing of the vested rights of those whose real estate consists almost exclusively of land.



**The  
“Jim Crow” Car Law  
Upheld**

The United States Supreme Court—Justice Harlan alone dissenting—has upheld the Kentucky law requiring railroads to provide separate cars for their white and negro passengers. The case before the court was that against the Chesapeake and Ohio Railroad, which had refused to obey the State law on the ground that this law attempted to regulate inter-State commerce, and was therefore unconstitutional. The Kentucky courts decided against the company, though it limited the application of the law to passengers traveling from one point within the State to another within the State. The Federal Court sustains the Kentucky court in all points, declaring that the question of regulating inter-State commerce did not arise, since the railroad might fully comply with the law if it carried separate coaches on its trains only within the State of Kentucky. In dissenting from his colleagues, Justice Harlan took the ground that a State law regulating the operation of a railroad engaged in inter-State com-

merce was necessarily obnoxious to the Constitutional provision reserving to Congress the exclusive control of such commerce; and he further contended that a State had no more Constitutional right to require citizens of African descent to ride in separate cars than to require those of Irish or Italian descent to do so. This latter portion of Justice Harlan’s opinion was doubtless based upon the clause in the Fourteenth Amendment which, after declaring all negroes born within the United States to be citizens, stipulates that—

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States.

In case the Kentucky law does not require the railroads to provide equal accommodations for both races, it would seem to abridge the privileges of the negroes; but until the full text of the decision reaches us we are unable to pronounce upon this point. The negroes certainly have a right to protest against any law denying them equal facilities on railroads, for it is the legally recognized duty of a common carrier to provide equal facilities for all patrons.



**Further Discriminations  
Against Negro Schools**

A bill has been reported favorably to the Georgia Senate proposing a constitutional amendment to reduce still further the appropriations for negro schools. The scope of the bill is set forth with clearness in a memorial drawn up by Professor Du Bois, the Rev. H. H. Procter, and several other leaders of the negroes of Georgia. At the present time, says this memorial, forty-eight per cent, of the school-children of the State are blacks, yet out of \$1,318,000 spent last year for teachers’ salaries only \$283,000 went to negro teachers, and out of \$446,000 worth of school property controlled by county boards only \$69,000 worth was used for negro schools. In other words, out of every dollar spent the white children received eighty cents and the colored children but twenty cents. In part, of course, this difference was due to the inability of negroes to keep their children in school as many years as the whites, but in still larger part it was due to the providing of poorer buildings for the



negroes, the paying of smaller salaries to their teachers, and the crowding of nearly twice as many children into each class. These discriminations against the weaker race, however, do not satisfy the Senate Committee, which recommends the adoption of the proposed amendment. At the present time, we are informed by Professor Du Bois, the State school fund of Georgia is made up as follows:

Poll taxes.....	\$230,000
Levy of 2 1-10 mills on all taxable property.....	800,000
Indirect taxes from State railroad, liquor, convicts, etc.....	368,000

The amendment offered assigns to negro schools only the sums paid by negroes under the first two items. As the negroes own hardly four per cent. of the property in the State, the division of the property tax levy gives to their schools barely \$30,000 a year. It is almost as if the children of tenants in this city were restricted to schools supported by the direct taxes paid by their parents—in which case ninety-two per cent. of the children in the Borough of Manhattan could not attend public schools at all. Yet the memorial of the negroes does not especially complain of the inhumanity of denying to the poorer race any share of the school taxes paid by the richer. If the negro race were allotted the share it actually contributes of the indirect taxes, it would still receive as much as now; but, as the memorial puts it, "The pending bill is more unfair than this, for it proposes to give the negro no share at all of the income from the State railroad on which he rides, from State fees which he helps to pay, or from the income from liquor and convicts, to which he contributes too largely, and by which many of his white fellow-citizens profit." The injustice of such discriminations against the weak is so shameful that the white people of Georgia ought to repudiate the pending measure not only for the honor of their State but for the honor of their race. It has hitherto been the glory of the Southern States that they have provided liberally, according to their means, for the education of the negro. It will be the disgrace of Georgia if it allows itself to become a leader in a reactionary movement on behalf of popular ignorance and prejudice.

**Polygamy** On Thursday and Friday of last week it seemed as if the death-knell of polygamy were sounding. On Thursday a meeting was held in New York City in the interests of the proposed Anti-Polygamy Constitutional Amendment. Ex-Congressman James presided, and reminded those present that if the people earnestly desire the extermination of polygamy by a Constitutional amendment, Congress would heed their wishes by submitting such an amendment to the States. General Eaton, of Washington, said that, while the fathers prepared a Constitution to meet the needs of their time, they were not unmindful of the coming of new conditions which would make amendment necessary. He showed that Mormon polygamy furnishes a sufficient menace to our institutions as to call for a Constitutional amendment for its extermination. Dr. Sarah Elliott, a deaconess of the Protestant Episcopal Church, who has lived among the Mormon people for many years, gave an account of her experiences in Utah, concluding that polygamy is not only degrading to womanhood, but that it is producing a degenerate race in those intermountain regions which are already exerting a potent influence upon industrial, social, and political life. The Rev. Dr. Burrell, of New York City, referred to the suspicion that there was an understanding between Republican leaders and Mormon polygamists that the amendment should be shelved in case Utah were placed in the Republican column by the results of the late Presidential election. He appealed to Republicans to see that their party is purged of all such suspicion; which can easily be done by presenting a united vote for the amendment in both Houses of Congress. Dr. Josiah Strong, President of the League of Social Service, exposed the falsehood of the Mormon leaders in claiming that polygamy is a dead issue, and made it clear that this pretense was in accord with their perjury in the past. "If I were a Mormon," said Dr. Strong, "and were sincere in claiming to have permanently put aside the practice of polygamy, I would show my sincerity by doing my utmost to aid in the movement to secure an anti-polygamy Constitutional amendment." In the evening a mass-meeting was held in Brooklyn, addressed by the above-

mentioned speakers, and presided over by General Woodford, ex-Minister to Spain. The next day, at Washington, Representative Tayler, of Ohio, who was prominent in the movement to exclude Brigham H. Roberts, of Utah, from a seat in Congress, introduced a measure intended to bring about Federal prohibition of polygamy. It proposes a Constitutional amendment for uniform laws on marriage and divorce, about which we are exceedingly doubtful. Mr. Tayler says, however, that his aim goes considerably beyond a mere uniformity of such laws, and is expressly designed to reach polygamy and put an end to it.



**The Westminster  
Confession**

Last week in Washington there was a meeting of the Committee named by the Presbyterian General Assembly to deal with proposed changes in the Creed. The members of the Committee are the Rev. Drs. Dickey, of Philadelphia, Johnson, of Chicago, Nicholls, of St. Louis, Fisher, of Hanover College (Indiana), McKibben, of Cincinnati, Stewart, of Auburn, N. Y., Dana, of Philadelphia, Sprecher, of Cleveland, Van Dyke, of Princeton; ex-President Harrison; Associate Justice Harlan, of the United States Supreme Court; Hons. D. R. Noyes, of St. Paul, E. W. C. Humphrey, of Louisville, W. R. Crabbe, of Des Moines, Ia., J. E. Parsons, of New York, and E. A. Fraser, of Detroit. The Rev. Dr. William H. Roberts is Secretary. The Committee analyzed the recommendations of over two hundred Presbyteries, and concluded in favor of revision. It will submit this conclusion to the General Assembly next May, a conclusion founded on the following facts: The returns indicate (1) that the Church desires some changes in its creedal statement; (2) that no change is desired in any way impairing the integrity of the system of doctrine contained in the Confession of Faith; (3) the desire of a large plurality that changes should be made by some new statement of present doctrines; (4) a desire upon the part of many Presbyteries for some revision of the present Confession. It was therefore unanimously agreed by the Committee to recommend to the General Assembly that some revision or change be made in the con-

fessional statements. Substantial but not final agreement was reached as to the method of preparing changes embodying both revision and supplemental statement, but the determining of the whole matter was deferred to a subsequent meeting. The Outlook offers hearty congratulations to the plurality of Presbyterians who favor creed amendment or restatement. It hopes, however, that the result of "revision" may be a brief statement containing only those doctrines essential to Christian faith, leaving Presbyterianism to be, what it really is, distinctive in policy but not in doctrine. That the Presbyterian Church as a whole is not behind the times may be seen from the fact that less than a third of the presbyteries recommended dismissal of the subject, and in many cases, as in New York and Philadelphia, the vote recommending dismissal was a close one. Hence, before the meeting of the Committee, it was gratifyingly evident that it must needs recommend a creedal change.



**Church Work  
Among Deaf-Mutes**

The twenty-fifth anniversary of the founding of All Angels' Deaf-Mute Mission has just been celebrated at Chicago. In his address of welcome, the venerable Dr. McLaren, Protestant Episcopal Bishop of Illinois, pointed out that we, hearing-children of a common Father, are able to speak with those who are condemned to a life of silence. "Words differ in divers tongues, but all men know the meaning of those universal signs, and we who enjoy the power of speech know well enough that we are frequently compelled to resort to the signs of the hand, with expressions of face and eye to express our real meaning. The deaf are no longer deaf to the call of religion. They are to-day able to hear the old, old story of Christ—even though they hear it with their eyes." The founder of this particular work is the Rev. Austin N. Mann, himself a deaf-mute. Mr. Mann has built up deaf-mute missions in the large cities of the Middle West, from Pittsburg to Kansas City, and has held occasional "silent services" in nearly all of the smaller cities. He is the first of his class to receive ordination west of the Alleghanies. His report was the principal feature of the occasion, and bore strongly on Christian

unity. "Deaf-mutes," he said, "are too few for denominational divisions. Those who attempt to draw dividing lines among them, although well meaning, do great harm, by engendering jealousy and ill feeling." Another interesting part of this remarkable service was the presence in the chancel of Bishop Tykhorn and three of his clergy, of the Greco-Russian Church. The Bishop has supervision of the Russian congregations in the United States, including Alaska. The pioneer work of Dr. Gallaudet is bearing fruit.



**Dr. E. W. Gilman** The Rev. Dr. Edward Whiting Gilman, senior Secretary of the American Bible Society, who died at his home in Flushing last week after a brief illness, was a member of a well-known New England family which has produced more than one man of eminence. Dr. Gilman was born in Norwich, was graduated at Yale in 1843, studied theology at the Union Seminary in this city and later at the Yale Seminary, entered the Congregational ministry, held pastorates in Lockport, N. Y., Cambridge, Mass., Bangor, Me., and Stonington, Conn., and was called to the secretaryship of the Bible Society in 1871. Dr. Gilman was a man of great industry and entire devotion to his work. His scholarship along the lines in which he was interested was accurate, his tastes were cultivated, and his literary skill was developed by constant practice, for he was a contributor to reviews and encyclopædias, and a writer of monographs on religious subjects. His work was fully sustained until his last illness; and his faith in the Bible as the text-book of civilization grew with his advancing years.



**Sunday-School Training** One of the cheering signs of the times is the renewed interest taken in Sunday-school work. In Montclair, N. J., a Bible Teachers' College has just been established under the directorship of a successful worker, Dr. W. W. White. Among the instructors and lecturers are to be Drs. Marcus Dods, of Edinburgh, Patton, of Princeton, Barrows, of Oberlin, Price, of Chicago, Weston, of Crozer, and Jacobus, of Hartford. The first session

will be held January-May, 1901. The period of work for each week will be from Tuesday morning till Saturday noon. For the student taking the entire course there will be twelve hours of class-room work each week. The aim is to make a school for instruction preparatory to the profession of teacher of the English Bible.—At Springfield, Mass., the Bible Normal College continues its work of the past fifteen years, including the study of psychology. The work in pedagogy teaches not only the best way to bring the truth to a Bible class, but how to obtain the largest practical results from the truths taught. Finally, the Bible is comprehensively studied under the leadership of specialists.—We also note the progress made by the Sunday-School Commission of the Diocese of New York, appointed two years ago by Bishop Potter. We have already chronicled its establishment of lectureships, training classes, and reading courses of instruction in the metropolis. The Commission has now published a volume on "Principles of Religious Instruction." The subject is dealt with from the standpoint of well-known masters in pedagogy. Information concerning the Commission's labors may be obtained by addressing its Secretary, the Rev. William Walter Smith, M.D., 25 West One Hundred and Fourteenth Street, New York City. Mr. Smith, who combines the experience of a clergyman with that of a physician, has had marked success in the field of Sunday-school organization.



**Ministerial Supply** A very convenient institution in so populous a region as New York City is a competent and responsible office from which churches in a sudden and temporary vacancy of the pulpit may promptly obtain the supply of satisfactory service. The "Metropolitan Ministerial Bureau" has lately been formed for this purpose, with its office at 30 Woodruff Avenue, Borough of Brooklyn. It undertakes to be a well-informed and trustworthy medium of exchange between church committees and ministers desired for occasional supply. Beyond this, it proposes also the important service of bringing together pastorless churches and churchless pastors. In Massachusetts the Congregational churches employ a

paid secretary, whose whole time is devoted to this service. In the Brooklyn Bureau a corresponding guarantee of the service is given by the personnel of the Advisory Board, constituted by the Rev. Drs. Gregg, Hallock, Wells, and Rhoades. The Secretary and Treasurer in charge of the Bureau is the Rev. Jay N. Taft, Ph.D., a Congregational minister of experience and approved character. The Bureau solicits correspondence from churches and ministers, under the seal of confidence. Scrupulous caution will be used for the entry upon its books of none but perfectly accredited names, with a careful record of all facts relating to pastors and churches with whom it may be concerned. How far an employment bureau can be made widely useful in securing pastors for churches and churches for pastors we cannot but regard as very doubtful; in the nature of the case, the doubt can be solved only by an actual experiment.



## Independence or Liberty

America ought at once to promise the Filipinos liberty; it is not so clear that it ought at once to promise them independence. A great deal of current discussion assumes that the words are synonyms. They are not; sometimes they are absolutely inconsistent. Sometimes liberty can be secured only by the sacrifice of independence. Liberty is always a blessing; independence may easily be a curse. Spain in the sixteenth century was independent, but her people were not free. Canada in the nineteenth century is not independent and her people are free. The several States of the Union are not independent. They are dependent on each other and on the Federal Government. And they surrendered their independence and accepted this dependency the more effectually to secure and protect the liberty of their people. This is, indeed, distinctly affirmed in the preamble to the Constitution. Still more strikingly does the Civil War illustrate the contrast between independence and liberty. In that war the Southern States fought for independence, and if they had won would have established slavery for a large proportion of their population. The Northern States fought to pre-

vent the independence of the Southern States, and, winning, gave liberty to the slave. The Civil War was a war between independence and liberty.

Whether a nation is morally entitled to independence or not depends upon the use it makes of independence. In our judgment, the Transvaal is not entitled to independence, because it used its independence to deny the simplest civil and religious liberties to its people. But every man is entitled to civil and religious liberty; that is, to be protected in his right to worship God according to the dictates of his own reason and conscience, or not worship if he chooses not to do so, and to use his person and his property as he likes so long as he does not use them to injure his neighbor. He who believes that the overthrow of the Spanish fleet and the subsequent treaty with Spain made the United States heir to the responsibilities of the Spanish Government will not believe that the Philippines are entitled to independence until the Filipinos have proved themselves able to secure to their people civil and religious liberty. But the expansionist and the anti-expansionist ought to be able to agree that the Filipinos are entitled at once to civil and religious liberty. There may be, in our judgment there are, very good reasons why the United States should not now make any promise of independence to be fulfilled in the future. But there is no reason why the United States Government should not now promise to the Filipinos civil and religious liberty to be secured to them as fast as the cessation of guerrilla warfare makes it possible to fulfill the promise. The President has, indeed, directed that the Filipinos be secured under military rule the civil and religious rights which Americans possess under our Constitution and Bill of Rights. We have once printed this direction, but it is at once so specific and so fundamental that we reprint it:

Until Congress shall take action, I directed that: "Upon every division and branch of the government of the Philippines must be imposed these inviolable rules: That no person shall be deprived of life, liberty, or property without due process of law; that private property shall not be taken for public use without just compensation; that in all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, to be informed of the nature and cause of the accusation, to be confronted with the witnesses against him, to have

compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense; that excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishment inflicted; that no person shall be put twice in jeopardy for the same offense, or be compelled in any criminal case to be a witness against himself; that the right to be secure against unreasonable searches and seizures shall not be violated; that neither slavery nor involuntary servitude shall exist, except as a punishment for crime; and no bill of attainder or *ex post facto* law shall be passed; that no law shall be passed abridging the freedom of speech or of the press, or the right of the people to peaceably assemble and petition the government for a redress of grievances; that no law shall be made respecting the establishment of religion or prohibiting the free exercise thereof; and that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed."

This is explicit; it would be adequate if the powers of the President were adequate. But he expressly declares that this guarantee is good only "until Congress shall take action." And the more intelligent of the Filipinos know very well that this limitation is imposed on the President by the Constitution. He cannot make laws; he can only recommend and enforce them. He cannot commit the Nation; he can only say what he believes the Nation will do.

It is quite time that Congress did take action. It ought at once to guarantee to the Filipinos the civil and religious rights which the President has directed they shall enjoy until it acts. The Filipinos who are in arms against the United States have a right to know what will be done with them if they lay down their arms. The Filipinos who are hesitating whether to take up arms for or against the United States have a right to be told what will be the result to them and their people if the sovereignty of the United States is everywhere and by all accepted. And they are entitled to know this at once.

While the President has furnished this temporary guarantee—and it must be remembered that he could only make it temporary—the Schurman Commission have indicated the kind of government which in their judgment should be accorded to the Philippines so soon as the sovereignty of the United States is established. Their recommendation we quote:

From the very outset it will be safe and desirable, in the opinion of the Commission, to

extend to the Filipinos larger liberties of self-government than Jefferson approved of for the inhabitants of Louisiana, assuming that in the Sulu Archipelago, and in such portions of Mindanao and Palawan as are still occupied by tribal Indians, the government will be conducted through the agency of their Sultans, *datos*, or chiefs. It is to the remainder of the Philippine Islands, more particularly to Luzon, the Visayas, and the coast of Mindanao, that the Territorial form of government is to be adapted. The people of these regions, under suitable property and educational qualifications, should be permitted to elect at least the members of the lower branch of the Territorial Legislature. The model Constitution, prepared for the Commission by those Filipinos who sought to adjust the claims of the insurgent leaders to the rights of American sovereignty, provides for a Legislature whose branches are designated respectively the Senate and the Chamber of Deputies.

The Constitution proposed by the Filipinos themselves provided that the House should be elective, but that of the twenty-two Senators one-half should be elected, and one-half appointed for life by the American Governor-General; the Schurman Commission recommend that these eleven Senators be appointed by the President, and for only a brief term of years.

It is not important that Congress should immediately adopt either of these plans, or, indeed, any specific plan; what is important is that Congress should declare officially and authoritatively to the Filipinos that they shall immediately have civil and religious liberty so far as we are able to secure these rights to them, and some form of civil government in which they shall have adequate representation as soon as civil government can be substituted for military government with safety to person and property. Congress has no more important and no more immediate duty than to formulate the directions of the President and the recommendations of the Commission in a joint resolution and adopt it, so that the Filipinos may have not the mere temporary promise from a President, nor the mere unindorsed recommendation of a Commission, but may have a pledge of the American people, enacted by their representatives who speak with authority.

The Outlook, then, would like to see some Republican leader, with the approval of his colleagues, introduce into the House or the Senate a joint resolution containing four distinct clauses. The first should pledge to the Filipinos those civil and

religious liberties which all Americans enjoy, and which the President has specified in the first of the above two extracts; the second should pledge to them a Territorial form of government, in which they should be represented in a popular assembly elected by the people on some basis of just and equal suffrage; the third should promise that this civil government should take the place of the military government as soon as the guerrilla warfare ceases and peace is sufficiently restored to make adequate and practicable protection of life, property, and liberty without military law; the fourth should reserve for determination the question of the final relation between the Philippine Archipelago to the United States until the guerrilla war ceases, the civil government is established, and the real wishes of the Filipinos can be ascertained in a peaceful and orderly manner.

Doubtless an amendment would be introduced by the Democratic party substituting for the last of these clauses a clause in harmony with the Democratic platform—that is, a declaration promising immediate independence as soon as a stable form of government has been secured. Doubtless also this amendment would be voted down by the Republican majority. We can hardly think it doubtful that Democrats would then agree with Republicans in promising the Filipinos at least liberty and self-government, so that this guarantee would be that, not of a dominant party, but of the entire Nation. To such a guarantee the Filipinos are entitled. Such a guarantee ought to be given them by unanimous consent at once. The right of the Filipinos to liberty and self-government ought not to be made dependent on the question whether they are ready also for national independence. We cannot doubt that action by Congress, guaranteeing in the name of the Nation the implied but unauthoritative promise of the President and the recommendation of the Philippine Commission, would do something, perhaps much, to satisfy those Filipinos who are anxious only for the welfare of their people, and are willing to see that welfare secured by any plan which will assure the people their civil and religious liberties and such a share in the government as will help to make that assurance doubly sure.

## Pagan Prophecies of Christianity

I have just read "Aryan Sun-Myths the Origin of Religions," with an introduction by Charles Morris, author of "The Aryan Race." From much subject-matter of like import therein contained I give the following:

"The Persian sun-god Mithras (born December 25) was said to be the Logos, also the Anointed, or the Christ, and was called the Lamb of God. His worshipers addressed him in their litany: 'O Lamb of God! that taketh away the sins of the world, have mercy upon us. Grant us thy peace.' The Egyptian sun-god Osiris, as second person of the Trinity, was called the Word. The monogram of Osiris is X and P in combination, and is now used as the monogram of Jesus Christ. Horus, another Egyptian name for the sun, was said to be born of the immaculate virgin Isis (the moon), on December 25. . . . It was said that he performed many miracles, among them the raising of the dead. He was finally slain, and descended into Hell. In three days he rose from the dead and ascended into Heaven. Serapis was another Egyptian sun-god, whose followers were called *Christians* and Bishops of *Christ*. The sun-god Dionysus (Bacchus) was born on the twenty-fifth of December. . . . He performed many miracles, among them being the turning of water into wine. . . . Like Moses, Bacchus was represented as horned. He was called the Law-giver, his laws being written on *two tables of stone*. . . . The monogram of Bacchus, I. H. S., is now used as the monogram of Jesus Christ, and is wrongfully supposed to stand for *Jesus Hominum Salvator*, or *In Hoc Signo*. The Mexican sun-god, or savior, Quetzalcoatl, was crucified. He descended into Hell and rose from the dead. The Scandinavians and Mexicans believed in a Trinity. Many of the saviors of ancient nations were considered as suffering saviors, dying for the sins of their people."

If these statements are true, what is the significance of the fact that the same ideas are so largely incorporated into the Christian religion? Granting that they are reliable, the inference would be that the Christian religion is but the latest edition or reproduction of former similar religions, instead of the unique system which we have supposed. P.

The statements referred to are partly true and partly false; also they are partly not pertinent.

We are unable to discover any ancient Persian liturgical forms containing the petition quoted by our correspondent. The Avesta, in the form in which we now have it, is post-Christian. The canon of Zoroastrian sacred writings was revised shortly after the Council of Nicea. Those writings obviously contain Greek, Buddhist, and Gnostic Christian elements. How far they

have been influenced by Christianity has not yet been determined. It is not correct to say that the Egyptian gods Osiris, Isis, and Horus constituted a trinity in the accepted sense of that word. They were a triad or group of three. Where the pantheistic base of the Egyptian religion was felt, these three were recognized as one with the divine Substance of nature, but that notion has nothing in common with the Christian idea of the Holy Trinity. The cult of Serapis was eclectic, and, in its later stage of development, was strongly modified by the Christian Gnostics. It is possible that the terms quoted could have been used in some sense by them, though we have never seen the evidence of such a use. Isis was not, according to the ancient belief or myths of Egypt, an "immaculate virgin," but the wife of Osiris.

The idea of the hypostatic Word does seem to have been developed to some extent from the idea of God by many ancient peoples, and this is only what could be expected. At the same time, it should be remembered that some students of ethnic religions have been misled by the fact that those whom they questioned endeavored to supply them with whatever answers were supposed to be desired. This happened to Sir William Jones in India, to early Roman Catholic missionaries in America, and to Christian missionaries among the North American Indians. So concerning the legendary teachings of Quetzalcoatl a Roman Catholic missionary writes: "So closely did they resemble the precepts of Jesus that nothing was lacking in them but His name and that of His Father." The worthy padre may have unintentionally suggested the answers.

It is, however, undoubtedly true that there were startling coincidences between primitive Christianity and the pagan religions, the cause of which it is easy to see. On account of the rapid spread of Christianity, it was inevitable that many would cling to old customs, symbols, and other religious observances, giving them usually a Christian significance. Of this a familiar illustration is afforded by the names given to the days of the week, in which are incorporated the names of pagan deities. In the early missionary efforts the advocates of Christianity, sometimes wisely, sometimes unwisely, endeavored to minimize the differences

between the old and the new, or to retain the old forms and give to them a new significance. Much confusion, especially in symbolism, and many coincidences between Christian and pagan symbolism, were due to the Christian Gnostics, who endeavored to rationalize theology and to harmonize paganism and Christianity. To this fact some of the parallels referred to by our correspondent are due. But to answer all his questions in detail would require a minute and extended examination of the religions of the world, with a chronological account of their developments. Some idea of the development of the God-consciousness in heathenism and in Christianity can be obtained from Brinton's "Religions of Primitive Peoples" and Wood's "Survivals in Christianity." We may say generally that it is undoubtedly true that the ethnic religions affected both the philosophy and the phraseology of primitive Christianity. How far primitive Christianity affected the sacred books of the ethnic religions is yet to be determined. But there is no reason to think that primitive Christianity was, in its essential principles or its vital spirit, borrowed from the ethnic religions.

It is, however, true that certain essential elements are common to all religions and therefore find expression in common or analogous symbols. All human beings have the idea of God. As humankind dwelt with sincerity and devoutness upon this idea which is the sum of all truth, like a wonderful blossom it opened petal after petal during the ages. Hence, many myths and religious symbols of nations wide apart and sundered by oceans have similar forms and cognate significations; for the God-consciousness of men gradually evolved from the one idea—the Idea of God. St. Paul tells us this truth in his profound sermon on Mars Hill. All men worship God, but some in a grotesque and erroneous fashion. They have lost their earlier and simpler faith, so that the divine idea has no longer for them a moral impetus and inspiration. Perhaps this has been due to their willful error at some point in their religious progress. Nevertheless, all are God's children, and have not by him been left without witness or testimony.

The distinctive work of Jesus was that he came at that period in the process of

religious thought when the world was able to receive his message in all its clearness, and to feel its spiritual and ethical power. Thereafter men were not left to grope (to use St. Paul's term) after the All-Father; for Jesus manifested in his life and words the character of the Eternal. He gathered up into one all the partial truths gained by the God-consciousness of mankind. He unified and set in their relations and proportions what of truth there was in polytheism, monotheism, and pantheism, and added a manifestation of divine life in his own Person which was unique and supreme. Above all, he taught with authority, so that the world may forever be sure what is divine revelation and what is error. The significance of the similarity of ethnic myths, customs, legends, and symbols with some of those in use in the Christian Church is that the notions which they stand for belong to the idea of God, and that the events of the Gospel narrative were not casual but the consummation of a revelation of God before made in fragmentary and often ill-comprehended forms in the human consciousness. Jesus Christ is not the only revelation of God; he is the completion and consummation of all preceding revelations.



## The Living God

It was said not long ago of a contemporary spiritual teacher that he believed that God guided him as directly as he had guided Moses; and this comment was made with bated breath, as if there were something sacrilegious in the idea. It is easy, apparently, for many people to believe in God historically, but difficult for them to believe in him contemporaneously. Even so great a mind as Carlyle's, with the creative imagination which is the eye of the soul, could see God at any time before the age of Luther and John Knox, but was utterly unable to recognize Him in the nineteenth century. A great many people find no difficulty in believing that the Jews were divinely led in all their wonderful history, but have great difficulty in believing that God has anything to do with modern nations, or with the direction of modern race movements; and yet the student of history knows full well that the story of almost every nation

is as suggestive of divine leadership, of moral forces working out moral results, as was the story of the Jew. Looking back now, it is clear enough that the Greek and the Roman had as definite work to do in the world as the Jew had, and that their work was quite as essential to the revelation of the divine nature and the disclosure of the human spirit. These are, in fact, the two great facts of history: the disclosure of God to man and the discovery of man to himself. Some races make their revelation in one field and some in the other; but every nation has its revelation to make, and the glory of God and the good of man were served alike by the Jew, the Greek, and the Roman; as they are served in modern times by the Italian, the German, the Frenchman, the Englishman, and the American.

A living God in a living world, working through a living race, is the only intelligible and inspiring conception of life. If it were possible to believe that the divine interest in man had abated one jot, or that the divine will was in any smallest measure less operative than in the earlier times, no man could arrest his progress toward atheism, for the world must move toward God or move away from him; and practically it is a matter of small consequence whether the world is without God, or whether God is losing his hold on the world and the world is losing its hold on God: either alternative would mean atheism. It is not irreverent to say that God is more in the world to-day than ever before, because the world has a truer conception of his nature—that is, he guides uncounted multitudes of modern men more directly than he guided Abraham, because they enter more completely into the divine mind, and ally themselves more harmoniously with the divine purposes. In this fact lies the hope of humanity. The awful picture of the dead God whom Heine saw borne through the streets in the Viaticum, and stood by with uncovered head, has no semblance of reality; it is a living God, not a dying God, upon whose face men look in their dreams, their aspirations, and their faith; a God who is constantly coming more clearly into human consciousness, whose great and beneficent plans are slowly but certainly unfolding



themselves in the vision of those who have the eyes of the spirit.



## The Spectator

The Spectator is ashamed to confess that before he went to California lately he knew nothing about the old Spanish Missions. That is to say, he had read "Ramona," like everybody else, and forgotten it, and had a vague idea of the padres (were they Jesuits or not? he really did not know), and a general impression that their work was begun among the Indians at about the same period that the Jesuit fathers of Canada were laboring among the Iroquois. It was something of a shock, in consequence, to learn, with his first Mission—the Mission Dolores, on its hilly street in San Francisco—that not one of the California Missions (which are Franciscan, not Jesuit, by the way) is a hundred and fifty years old, and that San Francisco Solano, to the north, was established only in 1824. Padre Junipero, otherwise Michael Joseph Serra, was actually contemporary with Benjamin Franklin, and did not establish his first Mission in California (at San Diego de Alcalá) until 1769—the year which saw the birth of both Napoleon and Wellington. It was in 1833 that the Mexican Government "secularized" the Missions, converting them into mere modern parishes, and appointing administrators to take charge of their temporal possessions—a proceeding which completely ruined them. So the whole Mission period, that lamented Golden Age of California, occupied only sixty-four years, and was as modern as the Declaration of Independence or the battle of Waterloo.



This was not hard to realize at the little Mission Dolores, hemmed in nowadays by modern streets, and overshadowed by a large, new, and hideous parish church just beside it, and a larger parish academy across the way. But it became a different thing entirely at San Gabriel, and El Carmelo de Monterey, and Santa Barbara, and San Luis Rey, and, above all, at San Juan de Capistrano, "that Melrose Abbey of the West," whose ruins—shaken by one day's earthquake in 1825 to pre-

cisely the most picturesque point of decay as well as centuries of crumbling could have done it—are worth the whole transcontinental journey to see under the full moon. These towers and arcades, these churches once gathering submissive settlements at their feet and ruling them with the power of life and death, do not belong to the eighteenth but to the fourteenth century. The very names of some of the old Missions are truly "like a mocking-bird's trill." Take the college founded at Santa Ynez—"Colegio Seminario de Maria Santisima de Guadalupe de Santa Ynez de California." Those liquid sounds belong to the poetry of the past, though the college was founded two centuries and more later than the landing of the Pilgrims. And how quaint is the legend of Padre Gutierrez, one of the founders of Santa Ynez itself, who, suffering from an obscure disease which no physician could heal, was told by his Indian neophytes of a rare and cunning viper, which sought to elude all human search, but whose skin was an absolute cure for such ills. For two years Padre Gutierrez sought day and night, with prayer and toil, for the mythical viper, but in vain. Crazy by his search, the poor padre returned to Mexico, and no more of him is known.



The native Indian, though he was improved and civilized by the Missions, must have had rather a dull time therein. Mass before dawn, breakfast of ground barley or corn-meal at sunrise, then work in the fields until noon, a simple meal of meat and *frijoles*, work again until five, and the Angelus at six to call him to prayers—that was a Mission Indian's life from one year's end to another, though he was but one generation removed from the nomad, if not born a nomad himself. No more naked roving, and worshipping of tribal gods at altars on the hills, where, after fasts, and long wild whistles and cries, and the flaming of a huge bonfire for hours while the tribal dance went on around it, a great white snake would come out of the fire and reveal himself to his worshippers. No more hunting of deer, and fighting of tribe with tribe. The Mission believed, like Mrs. Glass, in first catching its hare; it offered presents—food if the natives were hungry, clothes if they were

well fed—and drew in its catechumens. Then, lo! a high wall, and a most benevolent despotism. The Spectator especially noticed the remnant, at San Gabriel, of the great cactus hedge, dozens of feet thick, that used to hem in the Mission—fields, orchards, pastures, mill, church, schools, and all—with an impenetrable barrier. The old priest in charge explained its uses. "The Indians of the hills, naked Indians, could not come through; it would have made, yes, ribbons of them. And the ones inside, they could not climb out. Besides, they were happy here. Plenty to wear, plenty to eat; the Mission was rich in those days. Now it is as you see it." And indeed it was pathetic to look about and see only a bit of ruined wall remaining of the old gateway, and only a ruined chimney left of the great mill. Here the Indians once lived in their tule huts, the bachelors in one place, the married couples in rancherias of their own, and the maidens in "nunneries" from which the good padres brought them out sometimes, so tradition says, in a body, to choose husbands from among ranks of much-embarrassed young neophytes, ranged as in a spelling-match along the walls of the chapel. It was always leap year in the Mission system, it appears. The resulting unions may have been happy enough, but every Mission had the same story: the Indians dwindled, dwindled. The Spectator saw in the churchyard of Santa Ynez the spot where three thousand Indians are buried. Finally, when all the available tribes around each Mission were brought in and converted, the prolific Spaniard or Mexican possessed the land, and thrived apace.



That was the Golden Age, indeed, for both padres and people. The Spectator would like to have been a traveler in California in the early days of the century, and to have ridden day by day down the State from San Francisco de Solano, the northernmost Mission, to the parent San Diego de Alcalá in the south. Strung like beads on a thread, a day's journey apart, the prosperous Missions would have welcomed him one after another, as they welcomed all wayfarers. Like the guest in the mediæval monastery, the Mission guest was free of all the padres had, and

when he left, after as long or as short a stay as he pleased, a fresh horse and a guide were at his disposal. But one night (so tradition runs) a Jew came to San José Mission for shelter. The padres took him in, but the Indians, hearing that he was there, fled in terror to their huts, and hid for fear of the man who had crucified Christ. Even the Spanish children were infected with the panic, and the next day the poor Hebrew, with an escort of two soldiers, had to be sent hurriedly on his way before the feelings of the neighborhood could be quieted.



The Spectator found the successors of the old padres very hospitable and obliging. One he especially remembers at San Gabriel, who showed him the old carved and gilded altarpiece, brought from Spain, and also some delightful retired saints in a lumber-room of the Mission, whose images, being cracked and chipped, have been discarded in favor of newer ones, but still smile and stretch out a hand of benediction as one enters their retreat. The Spectator never got quite so near to a saint in his private life, so to speak, before, and was consequently impressed with their high-bred ease. San Juan Capistrano had some discarded saints too, and old altar-cloths and vestments worth seeing. It is truly an exquisite ruin, and how the Indians ever built its stone arches and graceful transept is one of Padre Junipero's miracles. The Spectator found there, too, a pleasant legend of how Padre Zalvidea, after a toilsome life, retired to San Juan with mind much impaired by age, and used to wander about the Mission pastures discussing subtle theological problems with the cattle. One day, as he went meditating, prayer-book in hand, an irritated bull came along, making straight for him. The Indian neophytes laboring near called out in warning, but Padre Zalvidea never looked up until the animal was almost upon him, and then only waved his hand and cried out, "Be-gone, thou spirit of evil!" The astonished bull came to a standstill, regarded the padre for a moment, and then lowered his tail and trotted on, leaving him unharmed; and from that day great was the fame of Zalvidea among the Indians of the Mission!

# THE CONTRIBUTION OF FOREIGNERS TO CHINESE DISCONTENT

*By Arthur H. Smith*

*SPECIAL COMMISSIONER FOR THE OUTLOOK IN CHINA*

**B**Y the Treaty of Tientsin, signed in October, 1860, the Empire of China was introduced, by no wish of her own, and against her will, into what was termed the "sisterhood of nations"—a relationship of which the rulers of China knew nothing and for which they cared less. But, having been forced into it, the Chinese, with their native pliability, proceeded to adapt themselves to their new environment. The forty years between the signing of the Treaty of Tientsin and the Boxer uprising in the spring of 1900 may for convenience be divided into five principal periods, the close of each marked with some event of capital importance to China and to foreigners. Of these periods the first extends from 1860 to the Tientsin massacre in June, 1870. During the first half of this decade China was still struggling with the Taiping rebellion. In the second half the Burlingame Mission was despatched to Western lands to emphasize and expand the "sisterhood of nations" idea, but the death of its principal agent, for whom it was named, put an end to the hopes built upon it. The Tientsin massacre was important as the first of a series, with the phenomena of which foreign residents in China have become familiar. The people of Tientsin had always hated foreigners on general principles rather than for specific causes. There is there, as in large cities in other lands, a special class of ruffians always ready for violence. Wild rumors in regard to Chinese children decoyed into an orphanage, that their eyes might be extracted to be used in transmuting lead into silver, culminated in the murder of all the Catholic sisters with peculiar atrocities, as well

as of that of the French Consul and a Russian gentleman and his wife.

The Chinese officials were well informed of what was going on, but took no steps to stop it—a condition of things always construed by the people as a license to do as they list. The Roman Catholic cathedral, built on a site of ground once set apart for Imperial use, was burned down, and the ruins left standing for twenty-seven years. At the expiration of that time the cathedral was rebuilt "by Imperial command" under French pressure, and rededicated amid loud mutterings of discontent on the part of the people. Tales of the kidnapping of Chinese children by foreigners were at that juncture again in circulation, and doubtless believed as implicitly as they had been a generation previous. The writer had formerly lived in Tientsin for ten years, and had some notion of the traits of the people, yet with a party of friends he was caught unawares in passing along the Grand Canal in an eddy of this whirlpool, and but for the prompt action of the officials, high and low, the party would all have been killed by a howling mob with which there was no more reasoning than with a pack of hyenas. This incident is important as clearly showing that gradual enlightenment does not necessarily ensue merely upon the lapse of time, and that there are constant forces resident in the Chinese character of which foreigners often perceive no trace, and of which, until an explosion occurs, they take no account. "Underneath their practical and sensible exterior," wrote a traveler in China thirty years ago (Mr. T. T. Cooper), who had learned to know the Chinese well, "there lurks a sleeping demon of the blindest superstition, which requires only the slightest touch to change them into insensible madmen, reckless of life and savage as wild beasts; and this dreadful curse

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is not only common among the uneducated, but among the literati and governing classes also."

The second of the five periods named was from 1870 to 1875, when the murder, by the criminal connivance of local Chinese mandarins, of a young British officer named Margery, on an official tour through Yunnan to the border of Burmah, almost brought about a rupture between China and Great Britain. Sir Thomas Wade hauled down his Legation flag and left Peking for Chefoo, where he was followed not long after by Li-Hung-Chang, upon whom for a quarter of a century the burden of "peace-talking" under difficult conditions has been thrust. Sir Thomas was an "old China hand" of long experience and great knowledge of the country and its language, but he was violent in temper and often eccentric in judgment. It is vain now to raise questions as to the might-have-beens, yet, in view of the prestige of Great Britain at that time, and the absence from the diplomatic stage as important factors of several Powers which have since become influential, not to say dominant, it is difficult to resist the conclusion that an invaluable opportunity to sow the seeds of great changes and reforms in China was lost, with almost no gain but the opening of a few more treaty ports. It was in this period that the famous Educational Mission was sent to the United States, mainly through the influence of Mr. Yung-Wing, who was at once a Chinese and an American, a graduate of Yale University, and a true lover of his people. The plan was that a select body of young Chinese should be educated in Western fashion so as to be ready to take prominent places in the regeneration of the new China. It was carried out with zeal, discrimination, and success, but this very success was eventually an allotropic form of failure. The young men became Americanized, clearly recognized the error of Chinese traditional ideas, and were filled with enthusiasm for at once permeating the inert mass of Chinese conservatism with the leaven of their new conceptions and convictions. As soon as this was clearly perceived by a new commissioner, all the students were straightway ordered home, where they were literally young men without a country, the butt of the tyranny of narrow-minded and obstruc-

tive Taotais who wished to make them realize that their newly acquired foreign notions could not and would not be tolerated in old China. Their subsequent career was disappointing alike to themselves and to the promoters of the Mission. Many of them did good service in a limited way, but not one enjoyed the opportunities or exerted the influence which had been justly expected. One of the most courageous and hopeful of the number, Mr. Kin-Ta-T'ing, was shot, probably by mistake, during the attack on the foreign settlement of Tientsin.

There can be little doubt that one lamentable and unforeseen effect of this promising effort to enlighten the darkness of China was to make a large circle of influential Chinese officials perceive with increased clearness the "irreconcilable conflict" of ideas between the East and the West, and to increase the bitterness of their feelings toward the domineering Occidentals. This was recognized to some extent, although imperfectly at the time, and later became still more evident.

The end of this period was marked by a long and desultory war with France, caused on the Chinese side by the aggressions of France, and on the side of France by Chinese obstinacy and deceit. The Chinese for the first time learned to discriminate one nationality from another while hostilities were in progress, but protected all non-combatants alike, even the French. By agreement of the Powers Shanghai was left undisturbed, and hostilities were confined to ports of minor importance. The Chinese lost their naval fleet in a few moments in the Min River off Foochow. The French, however, tried to take a coal-mining town in northern Formosa called Kilung (Chicken Coop), and failed. To the Chinese this protracted scuffle with France was of importance as showing that foreigners were no longer irresistible and invincible, while impartial spectators were agreed that China had much just ground for national resentment. After the ensuing peace, China muddled on in the old way. Influential memorials insisted upon railways, the telegraph having already been widely extended a few years previous. Other influential memorials presented counter considerations, and although formal Imperial permission was given about this time for

a railway from Tientsin to Peking, action and reaction just balancing and neutralizing each other, nothing was done. But the few miles of railway from the Fangshan mines to the head of a canal connecting with the Peiho, under the wary and sagacious management of Mr. Kinder, the British engineer in charge, gradually developed into a line covering the whole distance to Tientsin, superseding the canal, and teaching a valuable object-lesson. If other introducers of Western innovations into China had been as patient, as resourceful, and as tactful as Mr. Kinder, the resultant friction would have been far less and the forward progress far greater.

In the summer of 1891 occurred a series of terrible riots in the Yangtzu Valley, which destroyed several foreign lives (not all the victims being missionaries) and much property. The events of that year have an important bearing upon the great outbreak nine years later, most of the underlying causes being general and permanent. It is not necessary to refer to them in detail at this time, but it is well to note that in the copious discussion which ensued among well-informed residents in China there was great divergence of opinion both as to the causes and as to the true significance of the events themselves. This fact is of special interest as illustrating the extraordinary difficulty of comprehending the complex phenomena of Chinese contemporaneous history and the necessity for a cautious suspense of judgment.

The war with Japan (1893-94), which marks the close of a fourth period, was of momentous results to China. It pricked "the China bubble," and demonstrated, to such Chinese as knew the facts, that their country was fitly symbolized by the forty-eight wooden shutters to the ports of the towers over the massive gates of Peking, which are decorated with the *painted* muzzles of large cannon.

China was shown to be a hollow sham, a painted gun on a wooden background, a giant manacled by a race of "pygmy dwarfs." Her unpaid, ill-fed, ill-armed, ill-drilled, and badly led troops were simply forced to fly. What else could they do? All the best friends of China, who had hoped for her own sake to see her rally, were grievously disappointed, and most of them speechless with disgust at

the revelation of her hopeless corruption. (This was not true, however, of them all. The late Professor Park defended his former views on the ground that he had always maintained that, *in the long run*, the Chinese would come out ahead.) It is a time-honored saying that Experience keeps a dear school, but fools will learn in no other. Despite the past, there seemed every reason to suppose that now at last this would be true of China. No one has written an autobiographical account of the sensations and emotions of a whale with a harpoon in its back and a boat-load of whalers at the end of the rope. In the case of China there were several boats' crews all bent on large consignments of oil from the stranded monster. Formosa was lost, an enormous indemnity was to be paid in "spot cash," and a greater peril than either or both was just coming into clear sight. Some able men in China clearly perceived the root of her troubles, and numerous memorials suggested many remedies, or rather alleviations, of her ills. It is not difficult to see where a boat took the wrong channel and drifted into rapids; but to be able against the irresistible current to get it out is another matter.

This, then, was the outcome of thirty-five years of the compulsory "sisterhood of nations" business. From the standpoint of the wise and impartial foreigner (if there is such a one) China's calamities "served her right." She should have kept her treaties, listened to reason, and taken sound advice while it was yet time. From the point of view of the Chinese, most of her troubles had themselves come directly through treaties which she did not want but could not escape, the meshes of which were steadily becoming smaller in size and more closely drawn. Is it surprising that, from Chinese premises and with Chinese limitations of experience, knowledge, foresight, and insight, they should hate the very name "treaty," and be filled with wrath and bitterness toward those who had chained China to the bond-service of this capacious and rapacious tyrant, always demanding what was impossible to grant, and then extorting more because something had been refused or left unfulfilled? "Who yield nothing to reason and everything to fear," were the pregnant words of Lord Elgin,

already cited—comprising within themselves the entire future history of China to the end of the century.

The brief but important years since the

treaty of Shimonisaki are replete with events directly conducing or indirectly contributing to the late cataclysm. To these I shall refer at another time.

## A Nineteenth Century Crusade

By Professor H. B. Hulbert, F.R.G.S.

**W**HAT has China to count on and what have the seven Great Powers to count on in the struggle that is upon us? It may be that the bubble will burst, and that the Chinese will shrink from the consequences of their atrocities, but the greater probability is that the whole Chinese people will make this the great and final test of the possibility of continuing as a separate and independent people. We speak of the Chinese people, not simply of the so-called "Boxers," for that term includes all whose sympathies may lead them to join in the anti-foreign campaign. In other words, the term "Boxer" includes the overwhelming majority of the Chinese people; not that they are formally enrolled in the "society," but because their sympathies are wholly engaged, and because, when it comes to the matter of war for the preservation of Chinese institutions, the "Boxers" can count upon a numerical backing that will make the foreign allied forces seem a mere handful.

In the first place, we must recognize that China is a self-sufficient country. She can easily supply herself with food and with all the other necessities of life. She is fairly well prepared to manufacture her own ammunition, and it has long been known that there is an abundance of arms within the Empire to carry on a war. Of course these arms are inferior to those which the allies are likely to carry, but this inferiority is more than compensated for by the overwhelming superiority in numbers. It is said that to-day there are a million "Boxers" in and about Peking, probably all of whom are armed in some manner or other. And they represent but a fraction of the available fighting force of this great political party in China.

In the second place, the vast territory within which war may be waged is all on the side of the Chinese. Who believes that the United States ever would have

been born if it had not been for the great stretch of territory which the British troops were unable to hold? So it is with China. Her territory is so vast that it will prove an almost superhuman task to strike an effective blow at the far interior and still keep communications open with the coast, which is the only possible base of supplies. The population of China is so vast that foreign armies are liable to be overwhelmed by the mere mass of hostile numbers. How, for instance, could an army of a hundred thousand men penetrate to the Province of Honan, leaving behind them a hostile population of twenty or thirty million people who would welcome an opportunity to rise in arms and cut off the intruders from the coast, and then harry them at leisure? Would it not require garrisons in every section to keep the people quiet? If so, the vastness of the population would soon absorb the whole foreign army simply in the work of police.

In the third place, we must reckon with the obstinacy and perseverance, not to say patriotism, of the Chinese people. They have not been noted for their love of country, but this is a serious mistake; for there is a wide difference between loving one's country and loving one's government. The Chinese have never had cause to love their central government, for it never has loved them. It has been looked upon as a sort of necessary evil which must be endured. When, however, it comes to the matter of love of country and attachment to immemorial customs and traditions, the Chinese are capable of even fanatical devotion. But, more than that: in China the individual is almost wholly swallowed up in the clan, and there is a most intricate system of social interdependence, which if disturbed would cause a vastly greater financial loss than a disturbance in the social life of any Western people. The population of China is so dense, and the margin between living and starving is so

narrow, that we may compare China to a measure of wheat which has been shaken down and packed together, each kernel so adjusted as to take up the very least room possible. It is plain that to disturb that even measure of wheat will mean an overflow of its contents; while in such a country as the United States, where fine adjustments have not been made, and where a man can change his occupation or his place of residence without fear of loss, agitation, social or political, is more likely to result in shaking down the measure of wheat and making a more compact and homogeneous mass. We of the West can gain no adequate conception of what a disturbance of the social equilibrium would mean to the Chinese. The social system of China, while far inferior to ours in many particulars, is far more delicately adjusted than ours. You may pull a stick out of a woodpile without greatly disturbing the pile, but you cannot pull a wheel out of a chronometer watch so easily. The Chinese are well aware of the danger, and, just as the American or the Englishman will fight for his "fireside," so the Chinese will fight for his system, for his clan, and all that goes to keep his intricate social running gear in operation. Self-interest is at the bottom of it all, whether in the United States or in China. It is not selfishness, but self-defense. There can be no graver error than to suppose that because the Chinese are not patriotic in our sense they are not patriotic in any equally substantial sense. The failure to estimate the enormous centripetal force of a civilization that has been self-sufficient for three thousand years or more lies at the bottom of all our mistakes with China.

The fourth factor in China's favor is the diversity of the elements represented in the forces of the allies. We have seen how successfully Chinese statesmanship has pitted her enemies against one another. There can be no doubt that the practically equivalent claims on China by the four European Powers, Russia, England, France, and Germany, are a result of astute statesmanship in Peking. Each of these four Powers has been so handled that at the present moment their separate interests in China are so nearly equivalent that it is very difficult to see how they can come to an amicable division of the spoils, even if China is subdued by their forces. The

difficulty of co-operation on the part of the allies is one of China's strong defenses to-day. This difficulty of continued co-operation rests upon the great difference in kind, not in quantity, of the different Powers' interests in China. England's interest is one, Russia's is another Germany's still a third—all equally intense, but so various in their nature that a final adjustment satisfactory to all is almost impossible. These interests are not merely different, they are opposite and mutually incompatible. Russia wants territory whereon to re-establish a market "preserve" in order to foster her infant industries at home. England wants an open door everywhere because she does not fear competition. When did the best sprinter ever favor a handicap? But next to an open door Britain would prefer to take a portion of China's territory, not for the purpose of territorial aggrandizement, but to assure herself an open door in a portion, at least, of the Chinese Empire. And so it is with each of the Powers involved. Their interests are all different enough to render final co-operation exceedingly difficult. Whether it will render further military co-operation difficult remains to be seen. In all probability the revolting atrocities that have been perpetrated will, for the time being, cause a sufficient degree of unanimity among the allies to keep them moving in a direct line toward the chastisement of China, forgetful of their mutual incompatibilities.

These four factors, then, seem to be in China's favor in the struggle: (1) Her material self-sufficiency; (2) the extent of her territory and the vastness of her population; (3) the intrinsic patriotism of her people; (4) the diversity of elements in the allied forces.

It will be in order now to look at the factors which work in favor of the foreign allies.

The first of these is their (at least temporary) unanimity. China's great mistake has been in shocking the foreign Powers into forgetfulness of their mutual jealousies. She could have forced the war upon them by diplomatic methods that would have emphasized these jealousies rather than eclipsed them. But the unspeakable atrocities that have been attempted by the connivance of the Peking Government elevate the allies to the rôle of the

avenging angel, and for the time being their sword is one sword, their cause one cause. They are working now, not for the purpose of subjugating China, but of ridding the world of a social, political, and ethical system that makes possible the ravishing of unprotected women and the fiendish destruction of little children. China herself has forged the weapon of her own destruction. She has made the cause of the allies a sacred one. We are looking upon a new crusade, not now for the recovery of the Holy Sepulcher, but for the recovery of humanity's self-respect. Whatever be the secondary effects of this coalition, whether it quench once for all the mutual suspicions and petty enmities of the civilized powers, or whether it fan them into fratricidal flame, one thing is certain: it will be made irrevocably sure that the sham civilization inculcated by Confucian platitudes shall never again be given leave to unveil its face and show the grinning skull beneath.

The second factor which works in favor of the allies is the vital interest which they all have in China's future. For widely different reasons, but reasons that are quite sufficient, these Powers see in China possibilities of good or of evil to them which demand the most careful consideration. The commercial question is most prominent at present, but the industrial one treads hard upon its heels. If the time is to come when Chinese labor shall be able to compete with European labor in the multifarious lines of manufacture, it is only fair that in return China should develop her resources and give an opening for the increased labor product. This necessity of throwing the hoarded treasures of China's wealth into the current of the world's business, while not appealing to the sentimental side of human nature, will doubtless prove an element of strength to those who are bent upon the regeneration of China. It may not avert final disagreement between the allies, but it will keep them steadily at work until the main original purpose is accomplished, and will perhaps help them to forget for the time being that there are possible stumbling-blocks before them in the more remote future.

A third element of strength is the possibility of dividing the counsels of the enemy. As we have said, the Chinese

are not loyal to the central Government, but are loyal to their general system. If, then, the allied Powers make it plain that their immediate plan is to chastise the central Government that so treacherously leagued itself with the bandits, and not to destroy the integrity of the Empire, there are large sections of China, especially in the south, that will probably view their plans with a certain degree of complaisance. It is sure that the southern Chinese have never loved the Manchu yoke, and, if they were assured that only such pressure is to be applied to China as will forever do away with the danger of such barbarities as have lately taken place, it is not at all improbable that they would assist the allies instead of opposing them. Whether the allied Powers are prepared to promise to China the establishment of a clean Chinese dynasty pledged to a civilized method of government we cannot say, but such a step would go far toward pacifying the disturbed populace of probably a majority of the Chinese Empire. The Powers do not propose to Christianize China by the sword, nor to force other than administrative reforms, and the Chinese people need to know this. A campaign of education is necessary. If the people of China could know that the West desires for them clean, honest government, irrespective of religious belief or other inbred prejudices, their suspicions would be largely modified and an opportunity would be given to bring to the surface the better elements of the Chinese character.

Whatever else may or may not happen, the extinction of the Manchu rule must be accomplished. It may not be possible to lay hand upon the individuals who were the immediate agents in the outrages that have been committed, but hands can be laid upon the system which evolves such monsters; and when that system has been demolished, the time will come for constructive methods to take the place of the destructive ones. This will tax the best statesmanship of our time. It will call into play the most astute and far-seeing legislative ability. It will give an opportunity to exercise the widest philanthropy and to vindicate the claims of Christian civilization to unselfishness and charity.

Seoul, Korea.



# Up from Slavery: An Autobiography<sup>1</sup>

By Booker T. Washington

## Chapter VII.—Early Days at Tuskegee

**D**URING the time that I had charge of the Indians and the night-school at Hampton, I pursued some studies myself, under the direction of the instructors there. One of these instructors was the Rev. Dr. H. B. Frissell, the present Principal of the Hampton Institute, General Armstrong's successor.

In May, 1881, near the close of my first year in teaching the night-school, in a way that I had not dared expect, the opportunity opened for me to begin my life-work. One night in the chapel, after the usual chapel exercises were over, General Armstrong referred to the fact that he had received a letter from some gentlemen in Alabama asking him to recommend some one to take charge of what was to be a normal school for the colored people in the little town of Tuskegee in that State. These gentlemen seemed to take it for granted that no colored man suitable for the position could be secured, and they were expecting the General to recommend a white man for the place. The next day General Armstrong sent for me to come to his office, and, much to my surprise, asked me if I thought I could fill the position in Alabama. I told him that I would be willing to try. Accordingly, he wrote to the people who had applied to him for the information, that he did not know of any white man to suggest, but that if they would be willing to take a colored man, he had one whom he could recommend. In this letter he gave them my name.

Several days passed before anything more was heard about the matter. Some time afterwards, one Sunday evening during the chapel exercises, a messenger came in and handed the General a telegram. At the end of the exercises he read the telegram to the school. In substance, these were its words: "Booker T. Washington will suit us. Send him at once."

There was a great deal of joy expressed among the students and teachers, and I

received very hearty congratulations. I began to get ready at once to go to Hampton. I went by way of my old home in West Virginia, where I remained for several days, after which I proceeded to Tuskegee. I found Tuskegee to be a town of about two thousand inhabitants, nearly one-half of whom were colored. It was in what was known as the Black Belt of the South. In the county in which Tuskegee is situated the colored people outnumbered the whites by about three to one. In some of the adjoining and near-by counties the proportion was not far from six colored persons to one white.

I have often been asked to define the term "Black Belt." So far as I can learn, the term was first used to designate a part of the country which was distinguished by the color of the soil. The part of the country possessing this thick, dark, and naturally rich soil was, of course, the part of the South where the slaves were most profitable, and consequently they were taken there in the largest numbers. Later, and especially since the war, the term seems to be used wholly in a political sense—that is, to designate the counties where the black people outnumber the white.

Before going to Tuskegee I had expected to find there a building and all the necessary apparatus ready for me to begin teaching. To my disappointment, I found nothing of the kind. I did find, though, that which no costly building and apparatus can supply, hundreds of hungry, earnest souls who wanted to secure knowledge.

Tuskegee seemed an ideal place for the school. It was in the midst of the great bulk of the negro population, and was rather secluded, being five miles from the main line of railroad, with which it was connected by a short line. During the days of slavery, and since, the town had been a center for the education of the white people. This was an added advantage, for the reason that I found the white people possessing a degree of culture and education that is not surpassed by

<sup>1</sup> Copyright, 1900, by Booker T. Washington.

many localities. While the colored people were ignorant, they had not, as a rule, degraded and weakened their bodies by vices such as are common to the lower class of people in the large cities. In general, I found the relations between the two races pleasant. For example, the largest, and I think at that time the only, hardware store in the town was owned and operated jointly by a colored man and a white man. This copartnership continued until the death of the white partner.

I found that about a year previous to my going to Tuskegee some of the colored people who had heard something of the work of education being done at Hampton had applied to the State Legislature, through their representatives, for a small appropriation of money to be used in starting a normal school in Tuskegee. This request the Legislature had complied with to the extent of granting an annual appropriation of \$2,000. I soon learned, however, that this money could be used only for the payment of the salaries of the instructors, and that there was no provision for securing land, buildings, or apparatus. The task before me did not seem a very encouraging one. It seemed much like making bricks without straw. The colored people were overjoyed, and were constantly offering their services in any way in which they could be of assistance in getting the school started.

My first task was to find a place in which to open the school. After looking the town over with some care, the most suitable place that could be secured seemed to be a rather dilapidated shanty near the colored Methodist church, together with the church itself as a sort of assembly-room. Both the church and the shanty were in about as bad condition as was possible. I recall that during the first months of school that I taught in this building it was in such poor repair that, whenever it rained, one of the older students would very kindly leave his lessons and hold an umbrella over me while I heard the recitations of the others. I remember, also, that on more than one occasion my landlady held an umbrella over me while I ate breakfast.

At the time I went to Alabama the colored people were taking considerable interest in politics, and they were very anxious that I should become one of them

politically, in every respect. They seemed to have a little distrust of strangers in this regard. I recall that one man, who seemed to have been designated by the others to look after my political destiny, came to me on several occasions and said, with a good deal of earnestness: "We wants you to be sure to vote jes' like we votes. We can't read de newspapers very much, but we knows how to vote, an' we wants you to vote jes' like we votes." He added: "We watches de white man, and we keeps watching de white man till we finds out which way de white man's gwine to vote, an' when we finds out which way de white man's gwine to vote, den we votes 'xactly de other way. Den we knows we's right."

I am glad to add, however, that at the present time the disposition to vote against the white man merely because he is white is largely disappearing, and the race is learning to vote from principle, for what the voter considers to be for the best interests of both races.

I reached Tuskegee, as I have said, early in June, 1881. The first month I spent in finding accommodations for the school, and in traveling through Alabama, examining into the actual life of the people, especially in the country districts, and in getting the school advertised among the class of people that I wanted to have attend it. The most of my traveling was done over the country roads, with a mule and a cart or a mule and a buggy wagon for conveyance. I ate and slept with the people, in their little cabins. I saw their farms, their schools, their churches. Since, in the case of the most of these visits, there had been no notice given in advance that a stranger was expected, I had the advantage of seeing the real, every-day life of the people.

In the plantation districts I found that, as a rule, the whole family slept in one room, and that in addition to the immediate family there sometimes were relatives, or others not related to the family, who slept in the same room. On more than one occasion I went outside the house to get ready for bed, or to wait until the family had gone to bed. They usually contrived some kind of a place for me to sleep, either on the floor or in a special part of another's bed. Rarely was there any place provided in the cabin where

one could bathe even the face and hands, but usually some provision was made for this outside the house, in the yard.

The common diet of the people was fat pork and corn bread. At times I have eaten in cabins where they had only corn bread and "black-eye peas" cooked in plain water. The people seemed to have no other idea than to live on this fat meat and corn bread, the meat, and the meal of which the bread was made, having been bought at a high price at a store in town, notwithstanding the fact that the land all about the cabin homes could easily have been made to produce nearly every kind of garden vegetable that is raised anywhere in the country. Their one object seemed to be to plant nothing but cotton; and in many cases cotton was planted up to the very door of the cabin.

In these cabin homes I often found sewing-machines which had been bought, or were being bought, on installments, frequently at a cost of as much as sixty dollars, or showy clocks for which the occupants of the cabins had paid twelve or fourteen dollars. I remember that on one occasion when I went into one of these cabins for dinner, when I sat down to the table for a meal with the four members of the family, I noticed that, while there were five of us at the table, there was but one fork for the five of us to use. Naturally, there was an awkward pause on my part. In the opposite corner of that same cabin was an organ for which the people told me they were paying sixty dollars in monthly installments. One fork, and a sixty-dollar organ!

In most cases the sewing-machine was not used, the clocks were so worthless that they did not keep correct time—and if they had, in nine cases out of ten there would have been no one in the family who could have told the time of day—while the organ, of course, was rarely used for want of a person who could play upon it.

•In the case to which I have referred, where the family sat down to the table for the meal at which I was their guest, I could see plainly that this was an awkward and unusual proceeding, and was done in my honor. In most cases, when the family got up in the morning, for example, the wife would put a piece of meat in a frying-pan and put a lump of dough in a

"skillet," as they called it. These utensils would be placed on the fire, and in ten or fifteen minutes breakfast would be ready. Frequently the husband would take his bread and meat in his hand and start for the field, eating as he walked. The mother would sit down in a corner and eat her breakfast, perhaps from a plate and perhaps directly from the "skillet" or frying-pan, while the children would eat their portion of the bread and meat while running about the yard. At certain seasons of the year, when meat was scarce, it was rarely that the children who were not old enough or strong enough to work in the fields would have the luxury of meat.

The breakfast over, and with practically no attention given to the house, the whole family would, as a general thing, proceed to the cotton-field. Every child that was large enough to carry a hoe was put to work, and the baby—for usually there was at least one baby—would be laid down at the end of the cotton row, so that its mother could give it a certain amount of attention when she had finished chopping her row. The noon meal and the supper were taken in much the same way as the breakfast.

All the days of the family would be spent after much this same routine, except Saturday and Sunday. On Saturday the whole family would spend at least half a day, and often a whole day, in town. The idea in going to town was, I suppose, to do shopping, but all the shopping that the whole family had money for could have been attended to in ten minutes by one person. Still, the whole family remained in town for most of the day, spending the greater part of the time in standing on the streets, the women, too often, sitting about somewhere smoking or dipping snuff. Sunday was usually spent in going to some big meeting. With few exceptions, I found that the crops were mortgaged in the counties where I went, and that the most of the colored farmers were in debt.

The State had not been able to build school-houses in the country districts, and, as a rule, the schools were taught in churches or in log cabins. More than once, while on my journeys, I found that there was no provision made in the house used for school purposes for heating the

building during the winter, and consequently a fire had to be built in the yard, and teacher and pupils passed in and out of the house as they got cold or warm. With few exceptions, I found the teachers in these country schools to be miserably poor in preparation for their work, and poor in moral character. The schools were in session from three to five months. There was practically no apparatus in the school-houses, except that occasionally there was a rough blackboard. I recall that one day I went into a school-house—or rather into an abandoned log cabin that was being used as a school-house—and found five pupils who were studying a lesson from one book. Two of these, on the front seat, were using the book between them; behind these were two others peeping over the shoulders of the first two, and behind the four was a fifth little fellow who was peeping over the shoulders of all four.

What I have said concerning the character of the school-houses and teachers will also apply quite accurately as a de-

scription of the church buildings and the ministers.

I met some very interesting characters during my travels. As illustrating the peculiar mental processes of the country people, I remember that I asked one colored man, who was about sixty years old, to tell me something of his history. He said that he had been born in Virginia, and sold into Alabama in 1845. I asked him how many were sold at the same time. He said: "There were five of us; myself and brother and three mules."

In giving all these descriptions of what I saw during my month of travel in the country around Tuskegee, I wish my readers to keep in mind the fact that there were many encouraging exceptions to the conditions which I have described. I have stated in such plain words what I saw, mainly for the reason that later I want to emphasize the encouraging changes that have taken place in the community, not wholly by the work of the Tuskegee school, but by that of other institutions as well.

[TO BE CONTINUED]

## The Men Behind the Plow<sup>1</sup>

By Phelps Whitmarsh

Special Commissioner for The Outlook in the Philippines

**A**N article written by General Otis and copied from "Leslie's Weekly" into the "Manila Times" has recently come to my notice.<sup>2</sup> It has caused a great deal of unfavorable comment here; for it is generally thought, I regret to say, that General Otis, while trying to vindicate himself in the eyes of the American people, has made statements which events subsequent to his departure do not substantiate. In my first letter from the Philippine Islands, nearly a year ago, I wrote that General Otis had been shamefully maligned in many ways; and the same is undoubtedly true to-day. I cannot believe that General Otis has deliberately set about to deceive the people in regard to conditions in these islands, either for his own ends or for political purposes; whatever he has said has, I

am sure, had sincerity behind it. That he has been misled by a magnificent conceit, without which he would long since have been swamped in the flood of adverse criticism; that he has been blinded by an extraordinary optimism, is doubtless true; but that he had an ulterior motive is to me inconceivable. The statements which he makes in the article referred to, however, have since been demonstrated by occurrences to be incorrect. So incorrect are they, indeed, that I feel it my duty to refute them; a duty I owe not only to The Outlook and its readers, but chiefly to the sixty thousand and odd men who are behind the plow in the Philippines.

When a man of General Otis's high rank and attainments prints a statement over his own name, the authority which it carries influences public opinion enormously, and in this way has the power of affecting the interests of a great number of persons for good or for evil. Such statements can

<sup>1</sup> Copyright, 1900, the Outlook Company.

<sup>2</sup> This article, it should be noted, was written about the first of September.—THE EDITORS.]

only be refuted in one way, namely, by an impartial counter-statement of plain facts. In this connection I may say that the figures herewith given have been verified with the greatest regard for accuracy, that they may be absolutely depended on, and that, if there be any errors, they will be found in omission of casualties not published. It is the habit of the military authorities to post bulletins of every engagement that occurs in the islands in the headquarters building. These are copied from day to day in the Manila papers, and it is from this source that my information has been gathered.

The late Governor-General of the Philippines begins his article by saying: "The war in the Philippines is already over. The insurrection ended some months ago." He goes on to say: "There will be no more real fighting in the Philippines. There is no rebel army, nothing but guerrilla bands" who "are ladrones, armed robbers who prey upon their countrymen." Further on he writes: "Peace is practically restored all through the islands. . . . Luzon is pacified." And in his closing sentence he repeats, "The country has been thoroughly pacified."

Few persons in the United States reading these positive assertions will fail to be impressed with them, and impressed wrongly. As I read them and asked myself, "Is the war in the Philippines over? Are there nothing but ladrones left? Are the islands thoroughly pacified?" I found myself emphatically answering "no" to each question. And I have yet to find any man on the spot who does not agree with me. If General Otis had confined himself to saying that *organized* warfare in the Philippines was a thing of the past, he could scarcely have been challenged; for to-day and for some time past it has been practically so. Organized warfare, however, is not the only kind. Guerrilla warfare, such as the Filipinos are now waging, is worse, every soldier will admit, than their organized warfare. Had the Filipinos used nothing but guerrilla tactics from the first, they would have been wise. The best proof of this, which is also a flat contradiction to General Otis's statement that the war is over, lies in the astonishing fact that during the four months ending July 31 our field losses in the Philippines were greater than at any other

like period of the war, except at its commencement. General Otis, it will be remembered, left the islands about the middle of May, so that part of the time reviewed immediately preceded his departure and part of it immediately followed his departure. Our total losses for those four months in killed, wounded, and those who have since died of wounds were 354.

Are all our enemies "armed robbers," "ladrones"? No. It is a fact well known that robbers and ladrones respect no rules or customs of recognized warfare. They neither give nor expect quarter. They have no self-respect and extend none to others.

Near San Miguel, Nueva Ecija, the other day, a band of guerrillas captured an American officer and ten enlisted men. After the fight, the insurgents escorted two of our men, who were wounded, to the nearest American garrison in order that they might receive proper medical attention. Of late an insurgent officer known as General Tecson has released several American prisoners, among whom is Captain Roberts, on parole. The Manila papers of August 30 report that near Pasanjan the insurgent General Cailles has just captured seven ladrones whom our troops have been chasing for some time, and turned them over to the American commander for punishment. We have a good deal of evidence that American prisoners have been and are being treated well, and no evidence to the contrary. Do these things look like the work of ladrones, which means thieves or bandits? Is it usual for ladrones to move in bodies of three, four, or five hundred men? to dress, when they can, in similar uniform? to observe in any measure the rules of war? to besiege towns with none but American soldiers in them and no loot? Does it seem probable that sixty thousand troops and *more* are needed to keep down bands of "armed robbers"? I leave these questions to be answered by the reader according to his own judgment.

As to the "thorough" pacification of the Philippines, the question, I think, is already answered; but as an unprejudiced onlooker, and as one who has seen more of the islands and their people since the outbreak of hostilities than any other American, my own testimony may be

added. Of the three races in the Philippines, namely, Christians, Mohammedans, and Pagans, the latter are neutral, the Mohammedans are friendly, and the Christians are hostile to us. It is not only the Tagalogs who are against us, as I and many others once believed, but the Christian element as a whole. Of these there are comparatively few fighters, but they all hope for and dream of independence whether they know what it means or not, and they will fight for independence just as long as they think there is any chance of their getting it and they are not thoroughly overawed by force. The only island in the archipelago of which it can be truly said that it has been pacified is Negros. That island has established a civil government, which, upheld and advised by American authority, is working very satisfactorily. Negros, however, is the one only exception. The Sulu Islands have not been pacified, because they have never needed pacifying during our time. All the other important islands are still in open insurrection. The north coast of Mindanao, which I last visited, and which was first occupied without resistance, certainly cannot now be called peaceful. The mouth and valley of one of the most important rivers, perhaps the most important, in the island, the Butuan, is yet in the hands of the insurgents; Cagayan has been practically besieged for months; and the whole coast from Surigao to Oroquieta, excepting Iligan, is openly defying American authority. Samar and Leyte, as a general said to me a few days ago, we would gladly give up for the present if we could. These two islands, once so peaceful, are now the worst in the Philippines. Our losses have been greater in them, in comparison to their size, than elsewhere. Cebu and Panay are in a better condition, but by no means pacified or safe. The large islands of Mindoro and Palawan we have not yet occupied, though insurgents hold the principal towns of both. As for Luzon, which General Otis especially notes as being pacified, I will again leave the matter to be settled by the reader's judgment by giving statistics of the reported engagements in the island for this month (August) up to the 20th. In number they were twenty-four; and our losses were one officer and six men killed, nine men wounded, and one

officer and twelve men captured—total, twenty-eight.

If, with these facts before him—and they are unassailable—any man concludes that “the war in the Philippines is over” and that “the country is thoroughly pacified,” his mind must be strangely biased.

Before closing this paper I wish to make it clear that I have neither inclination nor desire to belittle the importance of General Otis's work here. I have in many ways a great deal of admiration for him. No man who has been or is in the islands has more mental activity, more profound knowledge of administrative affairs, or has done more conscientious hard work for his country, than has General Otis. And it is doubtful whether any man in his place would have handled the situation better than he did. He has left behind him standards of economy, efficiency, and honesty which are a credit to his country. I am not, therefore, attacking General Otis; but I am attacking the incorrect statement which he, in all sincerity doubtless, but without a due appreciation or knowledge of recent facts, has so unfortunately made. This paper, then, is written solely in the interests of truth and fairness to our army in the islands, and with the hope of setting some persons right in their views of the Philippines. In writing this matter, moreover, I do not wish it to be understood that I look upon affairs here in a pessimistic light, or that I am in the slightest degree favorable to Mr. Bryan. Notwithstanding appearances, I believe that conditions generally are gradually improving; and I believe that the re-election of Mr. McKinley, together with the downfall of the party which has given such “aid and comfort” to the enemy, will have much to do with bringing this warfare to an end. I believe in expansion, because history teaches us that when a nation ceases to expand it begins to contract; because I feel that the life of a nation is governed by the same inscrutable laws as men and trees, all of which must grow, broaden, and expand until they reach the fullness of maturity, or take the downward course which leads to death. The responsibilities which come with a nation's expansion serve to strengthen and form it, just as a man becomes a man in the full sense only when he assumes the

responsibilities of a man. I believe in the United States retaining the Philippines, first, because they are ours; second, because it is our plain duty; and, third, because we cannot humanely or honorably withdraw. I believe that the Filipinos are wholly incapable of governing themselves, for a variety of reasons, but chiefly because the race as yet is an uneducated and characterless one, with a low standard of official integrity and perverted idea of the true functions of government, without practical or "common" sense, without experience, and is "divided against itself." We must govern and educate these people, without expecting much aid from them for many years to come. To do this troops are needed—

more troops than are here now—first, to stamp out this guerrilla warfare, and then to hold the ground we have taken, and protect those who have accepted our authority, who must be protected or abandoned to destruction. Sixty thousand men, when they were concentrated in Luzon, were sufficient, but when that number is spread out over such a wide, disconnected territory as the Philippine Archipelago, its force at any given point is lost. More troops are needed. One hundred thousand of them in all, as General Lawton said, are none too many. I may add that I conscientiously believe that this last opinion (though unexpressed) is shared with me by every general officer in the Philippines.

## Hon-Yee's Christmas

By Edith King Latham

**L**ITTLE HON-YEE sat in the front row watching with eager eyes the great fir-tree, gay with tinsel and popcorn strings, and alive with flickering candles. It was the first time he had ever seen the celebration of Christmas, and it filled him with both terror and delight.

A young lady, who was settling the children in their places, picked her way between the crowded benches and spoke a kind word to the timid ones. There were many more present than at the daily sessions of the Chinese school, for each child had been allowed the privilege of bringing a friend to the Christmas Festival in the big San Francisco church.

"Good evening, Ah-On. Is this little boy a friend of yours?" asked the teacher of a comical little figure, whose hand was tightly clasped by a smaller boy.

"Yessa, ma'am—Hon-Yee," replied the boy, giggling in embarrassment. Hon-Yee's head drooped, and he did not venture to look up again until, out of the corner of his eye, he saw that the young lady had passed into the next row. There she was welcoming other new children with something of the same greeting which Ah-On had translated for Hon-Yee.

The young lady passed up the aisle and mounted the platform. Another lady opened the organ and looked through the pages of a hymn-book.

Hon-Yee clutched Ah-On's sleeve. "When will the strange spirit come, Ah-On?"

"Hon-Yee, you must keep still. I have told you that the Sancloss does not come till the music is over."

"And then does he give Goon Jai, Ah-On? Will he bring me Goon Jai, if I keep very still, and do not scream when he blows the big trumpet?"

"Yes, but you must be very good and not say a word, even if he does look like a terrible evil spirit. He is a good old man, the white people say, and comes in the night to the white boys and girls."

"In the night, Ah-On! Oh, then, he must be bad," interrupted Hon-Yee, fearfully.

"No, no, stupid! he comes to them in the night, while they are asleep, to leave presents, and then, when they wake up in the morning, they smile to see the good things Sancloss has brought them."

"And he doesn't come to us when we are asleep, Ah-On?" persisted Hon-Yee.

"No, he has no time, so he stops on his way home at this Christian joss-house to leave presents for us. I hope he will bring me a big trumpet. I can use it to scare the devil, and also the big boy next door who throws stones," replied practical Ah-On.

"Do you think he will bring me Goon

Jai, Ah-On?" repeated the anxious little voice.

"Oh, you talk too much, Hon-Yee. See, we are going to sing now." Ah-On dragged the wondering Hon-Yee to his feet, and then pulled the child's sleeve.

"That lady," he whispered, pointing to the organist, "sits on a chair and makes her feet walk up and down, and then we all sing loud and race the squeeze-music." And Ah-On proceeded to verify his statement.

After the hymn the young lady teacher made an address of welcome, which was interpreted to the relatives, who crowded the church, by an elderly Chinese. Then came a recitation, "Santa Claus," by Sing-Bo; a song, "The Merry Christmas Bells," by Hin-Lee and chorus; a recitation, "Bethlehem;" and a song, "The Little Manger," by four of the smallest children.

Hon-Yee sat forward, eagerly listening.

The elderly Chinese gave a simple talk, intended both for the children and the heathen parents, whose dull, uncomprehending faces brightened a little, though they made audible comments and laughed in places where they were not expected to. It was such a strange story the old man was telling; but he was a teacher, and therefore entitled to respect, so they quieted down again and only looked doubtfully at one another once in a while. An old man with hollow cheeks and the ghastly white face of the opium-smoker leaned forward with much the same expression as a quaintly dressed baby, in green and pink silk, with the tiniest of queues, whose mother held him high up against her shoulder that he might not miss any of the wonderful sights.

At last it was Ah-On's turn, and he started bravely for the platform. As he mounted the steps he discovered, to his deep mortification, that Hon-Yee was following him, clutching tightly his coat. He indignantly escorted Hon-Yee back and dumped him on the bench, amid the laughter of the audience. Then, with a very red face, he again mounted the platform and recited, in loud and confident tones, "Seeing Things at Night."

The American spectators applauded loudly Ah-On's excellent elocution, and the Chinese visitors imitated them, although they had not an inkling of the

meaning of the poem. At least, a Chinese boy was showing off his cleverness before white people, and that was something to enjoy.

With a satisfied air, Ah-On resumed his seat by his friend, and asked, in rather a loud whisper, "Did you understand, Hon-Yee?"

Hon-Yee looked blankly up at him.

"It was about a bad child. The evil spirits chased him after dark. I guess Sancloss sent them, and wouldn't give him any presents."

Hon-Yee's eyes bulged in terror.

At last the exercises came to a close. Ah-On whispered to Hon-Yee, who nestled closer to him.

Suddenly, from behind a cloth painted to represent a chimney-piece, came a terrible figure with long, flowing beard and hair, and dressed in fur like a great, tawny bear. With one hand he steadied a pack on his back, in the other he carried a long red horn. As he came through the chimney he blew a long blast on this deep-toned instrument, and instantly the air was full of piercing shrieks from an infant chorus. In vain Santa Claus attempted to speak. Each time he lifted his hand a fresh burst of wails broke out. Finally he whispered to the organist. She began to play a soothing air, and Santa Claus put down his pack and laid aside his horn. Then he held up a doll with flaxen hair, dressed in pink. The wails faded and finally died out altogether.

"Goon Jai, Goon Jail!" murmured Hon-Yee, who had ventured to lift up his head for a moment. When Santa Claus had first appeared, he had given a convulsive start and then resolutely hid his face in Ah-On's sleeve, but not a sound had escaped from brave Hon-Yee. He then risked another glance. Horns and dolls were being distributed alternately to the boys and girls. The teacher thrust a blue horn at Hon-Yee. He clutched it mechanically and waited. At last all the toys were distributed and a little tarlatan bag of candy given to each child in the audience. Ah-On was boldly blowing his horn, and the other boys followed his example. Santa Claus, warm and breathless, stood on the platform trying to speak, and laughing at his failure to drown out the din.

The children began to drift out in little



groups. Some joined their parents and proudly exhibited their gifts. Ah-On made bold to edge up to Santa Claus and gingerly finger his fur coat. Santa Claus picked him up and tossed him high in the air, to Ah-On's proud delight. But Hon-Yee sat in a disconsolate heap on the bench where his friend had left him, with his face hidden in his arms. His breast heaved in little sighing gasps.

The teacher went around snuffing out the lights on the tree and straightening the benches. A little sob escaped Hon-Yee. The young lady turned, and Hon-Yee looked up for a moment.

"Goon Jai, Goon Jai!" burst in a desolate wail from the little figure.

"Why, what is it, dear? You have a horn and some candy like the others," she said. "Are you lost? Come, I will find your mamma."

"Goon Jai," sobbed Hon-Yee, pointing to Santa Claus.

"What's the matter with the mournful young person, Miss Wallace?" asked Santa Claus, springing off from the platform. Ah-On slid down to the floor.

"Hon-Yee very bad, promise not to cry. Wants Goon Jai—doll. Goon Jai, China for doll."

"This little boy wants a doll? How very funny!" said Miss Wallace.

Hon-Yee began to talk in excited, hysterical tones. Miss Wallace and Santa Claus looked at Ah-On.

"Can you tell us what he says?"

Ah-On grew red and fidgeted nervously.

"Hon-Yee say, come here to birthday party of Jesus-boy; like big tree, like music, not scream when Sancloss come jump in, but don't like horn." Ah-On looked down at his shoes.

"Hon-Yee not boy. Her mother dress her like boy to cheat evil spirits. They take away all her children. Father sell three her girls for debt. He bad gambler man. Mother say if evil spirits think Hon-Yee boy they let her keep her. She all child left. Real name Seen-Yee, not Hon-Yee."

Miss Wallace leaned down and put her arms around the masquerading little girl. "Let me see, what can we do?"

She rose and searched among some boxes behind the tree. Suddenly she stooped and put aside a fir branch.

"I believe it's providential that Ling-Toy was out of town. Here is an extra doll that must have been intended for her. I can dress another for Ling-Toy. I think I could not have slept a wink to-night if this little broken heart had not been comforted."

"Goon Jai!" cried Seen-Yee, rapturously, pressing the doll to her breast, while a tear ran unheeded down her cheek.

As the two little figures trotted down the aisle, Goon Jai smiled back at Miss Wallace and Santa Claus over her new mother's shoulder.

## The New Trinitarianism'

**T**HERE is much in this volume to commend: its fearless frankness, its commingled courtesy and candor in its criticism of living writers, its unhesitating acceptance of conclusions to which the author's philosophy leads him but which are revolutionary of orthodox conclusions, its respect for the past and its unhesitating refusal to be bound to it. With much of it we absolutely agree: with its declaration that the historical spirit must be absolutely free to make its investigations, to whatever result they may seem

to conduct; with its insistence that faith is not dogma and ought never to be confused with dogma; with its insistence that theology, if it is ever to be a true science, must adopt the inductive method; and, although this is an *a priori* assumption, we also agree that no conception of deity is to be entertained which is not absolutely and unqualifiedly monotheistic. And on these aspects of this volume we should like to dwell. For it appears to us a real and valuable contribution to theological science, which, by reason of its infelicitous title, is likely to fail of attracting the attention it deserves. That title will give to the average reader the impression that here is a new book on scholastic theology,

' *A Critical History of the Evolution of Trinitarianism and its Outcome in the New Christology*. By Levi Leonard Paine, Waldo Professor of Ecclesiastical History in Bangor Theological Seminary. Houghton, Mifflin & Co., Boston. \$2.

which traces the growth of a scholastic doctrine. In fact, the book is a scientific inquiry, not merely into the truth of the Church's doctrine of the Trinity, but more largely into the growth of the Church's conception of God and of Jesus Christ; and it issues in a frank abandonment of the Church's doctrine concerning the Trinity, the Person of Christ, and the Atonement. Its conclusion on the first two themes may be fairly said to be summed up by the author in the following words (p. 287): "In the new form of the scientific doctrine of evolution, the divineness of man becomes a vital truth, and out of it arises a Christology that removes Jesus of Nazareth indeed from the order of Absolute Deity, but at the same time exalts him to a place of moral eminence that is secure and supreme."

But, despite all that is interesting and valuable in the work, as an account of "the evolution of Trinitarianism" it appears to us fatally defective. Evolution is the history of a process, and the historian of the process must see clearly from what the process begins. If he fails in his perception of the point of departure, that failure vitiates all that follows; and Professor Paine appears to us to fail in his interpretation of the point of departure. Undoubtedly the doctrine of the Trinity is not, *as a doctrine*, in the New Testament. The word is not there; nor the formula, Three Persons in one God. The doctrine was a post-apostolic creation to explain the supposed New Testament teaching concerning the Person of Christ and the influence of the Spirit of God in the world of men, though it is at least doubtful if it has not darkened rather than illuminated that teaching. Chronologically, the first step in the development of this doctrine is to be found in the Epistles of Paul; and it is in the interpretation of Paul that Professor Paine appears to us to be radically at fault. To him "the central feature of Paul's Christology is the doctrine of mediatorship;" Paul, first among Christian writers, uses the term mediator (*μεσίτης*); "to him, as to Moses and to Christ, God was a single personal being;" and he "distinguished Christ from God as a personal being, and regarded him, moreover, as essentially inferior and subordinate to the Supreme Deity." Professor Paine adds: "The

faith of the sub-apostolic age remained essentially Pauline. It is truly represented in the primitive portions of the so-called Apostolic creed. Christ was regarded as a superhuman being, above all angels and inferior only to God himself, pre-existent, appearing among men from the heavenly world, the true Son of God, and hence in a sense God, as of divine nature, though not the Supreme One." This, it is hardly necessary to tell our readers, is Arianism; in the judgment of the great majority of the Christian Church it is not Pauline; and in this respect we think that the majority of Christian scholars have interpreted Paul more accurately than has Professor Paine.

It is true that Paul is the first of the New Testament writers to use the word mediator. It occurs twice in the Epistles credited to him: once in the famous passage 1 Timothy ii., 5, "There is one God, and one mediator between God and man, the man Christ Jesus"—but the best modern scholars doubt that this Epistle was written by Paul; once in Galatians iii., 19, 20, "The law was ordained by angels in the hand of a mediator; now a mediator is not of one," but here clearly the reference is not to Jesus Christ, for the law was not ordained through him, but through Moses; and, indeed, in some manuscripts the word Moses is substituted for the word mediator. These two texts—and they are the chief ones cited by Professor Paine—form a very slender foundation for his declaration that "the central feature of Paul's Christology is its doctrine of mediatorship." As little foundation can be found in the Pauline writings for the doctrine that Christ was "a superhuman being above all angels," and at the same time as "essentially inferior and subordinate to the Supreme Deity."

The keynote to Paul's doctrine of Christ is to be found in such texts as "God was in Christ reconciling the world unto himself." It is expressed by the phrase "God was manifest in the flesh"—that is, that Jesus Christ was such a manifestation of God as is possible in the human life. It is true, as Professor Paine says, that this is probably a misreading, and that the passage should be read, as it is in our Revised Version, "Who was manifest in the flesh." But this change does not in the least alter the meaning, for "who" must have an

antecedent understood, and that antecedent is clearly God. It is true that this passage occurs in the Epistle to Timothy, and may, therefore, not be Pauline, but it has been rightly accepted as a true summary of the Apostolic doctrine. In phraseology different, in substance it is identical with that of John: "In the beginning was the Word; and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us." The Pauline and the Johannine doctrine of Christ are identical; and in it is easily discovered the basis for their doctrine of the Holy Spirit. Both the doctrine of Christ and of the Holy Spirit are part of the mystical doctrine of the divine immanence. We call it mystical because it is interpreted only in experience and defies exact psychological definition. If any one can explain exactly what Paul means by his prayer that "ye might be filled with all the fullness of God," he can explain what the Apostle means by saying of Christ that "in him dwelleth all the fullness of the Godhead bodily;" if he can explain what John means by saying, "Of his fullness have all we received," he can explain what he means by saying of Christ that "he is the only begotten Son which is in the bosom of the Father." How can one personality be *in* another? If this be understood, then and then only can we understand how God was in Christ, and how the Holy Spirit is in the children of God. Between the doctrine that God is in all men who will receive him, and by his indwelling makes them his sons, and that he was pre-eminently in the one Man, so that this Man was pre-eminently the well-beloved Son of God, and the doctrine that Jesus Christ is a superhuman and superangelic Person, who is God and yet not God, and is man and yet not man, so that his life and character neither show us who God is nor what we ought to become, there is no kinship. The first is Paulinism, the second is Arianism.

As Professor Paine appears to us not to understand Paul, so he also appears to us not to understand the modern Trinitarianism which he criticises so trenchantly. Undoubtedly modern Trinitarianism is a wide departure from that of the mediæval Schoolmen, as that of the mediæval Schoolmen was a wide departure from that of Paul. Without taking up Profes-

sor Paine's criticisms in detail, let us endeavor to state in terms the new Trinitarianism. In it orthodoxy seems to us to have returned, after traveling a long circuit, to the spirit of Paul. That new Trinitarianism is based upon three postulates; here we can only state them; we have no room to state the grounds on which they are held.

The first postulate of the new Trinitarianism is the essential kinship of God and man. Professor Paine insists upon a radical difference between *moral* likeness and *essential* likeness, but he makes no attempt to define the difference. We do not know in what it consists. The new Trinitarianism believes in both the moral and the essential likeness—believes that man is *essentially* like God in the same sense in which the prodigal son was essentially like his father. Sin is not essential to human nature; it is an incident: an awful, tragic, revolutionizing, destroying, death-dealing incident; but an incident. The apparently hopelessly depraved man is still man; the apparently perfectly holy man is still man. Judas and Jesus are both men.

There is in man an essential divineness; it is not created in redemption or by regeneration. There is in God an essential humanness; what Dr. van Dyke has well called the human life of God did not come into existence at the incarnation. This is what the new Trinitarianism means by the ancient declaration, "One Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds." The human life of God, which in the incarnation was revealed to men, is eternal and essential in the Everlasting Father.

The second postulate of the new Trinitarianism is the divine immanence. It is the doctrine that God is the Noumenon behind all phenomena, the Infinite and Eternal Energy in and speaking through all nature, the Power not ourselves, yet in ourselves, that makes for righteousness. It is because of this universal Presence in nature that nature has a physical unity; it is because of this universal Presence in human life that human life has a moral unity. Professor Paine apparently regards this as pantheism. If it were so, his own principles would require him to *show* its error; calling it names does not prove it

error. But it is not pantheism. The doctrine that God is in all phenomena is not the same as the doctrine that God is the sum of all phenomena; any more than the doctrine that the sunshine is in all the colors of the field is the same as the doctrine that the sunshine is nothing but the sum of all the colors of the field; or the doctrine that the spirit of man is in all that he thinks and says and does is the same as the doctrine that there is no spirit of man, that what we call his spirit is only the sum of his experiences.

For the third postulate of the new Trinitarianism is that God transcends all phenomena, is in all manifestations of himself, but is greater than them all; that he is a Person; that as a Person he has an independent consciousness; that he is He, not It; that he thinks, feels, wills, acts; and that the activities of life do not constitute him, but he is so over all and in all that in him, and only in him, do we live and move and have our being.

Whether these postulates are true or not we do not here consider; but it ought not to be difficult for the mind trained to philosophical thinking to see what the doctrine of God would be or might be to one who held these postulates; it surely is not difficult to see how such a one might believe that the God who is in all life, but presented in distorted images in our lives because of our self-will, might have entered one purely human life and filled it so full of himself that this divine man willed always as God willed, thought always as God thought, felt always as God felt, and so was at once a revelation to men of who God is and what man may become;

and that through this indwelling in one man he is gradually entering in like manner into all men, so that, when his work is done, all men will be filled with his fullness, and Jesus Christ will be seen to be the "first-born among many brethren." This, or something like this, as we understand it, is the doctrine of the new Trinitarianism.

But a truce to philosophy. The Trinity is more than a philosophical doctrine: it is an experience. Through all the changes of doctrine which it has undergone in this nineteen centuries the faith has remained unchanged and unchanging, except as reverence for the Christ has deepened and grown more devout and the experience of God in the soul of the individual has grown more vivid and more intelligent. This experience of the Trinity finds no better expression in ancient literature than in the Pauline benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen." It finds no better expression in later Christian literature than in such a passage from the Book of Common Prayer as the familiar close of the General Thanksgiving: "Through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory, world without end, Amen." In these two expressions of the Trinity in devotion the first century and the twentieth join hands. Whoever can heartily and simply unite in these utterances of benediction and ascription is a Trinitarian, whatever his philosophy of the Trinity, or though, like the vast majority of Christians, he has no philosophy whatever.



## A Hill-Altar

By Arthur Ketchum

A little hillock rusted o'er  
With needles of the pines,  
Along whose side the sweetfern creeps  
And yellow Johnswort shines.

Daylong the dark trees on its crest  
Spread out wide arms to hold  
The summer's dower of rain and sun,  
Shadow and sunset's gold.

Daylong the silence and the heat  
Weave there a fragrant spell;  
No sound breaks, save a far-off bird  
Or tinkling cattle-bell.

Sweetfern and drowsing summer heat,  
The murmurous glooms of pine—  
Out of these things has Memory  
Wrought her a hillside shrine!

# Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Adam Duncan.** By H. H. Wilson. (The Westminster Biographies.) Small, Maynard & Co., Boston.  $3\frac{3}{4} \times 5\frac{1}{4}$  in. 156 pages. 75c.

The "Westminster Biographies" comprise a series uniform in size and plan with the now well-known "Beacon Biographies." The difference between the two series lies in the fact that the former have to do with the lives of great Englishmen, the latter with the lives of great Americans. The latest addition to the "Westminster Biographies" consists of a sketch of a noted commander, one who, among his contemporaries, can be ranked after Nelson only. The volume will by no means take the place of the Earl of Camperdown's biography of his great ancestor, but it will do what a larger and more ambitious book often fails to do—it will introduce Adam Duncan to many who have not yet known him.

**Anneke: A Little Dame of New Netherlands.** By Elizabeth W. Champney. Illustrated. Dodd, Mead & Co., New York.  $5 \times 8$  in. 313 pages. \$1.50.

**Applied Evolution.** By Marion D. Shutter. Eugene F. Endicott, Boston.  $4\frac{1}{2} \times 7\frac{1}{4}$  in. 290 pages.

To show that "a profounder reverence and a deeper religious life" are the proper fruit of the lessons of modern science is the object of this book, whose chapters were originally given as Sunday evening lectures in the author's church at Minneapolis. What evolution is, its factors, and its working out in the sphere of morality and religion, are very clearly and satisfactorily set forth in a popular way. The denial here made of vicarious sacrifice in the saving work of Jesus, and of a distinction between natural and supernatural, must be taken, and were perhaps intended, relatively rather than absolutely, and to apply not to all conceptions of those terms, but to some conceptions of them. The title of the book, however, does not seem to us fairly descriptive of its contents. "Applied Evolution" denotes, as we think, applications of the evolutionary principles, making it work in the field of religious, moral, and sociological endeavor, to "hasten the evolution," as Spencer urges us to do. But of this there is little said here.

**Arnold's Practical Sabbath-School Commentary on the International Lessons, 1901.** Mrs. T. B. Arnold, Editor. The Fleming H. Revell Co., New York.  $6 \times 9\frac{1}{4}$  in. 233 pages. 90c.

**Around the Crib.** By Henri Perreyve. William A. Young & Co., New York.  $3\frac{3}{4} \times 6\frac{1}{4}$  in. 68 pages. 50c.

**Around the Court of the King.** Edited by G. Hembert Westley. L. C. Page & Co., Boston.  $5 \times 7\frac{1}{4}$  in. 283 pages. \$1.25.

A volume made up of ten short stories, all romances of the French Court, the period ranging from the sixteenth century to that of Napoleon I. These stories have no historic purpose or serious motive. They are written

merely to amuse—tales of court life, gallantry, daring, and counterplot.

**Attwood's Pictures: An Artist's History of the Last Ten Years of the Nineteenth Century.** Life Publishing Co., New York.  $9 \times 11$  in. 150 pages.

**Baroness de Bode (The), 1775-1803.** By William S. Child-Pemberton. With Portraits. Longmans, Green & Co., New York.  $5\frac{1}{2} \times 9\frac{1}{4}$  in. 256 pages.

This well printed and bound volume contains not only the naïve biography of one who had the run of the courts of Europe; it throws some slight light on the history of the last quarter of the eighteenth century.

**Biggle Pet Book: Number Seven.** By Jacob Biggle. Illustrated. The Wilmer Atkinson Co., Philadelphia.  $3\frac{3}{4} \times 5\frac{1}{4}$  in. 143 pages. 50c.

**Booboo Book (The).** By Gertrude Smith. Illustrated. Dana Estes & Co., Boston.  $5 \times 7\frac{1}{2}$  in. 99 pages. 75c.

**Botany: An Elementary Text-Book for Schools.** By L. H. Bailey. The Macmillan Co., New York.  $5 \times 7\frac{1}{4}$  in. 355 pages. \$1.10.

We do not always remember that a flower exists primarily for the purpose of producing seed; it is even probable that all its varied forms and colors contribute to this supreme end, no matter how much they may please the human fancy and make living the happier. Such and other facts in nature which we are too apt to overlook are emphasized in Professor Bailey's capital new elementary text-book on botany. It would be hard to find a better manual for schools or for individual use. The author is Professor of Horticulture at Cornell, and in his "Lessons with Plants" and "The Survival of the Unlike" has already presented new facts and new methods in observing and interpreting the appearances of vegetation. The present volume emphasizes the departure from teaching the forms and names of plants towards teaching the function, though the study of both form and function is necessarily combined.

**Boy Duck Hunters (The).** By Frank E. Kellogg. Illustrated. Dana Estes & Co., Boston.  $6 \times 8$  in. 265 pages.

**Brave Defense (A).** By William P. Chipman. (The Young Patriot Series.) Illustrated. A. L. Burt, New York.  $5 \times 7\frac{1}{2}$  in. 254 pages. \$1.

Another story in the "Young Patriot" series. It deals with one of the minor encounters at the close of the Revolutionary War, namely, that at Fort Griswold, Groton Heights, Conn., in 1781. The author, a native of the place, possessed much traditional information, and also had access to private documents left by those who were participants in that heroic and unequal struggle. The story, therefore, has the interest of personal encounter, and gives fine pictures of fidelity and bravery.

**Bruno and Bimba.** By Evelyn Everett-Green. Illustrated. E. P. Dutton & Co., New York. 5x7½ in. 256 pages. \$1.25.

A story for young children, and a charming one, of a little boy and girl in an English village, the "Little People," as Miss Primrose calls them when they come to have tea in her garden.

**Celebrated Comedians of Light Opera and Musical Comedy in America.** By Lewis C. Strang. Illustrated. (Stage Lover's Series.) L. C. Page & Co., Boston. 4¼x6¾ in. 293 pages. \$1.50.

It is well that the sub-title prepares the reader in a measure for the quality of this little volume, otherwise he might open it expecting to come upon some great name in the world of comedy and find himself disappointed. Francis Wilson, James T. Powers, Walter Jones, De Wolf Hopper, Richard Golden, and several other equally popular stage favorites of the present hour are here dealt with. The book is well and pleasingly written, and vividly illustrated.

**Childhood of Ji-shib, the Ojibwa, and Sixty-four Pen Sketches** by Albert Ernest Jenks, Ph.D. The American Thresherman, Madison, Wis. 5½x7½ in. 130 pages. \$1.

A story showing unusual knowledge of Indian life and unusual insight into its thought and tradition and kinship with nature. All children will enjoy making the acquaintance of this little Indian boy from the time when, as a baby, he is wrapped in a beaver-skin to the day when in the forest he chooses A-mi-kons, the beaver, to be his totem or guardian spirit.

**Christianity Supernatural.** By Henry Collin Minton, D.D. The Westminster Press, Philadelphia. 4½x7¼ in. 167 pages. 75c.

This is a strongly put argument by a cultured mind, but it seems to blend iron with clay in an occasional use of materials rejected as unsound by many Christian scholars. Hence it is, for doubters at least, much less effective than a work we recently noticed, "A Religion that will Wear." Back of argument in such works lies definition. It is fruitless to argue for the fact of miracles till the point has been defined whether a miracle is the immediate working of God, as it is generally represented to be, or only a new form of that mediate working of God which Theists recognize in nature. With Dr. Minton's definition of Supernaturalism as "another name for theism" there is no fault to find. But we believe that his definition of Christianity as "a system of religious thought" is defective. We would mend it by addition thus: of religious thought generating moral action, and of moral action issuing from religious thought.

**Church Member (The) and His Various Relations and Duties to his Home, his Church, and his State.** By the Rev. S. H. Dietzel, Ph.D., Cave-town, Md. 4x6 in. 195 pages.

**Cosy Corner Series: The Water People.** By Charles Lee Slight. **Farmer Brown and the Birds.** By Frances Margaret Fox. **A Little Puritan's First Christmas.** By Edith Robinson. **Helena's Wonderworld.** By Frances H. White. **The Story of Dago.** By Annie Fellows-Johnston. **For His Country.** By Marshall Saunders. Illustrated. L. C. Page & Co., Boston. 5x7½ in. 50c. each.

**Critical Historical Essays.** By Thomas Babington Macaulay. (The Temple Classics.) Edited by Israel Gollancz, M.A. The Macmillan Co., New York. Vol. III. 4x6 in. 372 pages. 50c.

**Dante Calendar (A).** Decorations and Picturings by Blanche McManus. Edward S. Gorham, New York. \$1.25.

**Dauntless.** By Ewan Martin. Illustrated. L. C. Page & Co., Boston. 5½x8 in. 365 pages. \$1.50.

**Don Quixote of the Mancha.** Retold by Judge Parry. Illustrated by Walter Crane. John Lane, New York. 6¼x9¼ in. 245 pages.

Mr. Crane's conception of Don Quixote is both original and strong. The version of the story is well managed, and will please all but those devoted adherents of the great masterpiece who scoff at anything but a verbatim rendering.

**Duke of Stockbridge (The).** By Edward Bellamy. Illustrated. Silver, Burdett & Co., New York. 5½x8 in. 371 pages. \$1.50.

A preface to this novel tells us it was written before the author began "Looking Backward," and that that famous work grew out of this. When finished, the author laid it away, intending to polish it after "Looking Backward" was published. Ill health intervened, and the task was finally bequeathed to other hands. "The Duke of Stockbridge" is a romance of that ill comprehended episode in our early National life known as Shays' Rebellion, which occurred in western Massachusetts just after the Revolution. This uprising of farmers and laborers was naturally condemned by the authorities who alone recorded it, and since then ignored by the country at large. Mr. Bellamy, a native of the locality in which it occurred, has treated it with sympathetic insight into the sufferings and aspirations of the common people who were the "rebels." If the story possessed no other merit, it would be of historical value because of the reality of its scenes, showing the neglect and contempt with which the local aristocracy regarded the farmers and mechanics who fought for and made possible American independence. Nevertheless, the book never ceases to be a good story in order to become a good history. In fact, it is a good history precisely because the characters retain the individuality essential to the reality of the story. They are persons and not types.

**Eagle Flight (An): A Filipino Novel.** By Dr. José Rizal. McClure, Phillips & Co., New York. 5¼x8 in. 255 pages. \$1.25.

This novel, which the Filipino author published in Spain nearly fifteen years ago, attained immediately an influence comparable with that of "Uncle Tom's Cabin." The field of its influence was, indeed, narrower, but the character of the influence was as if "Uncle Tom's Cabin" had been written by a member of the race to be emancipated. The circulation of the book in the Philippines was, of course, prohibited by the Spanish officials, but the work was soon smuggled into the islands and read with eagerness by widening circles of disciples, until, in Longfellow's phrase, its familiar lines became footprints for the thought of Luzon. The present translation—or adaptation, as it is vaguely termed on the title-page—will certainly prove a powerful stimulus to the interest of Americans in the people of the Philippines. The plot of the novel is virtually an outline of the author's

subsequent career. His hero is a young Filipino who has been educated in Europe, and returns to Luzon to help in the education of his people. At every step his work is resisted by the monastic orders, whose plottings finally secure his condemnation. From beginning to end the book is a passionate appeal for the rights of his countrymen, but the passion is that of an artist and not of an advocate, and it never betrays him into doing violence to the integrity of his characters. They always talk and act themselves, and never as automatons for expressing the author's thought and feeling. Some of them are, with unflinching fidelity, made to reveal the worst weaknesses of the author's people. Nevertheless, the book will have a greater power to help them than if its author, through a weaker love, had marred the reality of his scenes by the hiding of the faults of his people. It is only the truth that can make free, and the author's faithfulness to life shows him a true patriot as well as a true artist. The publisher has prefaced the book with an admirable account of the author's life. Born on the southern shore of the Laguna de Bay, in 1861, of almost pure Tagalo ancestry, he received his early education in his father's home from a learned native priest. At the age of twenty he graduated with distinction at the college of the Jesuits at Manila, and afterwards spent several years in the universities and hospitals of Spain, Germany, and Austria, receiving the degrees of Doctor of Philosophy and Doctor of Medicine, and acquiring great skill as an oculist. At the end of this period he wrote the novel before us, and returned the year following to Luzon to find himself the idol of the common people, but the *bête noir* of the powerful classes. After struggles and persecutions and exile, he was finally condemned to death upon testimony fabricated by his monastic enemies. He faced his execution with characteristic intrepidity, saying to the Jesuit priest who ministered to him: "I have sown; others are left to reap." Thus the end of his own life was singularly like that of one of the heroes of his story with whose last words it closes: "I die without seeing the light of dawn on my country. You who shall see it and greet it, do not forget those who fell in the night."

**Eccentricities of Genius.** By Major J. B. Pond. Illustrated. G. W. Dillingham Co., New York. 8 $\frac{3}{4}$  x 5 $\frac{1}{4}$  in. 564 pages. \$3.50.

A volume of anecdotes, stories, and incidents connected with men of prominence on the lecture platform, with characterizations of their style. Reserved for fuller notice.

**Edward Blake: College Student.** By Charles M. Sheldon. The Advance Publishing Co., Chicago. 5 x 7 $\frac{1}{2}$  in. 281 pages. 75c.

**England's Hero Prince.** By Gordon Stables, M.D., C.M. Illustrated. E. P. Dutton & Co., New York. 5 $\frac{1}{2}$  x 8 in. 387 pages. \$1.50.

The "Hero Prince," or Black Prince as he figures in history because of his sable armor, was the son of England's conquering King, Edward III., and in reading his story and that of his followers we also, of course, follow in that story many of the exploits of his father.

The author, belonging to the British navy, writes in a manner to fire the souls of youth into a glorification of its achievements.

**Elements of Latin (The).** By William R. Harper, Ph.D., D.D., and Isaac B. Burgess, A.M. The American Book Co., New York. 5 x 7 $\frac{1}{2}$  in. 320 pages. \$1.

**Elements of Physics.** By Henry A. Rowland, Ph.D., LL.D., and Joseph S. Ames, Ph.D. The American Book Co., New York. 5 x 7 $\frac{1}{2}$  in. 263 pages. \$1.

**Engraved Rose (The).** By Emma Brooke. Herbert S. Stone & Co., Chicago. 5 x 7 $\frac{1}{2}$  in. 357 pages.

The plot of this story is one of the oldest, namely, the changing of children at birth by a midwife. In the working out, however, some unhackneyed incidents are introduced. There is also complex interplay of character and some quaint English idiom. The story is fairly well constructed, the diction correct, and the interest throughout of that sort which holds the interest of the general reader of a well-told story.

**Eros and Psyche.** Retold after Apuleius by Paul Carus. Illustrations by Paul Thumann. The Open Court Publishing Co., Chicago. 5 $\frac{1}{2}$  x 8 in. 99 pages.

A version couched in modern diction of the world-old story of "Cupid and Psyche." The Greek tone as well as the Greek name of the god is sustained in this little volume, which is daintily arranged and beautifully illustrated by Paul Thumann. The author throws many suggestive side-lights on the symbolic wanderings and changes of the ancient story as it has come down through the ages.

**Essays on the Monetary History of the United States.** By Charles J. Bullock, Ph.D. (The Citizen's Library). Edited by Richard T. Ely, Ph.D., LL.D. The Macmillan Co., New York. 5 x 7 $\frac{1}{2}$  in. 292 pages. \$1.25.

The work of an original investigator who knows how to popularize. The author is frankly in sympathy with the wealthier classes and the urban districts in their immemorial opposition to the currency expansion schemes immemorially favored by the poorer classes and the rural districts; and the strength of his sympathies keeps him from comprehending fully the position of his opponents, or explaining the continued popularity of the measures which he believes to have brought such general misery. But over against this defect, which will be felt only by believers in bimetalism or paper money, is to be put the spirited style which is in part due to the strength of the author's sympathies. It is a very narrow currency expansionist who will not enjoy, for example, the pages in which the author describes some of the effects of the issue of over \$400,000,000 of paper money during our Revolutionary war. This sum was twenty times the amount of coin that could have circulated in the colonies, and the result was the rapid depreciation of the currency, and the proportionate enrichment of debtors at the expense of their creditors. "For two or three years," the author quotes Witherspoon as saying, "we constantly saw and were informed of creditors running away from their debtors, and the debtors pursuing them in triumph and paying them without mercy." There are few scenes

in economic history more laughable than those here depicted of creditors "leaping from rear windows of their houses, or hiding themselves in their attics" in order to escape debtors.

**Essentials of the English Sentence (The).** By Elias J. MacEwan, M.A. D. C. Heath & Co., Boston. 3x7¼ in. 310 pages. 75c.

**Exposition of the Gospels of the Church Year on the Basis of Nebe (An).** By Prof. Edmund Jacob Wolf, D.D. The Lutheran Publication Society, Philadelphia. 6x9 in. 914 pages. \$4.50.

The growing recognition of the Christian Year in the cycles centering in Christmas, Easter, and Whitsunday, as fruitful in its suggestion of timely topics to preachers, has prepared for this volume a welcome in other denominations than the Lutheran, from which it proceeds. Its commentary on the Gospel lessons for the several Sundays, and other great days of devotion, is ample both in exegetical, doctrinal, and homiletical material, surpassing in this collective point of view any other work in English designed for the same general purpose.

**Faiths of Famous Men.** Compiled and Edited by John Kenyon Kilbourn, D.D. Henry T. Coates & Co., Philadelphia. 5½x8¼ in. 379 pages. \$2.

Much valuable material has been brought together in this book with much also that is of small account. Such subjects as the Millennium and the Intermediate State, and men's notions about them, hardly deserve place along with such subjects as God and Immortality. The compiler's choice of subjects may be in part responsible for the disproportionate space given to greater and to smaller men; *e. g.*, five selections from Tennyson and thirteen from Talmage. The title of the book is a misnomer. The "Faiths" are simply beliefs or opinions, and some of the "Famous Men" here figure as such for the first time. Nevertheless, it is on the whole a good and useful book.

**Fighting for the Empire.** By James Otis. Illustrated. Dana Estes & Co., Boston. 5¼x8 in. 466 pages. \$1.50.

This volume has value as a book of reference. It is largely a reprint of official despatches from Lord Roberts and others as they have appeared in the daily press. The work comprises the history of the Boer war from its inception to the annexation of the Transvaal. In future editions we would recommend certain changes in the spelling, Wyndham for Windham, for instance.

**Flame of Life (The).** By Gabriele d'Annunzio. Translated by Cassandra Vivaria. L. C. Page & Co., Boston. 5x7¾ in. 403 pages. \$1.50.

Written in the extremely sensitive and beautiful style of which D'Annunzio is a master, tainted throughout with a corruption which is so deep-going that one feels as if the whole work were a kind of deadly fungus which had its roots in an ancient and rotten order of society. The story-element is slight. The book is really a study of voluptuousness, characterized by a subtlety, a sinuosity, and a psychological insight which are marvelous; fortunately, however, it is uninteresting, except from the literary point of view. It cannot be read without defilement, and it ought not to be read at all.

**Flowers of Thought.** Collected by Cecelia M. Tibbitts. Eaton & Mains, New York. 4¼x6¼ in. 118 pages. 75c.

**Fore! Life's Book for Golfers.** The Life Publishing Co., New York. Illustrated. 9¼x11½ in. 64 pages.

Sure to be a popular Christmas present from and to golfers. Pictures and jokes average well.

**For Tommy and Other Stories.** By Laura E. Richards. Dana Estes & Co., Boston. 4¼x6¼ in. 225 pages. \$1.

**Friend or Foe.** By Frank Samuel Child. Illustrated. Houghton, Mifflin & Co., Boston. 5x7¼ in. 238 pages. \$1.50.

A story of the period of the War of 1812, the scene of action being the State of Connecticut, and the plot dealing largely with the misconception of the attitude of New England with relation to the war. Mr. Child has made sympathetic study of the early colonial history of the State in which he lives, and of its later history as well; and this volume is one of the rapidly ripening fruits of that study. He has had great advantages for making a first-hand acquaintance with his field and his themes, and has made excellent use of them.

**Furnace of Earth (A).** By Hallie Erminie Rives. The Camelot Co., New York. 4¼x7 in. 224 pages.

**Garden of Simples (A).** By Martha Bockée Flint. Charles Scribner's Sons, New York. 5¼x7¾ in. 307 pages. \$1.50.

**Gavel and the Mace (The).** By Hon. Frank Warren Hackett. McClure, Phillips & Co., New York. 4¼x7¼ in. 262 pages. \$1.25.

Before opening this modest-looking and neatly arranged volume, one could hardly suppose that a book devoted to legislative doings and parliamentary law could be made so readable. Assuming at the start that every one is interested in the subject, the author heads each chapter with a tempting bait in the form of apt quotation from some notable author. This leads to a scanning of the chapters, into each one of which will be found woven a good deal of literary art in the elucidation of precedent and requirement. In this way the reader gets much entertaining information, valuable too in these days of public functions, and interspersed with fresh conceit or enjoyable anecdote. Any one standing in need of such information may from this volume obtain hints which, with some wit on his own part, may make him a master in the tact and adroitness required for dealing with audiences or diplomatic situations in private life.

**Government in Switzerland.** By John Martin Vincent, Ph.D. (The Citizen's Library.) The Macmillan Co., New York. 5x7½ in. 370 pages. \$1.25.

This volume might easily be made the subject of as many reviews as there are chapters. It is not the work of an advocate, but is the work of a man who has studied Swiss institutions with enough sympathy to understand them and enough impartiality to make his readers accept most of his judgments. The chapter upon the origins of the Swiss commonwealth is an illuminating review of the rise of modern democracy, and the chapters which follow upon cantonal government cannot fail to impress even American readers with the direct



ness of the responsibility of each individual Swiss for the government of his country. Not only does direct legislation fulfill Rousseau's dream of democracy by enabling every citizen to participate in making laws of the gravest import, but the Swiss cantonal governments, by reason of their size, enable an extraordinary number of citizens to take part in framing the measures which the whole people accept or reject. In most of the Swiss cantons there is one legislator to every 1,000 people, whereas in New York there is only one to every 40,000. It is the size of the legislatures which makes it possible for the Swiss cantons to adopt proportional legislation without depriving many localities of distinct representatives of their local interests. Professor Vincent's chapters on cantonal and federal judiciary bring out into sharp relief the fact that in Switzerland, as in England, the judges have no power to overthrow acts of the legislature. They decide cases under the laws, and the legislative bodies are supreme in deciding what the laws are. The chapters on finance show that in the Swiss cantons the public ownership of property has been developed further than in any of our commonwealths—public thrift doing for the whole public what individual thrift does for individuals. If Professor Vincent's figures about the Canton of Berne are correct, every family in that little State has back of it as large an amount of public wealth as each family in most countries has of public debt. Most interesting of all, however, to many readers, will be Professor Vincent's account of the relations of these democracies to their parish clergy, who are public officials as much as the clergy of the monarchical countries. Apparently the democratic character of the clerical body is in some degree made secure by the salaries paid. These range from \$200 to \$1,000 a year—the highest sums not lifting their recipients financially out of the ranks of the upper middle classes. Most important of all, however, is the security given to the freedom of teaching. "The test of theological belief," says Professor Vincent, "is limited to some form of oath of which the import is that the subscriber will observe the Bible as the highest rule of faith and practice." In Neuchatel and Geneva the liberty of teaching is guaranteed by the cantonal constitutions in a form as explicit as could easily be framed. The Neuchatel provision reads as follows: "The liberty of the conscience of the ecclesiastic is inviolable; it shall be restrained neither by regulations, nor by oaths, nor by engagements, nor by disciplinary punishments, nor by the articles of a creed, nor by any other measure whatever." In Geneva the provision reads: "Every pastor teaches and preaches freely upon his own responsibility; this liberty shall be restrained neither by confessions of faith nor by forms of liturgy." Intellectual freedom could not be carried further by any formal enactment, and while there may be much indifference back of this liberalism, it may be recalled that the Swiss people have for centuries been as pre-eminent in Continental Europe for their morality as for their democracy. In Switzerland as

in America, the ability of the people to govern themselves collectively is founded upon their ability to govern themselves as individuals.

**Graziella.** By A. de Lamartine. Edited by F. M. Warren. D. C. Heath & Co., Boston. 4¼×6½ in. 165 pages. 35c.

**Great Painters' Gospel (The): Pictures Representing Scenes and Incidents in the Life of Our Lord Jesus Christ.** By Henry Turner Bailey. The W. A. Wilde Co., Boston. 8×11 in. 66 pages.

This extremely interesting volume may have been suggested by Mrs. Jameson's "History of Our Lord in Art" or Dean Farrar's "Life of Christ in Art," but it is not so much a contribution to art as to religious instruction. It has Scriptural quotations a-plenty, together with references and suggestions for comparative study. For instance, take the subject of the Annunciation. Luke i, 28, is illustrated by Titian, Guido Reni, and Heinrich Hofmann (why not by the delineation worth all these together, Rossetti's "Ecce Ancilla Domini"?). Luke i, 34, is illustrated by Baroccio; 35 by Dosso Dosso (we have never seen him called Dossi Dosso, a form used by the compiler), and 38 by Franz Müller. This is a capital way of presenting, not only the various subjects of the Gospel story, but the particular phases of the events. In almost every case the words of the text take on a deeper meaning studied in the light of the greatest painters, men who, gifted with imagination, have sometimes grasped certain truths more quickly, more vividly, and more profoundly than would the average person. In a future edition we would recommend a greater attention to the history of art, for, instead of being a commentary upon a particular text, a picture is sometimes notable from the fact that the text is a commentary upon it—for example, Holman Hunt's "Finding of Christ in the Temple." The signal value of the book, therefore, would be increased by some slight account of the painters represented and by the schools of painting which they represent.

**Half Portions.** Life Publishing Co., New York. Illustrated. 5¼×8 in. 169 pages.

A clever title for the half-stories from "Life." Some of these are capital, others mediocre; the drawings are almost invariably capital.

**Heaven's Distant Lamps: Poems of Comfort and Hope.** Arranged by Anna E. Mack. Lee & Shepard, Boston. 4½×7 in. 338 pages. \$1.50.

**Heirs of Yesterday.** By Emma Wolf. A. C. McClurg & Co., Chicago. 4½×7¼ in. 287 pages. \$1.

**History of America Before Columbus.** By P. De Roo. Illustrated. The J. B. Lippincott Co. Philadelphia. 2 vols. 5¾×9 in. \$6.

This volume is a veritable encyclopædia of Roman Catholic records, traditions, and legends respecting the early history of this continent—an encyclopædia collated with a piety which commands our respect and an industry which commands our wonder. Only the critical faculty is wanting. Some of the chapters—such as that on "Christ and His Cross in Ancient America"—have little more historical value than the Book of Mormon, though, unlike that remarkable book, they are not the work of a religious enthusiast who

knew nothing about American antiquities, but of one who knows everything to be known, "and who believes a great deal more."

**History of German Literature.** By Robert Webber Moore. The Colgate University Press, Hamilton, New York. 5x7½ in. 293 pages.

In the domain where such men as Scherer, König, Bayard Taylor, and Professor Wells are shining lights it is no easy task to out-shine, nor does this volume have such pretension. It is of service, however, as a well-considered condensation and summary, and as a practical text-book. It is up to date, closing with Hauptmann and Sudermann. The chronological table and the literary map are distinct helps. Leipsic, however, should be used for Leipzig, and Mayence for Mainz, on a page where Munich properly replaces München, and Frankfort Frankfurt.

**Hoosiers (The).** By Meredith Nicholson. The Macmillan Co., New York. 5x7¼ in. 277 pages. \$1.25.

An admirable study of what might be called the spiritual history of Indiana—the story, that is, of its social, intellectual, and artistic development. Judged by the importance of the literary product of Indiana in relation to American literature as a whole, the book might seem to be somewhat out of perspective; but the writer wastes no space, nor does he exaggerate, from the point of view which he takes, the importance of his theme. He traces the early educational history of the State, gives some account of the characteristics of its settlers, describes the various philanthropic and socialistic movements which have been attempted in the State, brings out very clearly the history of higher education, and gives a detailed account of the men and women, like Edward and George Cary Eggleston, Maurice Thompson, and James Whitcomb Riley, who have made contributions to the literature of the country. The story is well told; and the book ought to be in the hands of every student of American literature. As a rule, in the East at least, far too little is known of literary movements in the West and South.

**House that Grew (The).** By Mrs. Molesworth. Illustrated. The Macmillan Co., New York. 4¼x7½ in. 206 pages. \$1.25.

An English family, on account of losses of property, rent their house and move into a little hut on the grounds. How the hut is added to, and how comfortably and happily they live there, is told by the little daughter, whose play-house the hut had formerly been.

**James Fenimore Cooper.** By W. B. Shubreck Clymer. (The Beacon Biographies. Edited by M. A. De Wolfe Howe.) Small, Maynard & Co., Boston. 3¼x5¼ in. 149 pages. 75c.

A judicious and condensed biography, with a good sense of proportion, and well written.

**John the Baptist.** By F. B. Meyer, B.A. The Fleming H. Revell Co., New York. 5x7½ in. 252 pages. \$1.

In these expository chapters upon the life of the Jewish Puritan revivalist, whose preaching ushered in the Captain of our salvation, the modern evangelist finds a congenial theme, and has written at his best.

**John Wesley.** By Frank Banfield. (The Westminster Biographies.) Small, Maynard & Co., Boston. 3¼x5¼ in. 128 pages. 75c.

This brief biography is a judiciously drawn sketch of the great evangelist. Such little books about the heroes and saints of Christianity have an educative effect, for which their circulation should be promoted.

**Judgment of Peter and Paul on Olympus (The).** By Henryk Sienkiewicz. Translated by Jeremiah Curtin. Little, Brown & Co., Boston. 5x7¼ in. 24 pages. 75c.

**Last of the Mohicans (The).** By Fenimore Cooper. Illustrated. The Macmillan Co., New York. 5x7½ in. 398 pages. \$1.25.

**Le Comte de Monte-Cristo.** By Alexandre Dumas. Abridged and Annotated by Edgar Ewing Brandon, A.M. Henry Holt & Co., New York. 4½x7¼ in. 281 pages. 75c.

**Literary History of America (A).** By Barrett Wendell. Charles Scribner's Sons, New York. 5½x9 in. 574 pages. \$3.

One of the most elaborate and detailed studies of American literature which has yet appeared, covering every phase of its development down to the present time, with a concluding chapter which interprets the spirit and genius of that literature. The work is reserved for fuller consideration.

**Little Colonel's House Party (The).** By Annie Fellows Johnston. Illustrated. L. C. Page & Co., Boston. 5¼x8 in. 264 pages. \$1.

**Little Lords of Creation.** By H. A. Keays. Herbert S. Stone & Co., Chicago. 4¼x7 in. 273 pages. \$1.25.

**Lives of the Painters, Sculptors, and Architects.** By Giorgio Vasari. (The Temple Vasari. Translated by A. B. Hinds.) The Macmillan Co., New York. In 8 vols. Vol. I., II., and III. 4x6 in. 50c. each.

A new edition in the very convenient Temple Series, to be complete in eight volumes, each volume being supplied with notes and an index.

**Love of Landry (The).** By Paul Laurence Dunbar. Dodd, Mead & Co., New York. 4½x7¼ in. 200 pages. \$1.25.

Mr. Dunbar and Mr. Chesnutt have established the fact that men of negro blood can write stories of their own race which can stand on their own feet, so to speak, in literature, without regard to political or philanthropic purpose. Our readers have had the first reading of some of Mr. Dunbar's poems and stories, and know that they are genuine in pathos and humor. The present book stands half-way between the short story and the full-fledged novel. It is an experiment because it deals solely with white characters, and is in essence a romance of Colorado life with an English gentleman-cowboy as the hero. The reader's verdict will be that it is slight, simple, and prettily told, but not as strong in feeling and humor as Mr. Dunbar's best former work.

**Lyrical Vignettes.** By F. V. N. Painter. Sibley & Ducker, Boston. 4½x7 in. 114 pages.

**Majesty of Calmness (The).** By William George Jordan. The Fleming H. Revell Co., New York. 4½x7¼ in. 54 pages. 30c.

**Memoirs of Sir Walter Scott.** By J. G. Lockhart. In Five Vols. Vol. III. Vol. IV. Vol. V. (The Library of English Classics.) The Macmillan Co., New York. 5½x9 in. \$1.50 each.

These three volumes complete the new edition

in five volumes of Lockhart's great biography. The volumes in this edition are very large, but they are also very light, and the type is a delight to the eye.

**Mills of the Gods (The).** By Louise Snow Dorr. A. S. Barnes & Co., New York. 5x7½ in. 369 pages. \$1.

**Miss Polly Fairfax.** By Joy Wheeler Dow. B. F. McBreen, William St., New York. 4¼x6½ in. 72 pages.

**Motifs.** By E. Scott O'Connor. With Introduction by Agnes Repplier. The Century Co., New York. 2½x5 in. 66 pages.

**Moving Finger Writes (The).** By Grace Denio Litchfield. G. P. Putnam's Sons, New York. 5x7¼ in. 265 pages.

**Norse Stories.** Retold from the Eddas. By Hamilton Wright Mabie. Dodd, Mead & Co., New York. 4½x7 in. 250 pages. \$1.25.

A new edition, with an additional chapter, of a series of stories written a number of years ago, and formerly bearing the imprint of Messrs. Roberts Brothers, now published by Messrs. Dodd, Mead & Co., in an edition uniform with the other books by Mr. Mabie.

**Oriental Rugs.** By John Kimberly Mumford. Illustrated. Charles Scribner's Sons, New York. 8x11¼ in. 278 pages. \$7.50.

This work is unique of its kind. We have many important contributions in literature to the explanation of color in painting; we have lacked any adequate explanation of the worth of color in another realm of art, namely, in Oriental carpets and rugs. In Mr. Mumford's sumptuous volume we have the results of several years' careful study of a subject which interests every one, whether art-lover or not—indeed, it may be added that perhaps no other department of art has done so much towards educating a love for true color as has the wonderful weaving accomplished in Turkey, Persia, and India. It is fortunate that the results of such weaving are so serviceable as to survive the effects of wear and time, and, like old wine, to become only the mellow and the more prized because of age. Again, Oriental rugs symbolize as does nothing else that enigmatical, poetic, and often resplendent something which we know as Oriental civilization. Mr. Mumford tells us incidentally a good deal about this civilization in his description of the rug-weaving peoples, and to many this will be the most interesting part of the book. Connoisseurs, however, will welcome the author's elucidation of the design and color and weaving of carpets and rugs, and especially of their classification.

**Overheard in a Garden.** By Oliver Herford. Illustrated by the Author. Charles Scribner's Sons, New York. 5x7½ in. 104 pages. \$1.25.

Mr. Oliver Herford's wit rarely misses fire, although, like all other wits and humorists, there are times when it does not hit the mark. This volume contains many clever and taking drolleries, turns of thought, juxtapositions of incongruous things, and comical interpretations of obvious facts. The illustrations are quite in the spirit of the text, which is admirable fooling of the sort which it is profitable for the serious-minded to take to themselves at frequent intervals.

**Phaëthon: With Three Other Stories in Verse and a Prose Contention.** By Henry Abbey. Styles & Kiersted, Kingston, N. Y. 4¼x6½ in. 126 pages. 75c.

**Poetry and Morals.** By Louis Albert Banks. D.D. Funk & Wagnalls Co., New York. 5x8 in. 399 pages. \$1.50.

**Practical Portions for the Prayer Life.** By Charles A. Cook. The Fleming H. Revell Co., New York. 4¼x7 in. 377 pages. \$1.25.

**Principles of Religious Education: A Course of Lectures Delivered under the Auspices of the Sunday-School Commission of the Diocese of New York.** Introduction by the Rt. Rev. Henry C. Potter, D.D., L.L.D. Longmans, Green & Co., New York. 5x7¼ in. 292 pages.

The year 1900 has seen the publication of few such indispensable volumes as this. It is a work of collaboration, and its province is religious education in general, and Sunday-school instruction in particular. All men and women ought to be in some sense religious teachers of the young, and no teacher can afford to leave unread the chapter contributed by President Stanley Hall on the religious content of the child-mind. Nor should any Sunday-school teacher omit to peruse the chapters by Professors McMurry and Kent on the uses respectively of biography and of geography in religious instruction, or that perhaps even more illuminative one by Dr. De Garmo, comparing religious education in England, France, Germany, and the United States. Many Sunday-school workers may revise their judgments and opinions after acquainting themselves with Dr. De Garmo's statistics. While the chapters written from a clerical standpoint (by Bishop Doane, Dean Hodges, and the Rev. Pascal Harrower) have much interest and suggestiveness, we confess to finding greater interest and greater suggestiveness in those contributed by pedagogues, who are, besides those mentioned, Professors Moulton, Hervey, and Butler. We must have the combined efforts of religious and secular educators in order to produce a satisfactory Sunday-school. The essential value of the book is its emphasis on the study of pedagogical principles. The fact that religion is not taught in our day-schools made it imperative that our Sunday-schools should no longer belie their name of school. They should do effective if tardy honor to the teaching function, the most ancient function of the Church. While day-schools have been advancing on sound psychological principles of grading and choice of subject matter, our Sunday-schools have inexcusably remained almost at an intellectual standstill.

**"Punchinello."** By Florence Stuart. L. C. Page & Co., Boston. 5x7½ in. 318 pages. \$1.50.

**Queen Floradine of Flower Land.** By Mrs. Cora Semmes Ives. William B. Young & Co., New York. 4½x6 in. 46 pages. 25c.

**Religion that Will Wear (A).** By a Scottish Presbyterian. James Clarke & Co., London, Eng. 5x7¼ in. 155 pages.

This is one of a number of books that evince a larger doctrinal freedom among Scottish than among American Presbyterians. It takes up successively the fundamental Christian doctrines, and restates them in terms intended to make skepticism unreasonable. The book is an eirenicon addressed to unbelievers. It

should be read by believers also, for its showing that Christianity cannot recommend its theology to the modern world without cutting loose from untenable doctrines, *e.g.*, the fall of mankind in Adam. It is rather novel to hear a Presbyterian say that "the demand for the formal deification of Jesus seems to be at bottom an unspiritual demand." Another remark deserves equally profound reflection, *viz.*: In the doctrine of the Immanence of God "seems to be ample compensation for any apparent loss we may incur in our theory of the Person of Christ."

**Selected Studies in the Life of Christ.** By Laura H. Wild. Illustrated. The Fleming H. Revell Co., New York. 6 $\frac{1}{4}$  x 7 $\frac{1}{2}$  in. 123 pages. \$1.

Both in design and execution this is a work of no small merit. The forty "Studies" are arranged for forty weeks, each day having its assignment, in which there is recourse both to Christian literature and Christian art as bearing upon the topic in hand.

**Selections from Plato.** By Lewis Leaming Forman, Ph.D. The Macmillan Co., New York. 4 $\frac{1}{4}$  x 6 $\frac{3}{4}$  in. 509 pages. \$1.50.

**Shakespeare's Life and Work.** By Sidney Lee. The Macmillan Co., New York. 5 x 7 $\frac{1}{2}$  in. 231 pages. 80c.

An abridgment, prepared primarily for students, of Mr. Sidney Lee's admirable biography of Shakespeare, which presents the most condensed and thorough study of all the facts and traditions connected with Shakespeare which has yet appeared. The volume is supplied with a particularly full index, and is likely to be of great service to students.

**So: or, The Gospel in a Monosyllable.** By Rev. George Augustus Lofton, D.D. The Fleming H. Revell Co., New York. 4 $\frac{3}{4}$  x 7 $\frac{1}{4}$  in. 230 pages. \$1.25.

This title refers to the emphatic *so*, "God so loved the world" (John iii., 16). The writer presents the Gospel as conceived by the strict Evangelicals of former generations, and with a profoundly earnest conviction that later modifications of their views have been only for the worse; *e.g.*, doubt of the endlessness of future punishment he reckons as one of the chief obstacles to the conversion of the world.

**Soul in Bronze (A).** By Constance Goddard Du Bois. Herbert S. Stone, Chicago. 4 $\frac{1}{4}$  x 7 in. 312 pages.

Vivacity in style and rapid movement in plot make this novel readable. In places it is a little hectic and overwrought, but as a whole it is above the average of the fiction now pouring forth so rapidly.

**Soul's Meditations (A).** Compiled and Arranged by Mrs. J. H. Root. Bonnell, Silver & Co., New York. 3 $\frac{3}{4}$  x 6 in. 189 pages.

This seems almost a unique volume in devotional literature; it certainly is likely to be of infinite help to various classes of people. As the Rev. James Huntington says in his preface, so we would say, that the book is, above all, sincere. It is a book in which "the gaze is as straight as that of a marksman along his rifle-barrel, with no side glances towards a possible audience." We would specially commend those meditations on subjects connected with death, under such captions as "It is

Sown in Corruption," "The End of Those Things," etc.

**Story of a School Conspiracy (The).** By Andrew Hume. Illustrated. W. & K. Chambers, Philadelphia. 5 $\frac{1}{4}$  x 7 $\frac{1}{2}$  in. 328 pages. \$1.25.

As exciting as underground passages, French spies, attempts to wreck trains, and hair-breadth escapes can make a boy's existence.

**Story of Teddy (The).** By Helen Van-Andersson. The Alliance Publishing Co., New York. 5 $\frac{1}{4}$  x 7 $\frac{1}{2}$  in. 115 pages. 50c.

**Studies Scientific and Social.** By Alfred Russel Wallace. Illustrated. The Macmillan Co., New York. 2 vols. 5 x 8 in. \$5.

Mr. Wallace, although he must now be not very far from fourscore years of age, shows no abatement in strength as a thinker. His range of subjects is remarkably versatile, as is shown conclusively by the topics treated in these two volumes, in which are gathered many of his best contributions to reviews. The first volume is purely scientific in subject, and its twenty or more papers are grouped under "Earth Studies," "Descriptive Zoology," "Plant Distribution," "Animal Distribution," "Evolution," and "Anthropology." The second volume is of a more miscellaneous character; it has an equal or larger number of papers on sociological, educational, and political topics. These latter essays abound in sound democracy and humanity; whether one agrees or not with Mr. Wallace in certain positions taken (as, for instance, about land nationalization and abolition of interest-bearing funds), it is impossible not to admire the spirit shown, for instance, in the very title of the last paper on "Justice, Not Charity, as the Fundamental Principle of Social Reform." Seriatim consideration of the positions taken is impossible at this time, but it may be said emphatically that these books (despite some possible vagaries) represent the intellectual thought of one of the leaders of the last half of the century just closing.

**Study of Christian Missions (A).** By William Newton Clarke, D.D. Charles Scribner's Sons, New York. 5 x 7 $\frac{1}{2}$  in. 268 pages.

While Dr. Clarke's preceding publications have gained wide attention for what he has yet to say, we wish to say of this last work of his that no more valuable publication on its subject is known to us. He has done well to dedicate it "to the pastors of America," for on them depends the leadership of the churches in a wise and effective missionary interest. It is for them to learn early the most pressing of the truths inculcated in this book, that the transformation witnessed in every other field of thought and action is progressing, last of all, in the field of missionary motive and endeavor. It is just this which makes what is called "the crisis in missions" inevitable, since, as Dr. Clarke says, "a time of transition is never a time of conspicuous immediate power." Feeling certain that Christ will bring forth in Oriental nations new forms of life to supersede those which for his sake we gave them, Dr. Clarke sees threatenings of a coming storm in the mission fields, unless missionaries trust to the essential divinity of the central

message of the Gospel, in loyalty to the principle that God "fulfills himself in many ways."

**Synthetic Bible Studies.** By James M. Gray, D.D. F. M. Barton, Cleveland. 6x9 $\frac{1}{4}$  in. 217 pages.

This is an excellent scheme of study for those who think it wiser to study the Bible in the uncritical way that was universal at the beginning of the century, rather than in the critical way which Christian scholarship is bringing in at the end. Bible teaching that finds in the Edenic "coats of skins" an intimation of salvation through the blood of Christ, and in the book of Daniel a forecast of history till the millennial advent, we regard as in these days worse than useless.

**Tale of the Little Twin Dragons (The).** By S. Rosamond Praeger. Illustrated. The Macmillan Co., New York. 11x8 $\frac{1}{4}$  in. 58 pages. \$1.50.

**Tar of the Old School (A).** By F. H. Costello. Illustrated. Dana Estes & Co., Boston. 5x7 $\frac{1}{4}$  in. 363 pages. \$1.50.

A story that will interest readers who love adventure, whether young or old. It describes the fortunes of a Yankee barque and the exploits of its crew among the Corsairs of the coast of Barbary and later at other ports. The story glows with deeds of daring and hand-to-hand encounters.

**Three Years with the Children.** By Amos R. Wells. The Fleming H. Revell Co., New York. 4 $\frac{1}{2}$ x7 $\frac{1}{4}$  in. 282 pages. \$1.25.

**Things a Boy Should Know About Electricity.** By Thomas M. St. John. Published by the Author, New York. 5x7 $\frac{1}{2}$  in. 179 pages.

**Tiny Tunes for Tiny People.** Composed by Addison Fletcher Andrews. Words by Albert Bigelow Paine and Others. Illustrated. The Dodge Publishing Co., New York. 9x12 in. 69 pages. \$1.50.

**True to Himself.** By Edward Stratemeyer. Illustrated. Lee & Shepard, Boston. 5x7 $\frac{1}{2}$  in. 280 pages. \$1.

The story is related by the boy himself, one Roger Strong, who, with his sister Kate, finds himself alone in the world and under a cloud, owing to the father having been thrown into prison on a false charge. The boy's struggle to obtain a foothold is graphically described. This is the third volume in the "Ship and Shore" series by this author.

**Two Boys and a Fire.** By Edward Augustus Rand. Thomas Whittaker, New York. 5x7 $\frac{1}{2}$  in. 112 pages.

**Uncle Terry: A Story of the Maine Coast.** By Charles Clark Munn. Illustrated. Lee & Shepard, Boston. 5x7 $\frac{1}{2}$  in. 365 pages.

A sensational, somewhat vulgarly written story. Uncle Terry, who "takes some comfort livin' an' tries to pass it along," is a pleasant character.

**What Did the Black Cat Do? Guess!** By Margaret Johnson. Illustrated by the Author. Dana Estes & Co., Boston. 8 $\frac{1}{2}$ x6 $\frac{3}{4}$  in. 81 pages. 75c.

Families which rejoice in a black cat as a member do not always know what he will do; but this book for small children tells, in a number of short stories with printed letters and cunning little pictures in the text taking the place of some words, the deeds, both kind and mischievous, of a big black cat with a red bow.

**Wilkinson's Foreign Classics in English.** Six Vols. "Greek Classics" (Preparatory Course). "Greek Classics" (College Course). "Latin Classics" (Preparatory Course). "Latin Classics" (College Course). "French Classics" and "German Classics." Funk & Wagnalls Co., New York. 5x8 in.

These six volumes constitute a helpful library. Too many persons are prevented by lack of means from studying Greek and Latin, French and German. Too many, however, have not had the energy to pursue studies already begun so as to read anything in these languages. Whether unfortunate or lazy, such persons will welcome the volumes which do the work for them. Professor Wilkinson's volumes are not "ponies," literal translations of the classics often used in college to help in quick work. The volumes are not even text-books, but that does not lessen their value as supplementary reading to college students—a value to students and to others doubled by the editor's illuminative comment. His instruction is not concentrated in a long preface or appendix, but sandwiched on every page between wise selections of representative passages from the classics.

**William Herschel and His Work.** By James Sime, M.A., F.R.S.E. (The World's Epoch-Makers.) Charles Scribner's Sons, New York. 5x7 $\frac{1}{2}$  in. 265 pages. \$1.25.

Perhaps never was a man placed in stranger environment for his life-work than a grave organist and concert-director from Hanover amidst the trifling, gadding, gouty, and bloated sojourners at Bath. The organist found contrast and relief in lofty pursuits. Not only did his noble profession claim him; even then he was working at what came to be a later profession, at "the ancient music of the spheres." The newest volume in the "World's Epoch-Makers" series describes this life and work. As Mr. Sime justly says, William Herschel stamped on his own age as well as on ours a loftier view of creation and of its Author than was ever before entertained. Herschel's biographer does wisely in allowing the astronomer and his contemporaries to relate their own impressions; the science and society of a century ago are thus the more vividly conveyed to us. Mr. Sime does well, however, to call attention to the fact that the William Herschel work may be enjoyed by mankind without such a strain on the understanding as must attend the more mathematical labors of his own son, or of Newton or Laplace. Particular interest attaches to astronomical research of a century ago, when, as Arago well prophesied, "the eye of the mind supplied the want of telescopes."

**Young Gunbearer (The).** By G. Waldo Browne. Illustrated. L. C. Page & Co., Boston. 5 $\frac{1}{4}$ x8 in. 334 pages. \$1.

This is the second in the series of Woodranger tales. The scenes are laid in Acadia during the period it was neutral ground. It also takes in the siege of Louisburg. The fabric being largely historical, it contains matter to interest old as well as young, especially as it covers the early life of a region which is a name rather than a reality to many English readers. It is full of adventure and interest, and is sympathetically told.

# Correspondence

## Christianity: Is it Dogma or Life?

### I.—A Lawyer's View

#### *To the Editors of The Outlook:*

To the two views of the "Gospel Motive" presented in your current number a third may, it seems to me, be added, viz., "Or is it a Status?"

Many to whom the Life of Jesus is for the most part unattractive, and the Dogmas of Christianity for the most part unintelligible, admit without reservation that Jesus stands for a definite spiritual state, and perceive in the Christ status not only a solution of the problem of the relation of man to that Spirit whose image he is, but also trace to this same status a definite force whose natural laws tend to identify the image with the Substance whose shadow it is. Is it necessary to say that, in matters spiritual, status is the very acme of force—just as a state of mind is the end to which all intellectual processes tend? May not the Gospel *motif* be the presentation of this status as a dynamic factor in man's spiritual evolution, rather than the contribution to his literature of a historical Life, however perfect, or of a dogmatic system to his dialectics, however subtle? C. G. G.

### II.—A Layman's View

#### *To the Editors of The Outlook:*

The two articles on the real nature of religion in the last issue of *The Outlook* interested me greatly. It may be of interest to know how each side of the argument affects the mind of a mere layman unacquainted with the technicalities of Scripture interpretation. The naïve view that such a person takes of the great question treated in the above-mentioned articles is not entirely without value, from the very fact that it is formed without the assistance of rules and formulas.

From this untechnical but surely unbiased point of view, the Gospels, especially Matthew, Mark, and Luke, seem to be the story of a life and nothing else. The teachings of Christ do occupy a large part of the space, but they are not placed there to prove a point or illustrate a dogma. Christ being a teacher, his teachings are a part of the story of his life, and as such

they are given. The greatest charm of the Gospels is the human element in them, the simple story of the every-day life of the Master, told without any explanation or moralizing. Their grandeur lies in their simplicity. Not only are the facts not stated primarily as dogmas; it is plainly evident that many of the dogmas afterwards legitimately deduced from these writings were absolutely unknown to the writers themselves. I can hardly see how a stranger to the literature on the subject, in reading the Gospels for the first time, could form any other opinion than this.

The epistles are more doctrinal, perhaps, but they were written usually to correct some particular error, and cannot be taken as a proof that their author considered doctrine more than life.

We are rightly coming nearer to the original meaning of Christianity as a "religion"—*religio*, a bond or tie, a personal relation. It is, as Canon Holland says, "nothing but the relation of a son to a Father."<sup>1</sup> In such a relation, the son's belief in the existence of the Father is necessarily implied, but that intellectual belief is secondary in order of both time and importance, and is but a small part of the bond or *ligamen* that binds together the Father and his son. "There is nothing in Christianity," says Ruskin, "that the smallest child cannot understand."

Christianity, then, is a bond, a tie, an obligation, a personal relation, a friendship, a contact or communion of personalities, one divine, the other human. It tacitly implies the existence of the two personalities as a matter of fact for intellectual belief (though the belief would seem almost a necessity where the personal relation exists); beyond this hardly anything.

The bond of friendship brings an obligation of loyalty, with all that that involves, but it is a spiritual bond—a relation of friends; the one finite, ignorant, obedient, humble, loyal, anxious to learn; the other infinite, omniscient, compassionate, and all-helpful.

The intellect and reason are most useful in proving the reasonableness of

<sup>1</sup> "Lux Mundi."

religion, but they are a small part of the religion itself. "Christianity is not a theory, or a speculation, but a life; not a philosophy of life, but a living process."<sup>1</sup>

C. H. McILWAIN.

Saltsburg, Pa.

### III.—The Fallacy of Clericus

*To the Editors of The Outlook :*

The article by "Clericus" in your last issue defending the proposition that Christianity is dogma rather than life has been read and re-read by me with admiring surprise. So able a writer upon such a thesis is a factor to be reckoned with in present discussion. With no purpose to add weight to Dr. Abbott's cogent reply, I beg space for a word touching "Clericus's" statement, "It seems entirely beyond question that the distinctive note of early preaching was not a life at all, but a doctrine, a dogma."

The fallacy seems to be in limiting the content of the term *life* to the ethical value of Jesus' conduct. Life is always something more than conduct. Even Matthew Arnold, whose superappreciation of conduct has been criticised, assigns to it only three-fourths of life. The distinctive note of early preaching was a new life which the believer received from him whose life was the light of men. Christianity was regarded by all its apostles as a communication of life from God. This communication had to be translated for Jews into a Messianic form, for Greeks into philosophic and æsthetic form, and for Romans into practical form. But all such translations were verbal. What we have in New Testament writings is both the effort and the effect of such translation—apologetics. In this phase of it the Gospel appears as dogma, but the dogma is of such sort, its defense so fervid, that the verbal form is translucent with imprisoned fire—the fire of a new life which can in no proper sense be described as dogma. In this distinction is one of the best illustrations of the definition of religion by Max Müller (given elsewhere in *The Outlook*) as consisting "in the perception of the Infinite *under such manifestations as are able to influence the moral character of man.*"

The view maintained by "Clericus" takes Christianity out of the domain of prophecy—never dogma, but life—never

ought but a communication from God which could burn in the bones—a savor from life to life—and reduces it to a tradition of the elders, and thereby, as it would seem, to absurdity.

Another point is this: The great question is not what the distinctive (verbal) note of early preaching was, but what was the motive with the Apostles for preaching at all. Notably it was their feeling of love—that they had been wooingly and wonderfully loved by some one. By whom but Jesus? Now, what are the evidences of such love on Jesus' part? Not his "death," but *the death of such as he!* The death of their lover. And how could it have been known that he was their lover except by the quality of his life? If, as "Clericus" affirms, a death, not a life, conquered the world, how, furthermore, are we to account for the fact that those who were conquered began at once, and still begin, to live a life which can be described in no other way so faithfully or so felicitously as by calling it Christlike? In other words, how account for the persistence of the Christian type?

CHARLES H. OLIPHANT.

Methuen, Mass.

### IV.—Dogma for Life

*To the Editors of The Outlook :*

I have read the argument of "Clericus." I can but admire the clear, direct, and logical presentation and the spirit of candor and fairness which pervades it. To minds cast in another mold the conclusions to which the author, apparently with reluctance, comes, bring doubt and despair—the despair of an irreligious life. Christianity, then, is not the entrance into life, but the acceptance of a dogma. A better life, to be sure, results, but is not to be regarded as the chief end. Salvation is still deliverance from the consequences of sin. The changed attitude of the soul toward God and man is but a secondary matter. If this is the inevitable conclusion of theological speculation, let us come back to what we can feel and see and know. Every man who "hungers and thirsts after righteousness" instinctively feels that the worth of the men about him depends not so much upon what they believe as upon how they live. In every age the men who have most inspired their fellows are the men who

<sup>1</sup> Coleridge, "Aids to Reflection."

have lived most nobly. Against a faith which exalts itself and the advantages here and hereafter which it brings to the individual, above the life which that faith implants, both reason and conscience revolt. It seems to me a strange perversion of the teachings of Jesus, who said, "I am come that they might have life, and that they might have it more abundantly," to make the dogma through which that life is attained of more importance than the life itself. Fullness of life, as the spirit still teaches us, includes both love to God and love to man. That there can be any greater thing than this is not in accordance with the words of the Master as I understand them. After all, is it only a different way of putting it? We work together to teach the dogma; "Clericus" for the dogma's own sake, we pay for the sake of the life that accompanies it. The result is perhaps the same. But the mischief arises because, in holding Christianity out to the world as a dogmatic creed which in some important respects is mysterious and incomprehensible, thousands are turned away. L.

#### Educating the Filipinos

*To the Editors of The Outlook:*

Lieutenant-Colonel James Parker, U.S.A., with a few companies of soldiers, holds an isolated province in southeastern Luzon, Philippines. Under him are over fifty thousand people. For nearly a year he has not only kept the peace, but directed in the education of these. The churches are open, and, following the example of our soldiers, the natives attend. In every town a school has been started. I send two extracts from letters just received from Colonel Parker. In them he makes an appeal to me. I feel, and think you will also, that this work ought to be known. It is simply illustrative of what I know other officers are doing single-handed. It will take a year for the Commission to formulate and set in motion its educational plans. Meanwhile shall not this preliminary work go on with our help? Colonel Parker is an alumnus of Rutgers College and of West Point. He is a son of Cortlandt Parker, of Newark, N. J.

J. R. D.

"These people are most ambitious for education. They are also most desirous

of a knowledge of English, or 'Americano,' as they call it. They have the most wonderful ideas concerning the United States; their imaginations are inflamed with stories of our wealth, our energy, our power, and the prowess of our soldiers here; the liberty of our Government confirms them in these ideas. The great dream of the average Filipino is to see America.

"It is our great superiority that brings secretly a great delight to the Filipino when allowed to call himself an *Americano*, and makes him so anxious to learn our language, adopt our customs, buy our goods, wear our clothing. In one of the schools I have established here the children, taught two hours daily by a soldier, orally (for I have no books), have learned in six weeks over five hundred English words, and can even sustain a short conversation, their accent being clear and distinct. Nowadays, as I ride about my province I am saluted at every door by little childish voices piping up, "Good-morning, Colonel." I stop and speak with them in English. They answer me proudly from their little store of newly acquired knowledge, and as I ride away they always cry out, "Good-by, Colonel." The boys are all our friends. They play with the soldiers and talk to them. There is no use for Spanish here any longer. Only those who received an unusual education can talk and read Spanish. The children should be taught from English school-books, and well taught. A knowledge of 'Americano' will make them quickly Americans."

"Things are gradually progressing here. We have mayors and police in all the towns of the province, and schools. I detail a soldier to teach English in each school, and the children are making great progress. On account of the confusion of dialects, Bicol, Visayan, Iloilo, and Tagal, the text-books have always been Spanish. I trust that the Commission will not allow this system to be perpetuated. I propose that in the schools of this district the children shall learn geography, history, and arithmetic in English, as they desire to do. The difficulty is text-books. If I only could get a lot of illustrated American primers! It is a glorious opportunity. By teaching these children to read English, in five years there will be a



new generation coming to the front that will read American newspapers, appreciate American manufactures, have new wants, be civilized. Knowing the uses of things, they will want them. They will no longer be content with a hut without furniture, and a pound of rice a day. They will want money to buy the things they need, and will be willing to work for it. It is labor that will make these islands enormously productive. I wish I had the primers."

#### "Pure Food Legislation"

*To the Editors of The Outlook:*

On page 402 of *The Outlook* for June 16, Harry B. Mason says he thinks "the present efforts of the dairy interests to have Congress prevent the general sale of oleomargarine . . . by imposing the heavy tax of ten cents per pound upon it are in opposition to the public good." This statement is wholly misleading in two respects: 1. The Grout bill proposes to reduce the present tax of two cents per pound upon all oleomargarine, to one-quarter per pound on the honest, uncolored product, and to raise the tax to ten cents per pound upon all that is colored so as to counterfeit butter. That is, to tax out of existence the fraud, the deceit, the counterfeit. 2. The dairy interests object solely to the *fraudulent* sales of oleomargarine as pure butter. Could I have space in these columns I should be glad to show (1) that the use of the natural butter color is the sole successful means of palming off oleomargarine as butter upon the final consumers in restaurants, hotels, etc.; (2) that this is counterfeiting pure and simple, obtaining money under false pretenses; (3) that such counterfeiting is immoral and in "opposition to the public good;" (4) that a tax by Congress, so high as to be virtually prohibitory, seems at present to be the best and probably the only means that will succeed through our entire country in compelling oleomargarine to be sold to the final consumers for what it is and not for genuine butter, a gigantic fraud. Mr. Mason admits that "when it (oleomargarine) . . . is dishonestly sold at nearly or fully the price of fresh dairy butter, the rich man has thrust upon him a counterfeit product, and the poor man is defrauded and robbed of his hard-earned

money," etc. Why, then, does Mr. Mason oppose the only really and widely effective means of putting an end to such "counterfeiting," "fraud," and "robbery"? I use his own strong terms.

On page 603 of *The Outlook* for July 7, Charles I. Brigham points out the misleading character of Mr. Mason's statement regarding the ten-cent tax, and shows that the tax is upon the coloring, the fraud, and not upon the oleomargarine, and that "such legislation seems the only effective way of preventing fraudulent sales." To this Mr. Mason replies, in part: "This is virtually a tax upon oleomargarine as such, for . . . consumers will not buy and eat an uncolored product. . . . Even pale but good butter can scarcely find a market." This seems to me to give away his whole case. It admits that oleomargarine can be sold only when it counterfeits the color, steals the trademark of pure, high-grade butter. Mr. Mason adds that he thinks "the dairy interests are striving through the Grout bill to prevent the general sale of oleomargarine." No, simply its fraudulent sale as pure butter, rendered possible (to the final consumer) only by counterfeiting the color of pure butter. He says, "Pale but good butter can scarcely find a market." "Pale but good" is a contradiction in terms. Pale butter is not good. Good butter, even in winter, is naturally yellow (though not so dark yellow as in May), because properly made from the cream of cows properly fed and housed. I favor the same tax on coloring white butter to imitate good butter. Natural yellow is the mark to the eye of good butter. Artificial yellow in butter or oleomargarine is the cloak for every abomination and deceit. State laws against coloring oleomargarine to imitate butter are declared by the highest courts to be constitutional; why not let Congress prevent the fraud? Is the fat from steers and hogs "as wholesome and nourishing" as that from cows' cream? We think not; but the point is, we want protection against paying four prices for steers' tallow sold to us for cows' butter. "Both carbon"? So are charcoal and diamond, but not of equal value. It is largely the flavor and relish of butter for which we pay high prices, not its carbon; and oleomargarine has not a quarter as much of these, and

what it has is got from the milk, cream, and buttermilk with which it is churned, while the butter color makes the eye help deceive the palate. The curse of this country is its abominable counterfeiting and adulteration of foods, drinks, medicines, fabrics, everything.

The prejudice against white (uncolored) oleomargarine is not against the color, but against what the final consumer thus knows to be tallow or lard, not real butter. There is no prejudice against white bread, salt, sugar, celery, potatoes. The maker's objection to white (uncolored) oleomargarine is that it reveals its identity to the final consumer, and thereby kills its sale. Consumers do not want cheap grease at a high price. That they ignorantly get in colored oleomargarine. No other civilized land is cursed with laws so inefficient and so inefficiently enforced. The wages of this iniquity are so enormous as to corrupt lawmakers, judges, juries, dealers. The common people, in their taxes, pay for protection against such fraud. The Grout bill gives the most promising hope of protection that is now before the country. Let all who make honest products, all who wish to eat, drink, take, and use just what they pay for, and all who love righteousness and hate iniquity, unite in passing it, and all other just, hopeful, and helpful laws hereafter in the same direction.

W. I. CHAMBERLAIN,  
Associate Editor "Ohio Farmer."

#### Anglican Communicants

*To the Editors of The Outlook :*

The Outlook is so generally accurate in its statements, letter and spirit, that the exception is worthy of notice. In your article on "British Sunday-Schools" in the issue of September 22 you say that "the total number of communicants in the Church is less than two millions." While this is true in the letter, it conveys a totally false impression. The rubric in the Prayer-Book of the Church of England reads as follows: "So many as intend to be partakers of the holy communion shall signify their names to the curate, at least some time the day before." This, however, is virtually ignored except at Easter-tide; when, during the two weeks preceding Easter Day, a large book is placed on a table in the vestibule of most churches,

in which those who intend making a communion on the great day are requested to sign their names. The number so signing is sent to the proper authorities as representing the number of communicants in each parish; and the aggregate of all names so received goes on record as the number of communicants of the whole Church. I can furnish one illustration of the utter inadequacy of such statistics. Last Easter I was at my old parish church in the suburbs of London. Two hundred and sixty-three persons made known their intention of communicating on Easter Day, and 263 is supposed to represent the strength of that parish. There were celebrations at various hours, with communicants numbering as follows: 6 A.M., 54; 7 A.M., 150; 8 A.M., 324; 11 A.M., 183; Total, 707. And such conditions are the rule rather than the exception, many parishes failing to make any report of the result of their annual "census-taking."

A statement of similar tenor to that appearing in The Outlook has been made in two denominational papers during the last three years. In each case I have asked courteously that the other side of the matter be given a hearing, but my request has been ignored. May I request that you will be more just? Had I not already trespassed at too great length upon your kindness, I would say something regarding the Sunday-schools of the English Church, but perhaps will be permitted to do so in a later issue.

BRITAMERK.

[The statement above traversed was intended to be understood as that of the British writer from whose statistics we were quoting.—THE EDITORS.]

#### Another View of Huxley

*To the Editors of The Outlook :*

I was much surprised to find your reviewer of Huxley's "Life and Letters" representing Huxley as another, with Darwin, whose higher nature had been atrophied by a too exclusive devotion to science. The criticism was the more surprising because Huxley has been often criticised for having too many irons in the fire. Your critic says that Huxley was "not broadly educated," and that he has "not come upon any indication at all that he had any interest in art, music, or

general literature; that he cared for poetry, drama, or belle-lettres." My own experience with the "Life and Letters" has been very different. It amply confirms the impression which I had derived from my previous knowledge; viz., that he was a man of remarkable intellectual breadth. So far was he from being exclusively scientific that from his boyhood his predilection for metaphysical questions was immense. As with metaphysics so with literature. He was on the easiest terms with the great masters in this kind, Dante, Homer, Goethe, and Shakespeare, and was never at a loss for an apt quotation from their books. His allusions to Scott and other novelists, Browning, Tennyson, and other poets, are of a kind that indicates no casual acquaintance with their works. There are so many of these allusions in the "Life and Letters" that your critic's failure to find *any* is quite astonishing. Then, too, he had, as you know, a very full acquaintance with that finest piece of English literature extant, the King James translation of the Hebrew and Christian Scriptures; and his appreciation of its quality was exceptionally high. His expression of it became classical long since. Moreover, the "Life" expressly says that he was very fond of music and took great delight in certain Sunday evening concerts at which the best music was played. I do not believe that Huxley's lapse from orthodoxy can fairly be attributed to any defect of intellectual breadth or culture. There are not many "literary fellers" who have so full an acquaintance with science as this man of science had with literature.

JOHN WHITE CHADWICK.

Brooklyn, N. Y.

#### To the Same Effect

##### *To the Editors of The Outlook :*

In your brief review of the "Life and Letters of T. H. Huxley" you say, "In these books there is little indication—we have not come upon any indication at all—that Mr. Huxley had any interest in art, music, or general literature." On page 443, Vol. II., the biographer says: "Huxley never lost his delight in literature and art. He had a keen eye for a picture and a strong sense of color. To good music he was always susceptible." As a member of the first London School

Board Huxley insisted that drawing and music be taught in every elementary school, as civilizing arts. Huxley's clear and forceful mode of expression, both in his own branch of science and the numerous outside subjects he interested himself in, will always rank him as one of the contributors to the rich literature of the Victorian era.

W. H.

Cranford, N. J.

#### The Bible and Fruit Mission

##### *To the Editors of The Outlook :*

The advance of the age in the care of sickness has not destroyed the fact that illness is painful and tedious and entails many weary hours. A quarter of a century ago Miss Susan R. Kendall, feeling the need among the poor in the public hospitals of New York City, began visits among them, taking them fruit, delicate nourishment, and papers and magazines to read. In a few years nearly three hundred visitors were enlisted. and in 1878 a society was organized which received funds for the purchase of fruit, which was distributed by a large band of volunteer visitors, reaching sometimes as many as sixteen hundred patients in one week. At the end of twenty-five years, changes in management and membership and unexpected financial burdens resulting from other lines of benevolence upon which it had entered caused the society to be disbanded. A few of its original incorporators, however, carried on the hospital work, and they have now reorganized a society to continue the work under the name of the Bible and Fruit Mission. Money is needed for the rent of rooms for the uses of the society, for the salary of a superintendent of the hospital work, and for the purchase of fruits and other delicacies, and an appeal is made for help from all who appreciate the cheer brought to a bedridden patient by the coming of a visitor with a few friendly words, the gift of an apple or an orange to supplement the monotonous hospital fare, and a book or paper to beguile the dreary day. The work of the Flower Mission is well known. There is a field of useful work for the Bible and Fruit Mission also. Checks or money may be sent to the treasurer, Mrs. Seth Banister Robinson, Jr., 635 Park Avenue, or to the superintendent, Miss Helen S. Darling, 146 Lexington Avenue.

Fruit, reading matter, and flowers for distribution may be sent to the rooms of the Bible and Fruit Mission, 449 Second Avenue, New York. \*

### The Outlook in Camp

To the Editors of The Outlook :

I was away in the Rocky Mountains some time since for five or six weeks with my boys, and a little incident happened there which I am sure will interest you as it did me. I picked out for my boys four of the best hunters that I could learn of in the Far West. None of these men had ever been

East ; they had been born on the Western frontier, and had lived mining and trapping all their lives. We traveled for six weeks together in the wildest part of the Northwestern mountains, a great American forest reserve. A few nights after we left civilization behind us, one of them produced from his hunting-sack a copy of The Outlook, and I then found that two out of the four men had been for years subscribers for the magazine. I am sure this will please you. It did me.

W. S. RAINSFORD.

St. George's Rectory, New York.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

1. What are the best books to read to learn of the latest knowledge as to the authorship of the Acts? 2. Are the Acts as trustworthy on the subjects they treat of as the Four Gospels? 3. In Allen's "The Reign of Law," page 16, mention is made of "that part of the hemp which every year the dreamy millions of the Orient still consume in quantities beyond human computation." What is referred to? H. P. C.

1. McGiffert's "History of Christianity in the Apostolic Age" (Scribners, \$2.50). Bacon's "Introduction to the New Testament" (Macmillan, \$1.50). 2. We deem them so. 3. From the resin of the hemp is extended the powerful narcotic known in Arabic as *haschisch*, whence our word "assassin" (*haschisch-eater*) is said to be derived.

What authority have we for omitting the words "For Christ's sake" from prayer? Have we reason to expect an answer to prayer not made through Christ, the Mediator? H. J.

The phrase is not strictly Scriptural, as the change in the Revised Version shows, where we read "God in Christ" instead of "for Christ's sake" (Ephesians iv., 32). As a matter of fact, the early Christian liturgies very often omit any such formula. Its regular use is rather modern. Prayer in the name of Christ is prayer in the spirit of Christ, "name" in the Bible standing for distinctive character.

Who is the author of the following quotation, and where is it to be found? For twenty years I have supposed it to be by Robert Browning, but now fail to find it:

"Love me, beloved, for many a day  
Will the mists of the morning pass away,  
Many a day will the brightness of noon  
Lead to a night that has lost its moon,  
And in joy or in sorrow, in autumn or spring,  
Thy love to my soul is a needful thing."

O. E. J.

In answer to the inquiry of "B. C. A.," I would say that the air to which Burns wrote "Oh! wert thou in the cauld blast" was originally known as "The Lass of Livingston," and sometimes, from another song, as "The Robin Cam' to the Wren's Nest." It may be found in almost any collection of Scotch songs, set to Burns's verses. One readily obtainable at any music-shop is "The Songs of Scotland," edited by Charles Mackay, and published by Boosey & Co. This song is in the first volume.

W.

"H. A. S.," who inquired November 24 for "books giving short prayers offered before meals—table blessings," is referred by "L. F. W." to the Handbook Series, Number 26, published by the "Congregationalist," Boston (price 4 cents), containing "a collection of Graces adapted for any meal"; some in verse form, especially for the use of children."

In your issue of October 6, "C. W. G." inquires where a poem containing sundry lines quoted by him may be found. In "The Continental Concert Tunes," a music book prepared for "old folks' concerts," on page 81, "Ode on Science," appears the following:

"The morning sun shines from the east  
And spreads his glories to the west.  
All nations with his beams are blest  
Where'er his radiant light appears;  
So Science spreads her lucid ray  
O'er lands that long in darkness lay;  
She visits fair Columbia,  
And sets her sons among the stars.

"Fair Freedom, her attendant, waits  
To bless the portals of her gates,  
To crown the young and rising States  
With laurels of immortal day.  
The British yoke, the Gallic chain,  
Was urged upon her sons in vain;  
All haughty tyrants we disdain,  
And shout 'Long Live America!'"

The last four lines of the first stanza are the lines quoted by "C. W. G." F. J. C.

There is a picture of Benjamin West's called "Lord Clive Receiving the Duana (or Duannic) from the Hand of the Mogul." I have been unable to find anywhere what the meaning of Duana or Duannic is; can any one tell me what the word means, or about the nature of the picture, and where it now is? H. E. J.

I have seen a denial of the assertion that the Mayflower went back to England and then went to Africa and brought a cargo of slaves to Boston. Can any one tell me where I can find the historical fact? C. J. H.

"A. E. P." asks for the "Five Steps of Intemperance." I cannot tell the publisher, but I have a stereopticon slide of it, which I will loan him for use or to copy.

REV. A. C. GRIER (Racine, Wis.).

# The Outlook

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## The Canal Treaty Amendments

By a vote of 67 to 17, the Senate last week adopted the Davis amendment to the Hay-Pauncefote Treaty, stipulating that, while the United States agrees not to erect fortifications along the line of the proposed canal, nothing in the treaty shall prevent her from "securing by her own forces the defense of the United States and the maintenance of public order." There was considerable discussion as to the exact purport of this amendment, and nothing was very clearly defined except that under it the United States could go much further than now toward making the canal a distinctively American waterway. It did not, however, go as far in this direction as the great body of Senators desired, and the Davis amendment had hardly been adopted by this majority of four to one when the Senate Committee on Foreign Relations proceeded to recommend two further amendments, one declaring the Clayton-Bulwer Treaty "hereby superseded," and the other striking out a provision that the new treaty should be brought to the notice of other Powers than Great Britain and the United States, and their adherence invited. Still other amendments yet more hostile to the neutralization of the proposed canal were offered by individual Senators—Mr. Elkins, of West Virginia, and Mr. Penrose, of Pennsylvania, both demanding that the United States be expressly conceded the right to "acquire sovereignty over sufficient territory to build, manage, operate, defend, fortify, protect, and control said canal." The temper of the Senate was thus clearly for such amendments as would make the acceptance of the treaty by Great Britain practically out of the question. The feeling back of this determination to amend the treaty so that it could not be recognized by its friends was only in part jingoism or hostility to Great Britain

or determination that foreign Powers shall have no control over an enterprise carried forward exclusively by American money. In part also it was an unexpressed desire on the part of some Senators to keep modifications of the treaty in the foreground for an indefinite period, and thus postpone action upon the Nicaragua Canal Bill. The strongest friend of the canal bill—Senator Morgan, of Alabama—was for this reason among those who voted against any amendment of the Hay treaty; and the railroad interests which antagonize the canal bill are congratulating themselves that it has been killed for the session without the apparent striking of a blow.



**The Philippines** The most interesting news from Manila is that relating to the discussion of the liquor license law and the plans of the Commission with regard to establishing a tariff. The liquor regulations finally adopted, although not without opposition, banish, as we understand it, the saloons from the principal avenue, called the Escalta, and from several other crowded business and pleasure streets. There seems to have been a general admission that the scenes on the principal streets since the establishment of numerous saloons, largely for the use of the soldiers, have been discreditable and should no longer be tolerated. A license system has been adopted which will go into effect at once. The Commissioners took the ground that the native police are ineffective to cope with the present situation as relates to the liquor problem in Manila, and that direct military supervision is required in this respect. With regard to the tariff which it is proposed to levy on exports from the United States to the Philippines, Judge Taft is quoted as saying that the Commission

does not propose to consider at all the Constitutional questions involved, as the precedent of Porto Rico had settled the question so far as the Commission was concerned, pending the decision of the United States Supreme Court. The exact provisions of the tariff have not been agreed upon by the Commission, but will be given to the public before long. They are not primarily designed, however, for protective purposes, but for revenue, with a few slight exceptions; and Judge Taft states that the provisions will be so framed as to encourage rather than to restrain importation from the United States. The standing of this law constitutionally will be determined by the decision of the Supreme Court on the question, "Does the Constitution of necessity, and by its own vigor and force, follow the flag?" Cases involving this question are this week before the Supreme Court, and in due time we shall give a summary of the decisions in these cases (the most important Constitutional decisions of recent times), and also those belonging to the Neely case, which has already been argued before the Supreme Court, and which involves equally important questions as to the relations between the United States and its ward, Cuba. The Taft Commission has decided to expend two million dollars in road construction; this seems to us a proper and desirable expenditure, as it will give the islands a much-needed improvement, will afford employment and wages for many of the people who are now destitute, and will have a tendency to improve the relations between the natives and Americans. On another page will be found an interesting article from The Outlook's special commissioner in the Philippines, discussing the subject of educational opportunities there.



**The Washington Centennial** The celebration on Wednesday of last week of Washington's hundredth birthday as the Nation's capital naturally called out a great deal of congratulation by the representatives of the people both upon the growth and beauty of the city and also upon the expansion of the whole country in the century. Governor Shaw, of Iowa, for instance, "finds Americans the best housed, the best fed, the best clothed, the best educated, the best churched, the

most profitably employed, and the happiest people, because the most hopeful of any people at any time or under any sky." Senator Hoar, Mr. Richardson, Senator Daniel, and others "improved the occasion" in a similar vein. The ceremonies of rejoicing were, on the whole, dignified as well as elaborate. How Washington has changed since Congress moved to its new Capitol in the year 1800 has been illustrated by quotations from John Cotton Smith, a Representative from Connecticut in 1808; he wrote that "nearly the whole distance [from the White House to the Capitol], a deep morass, was covered with elderbushes, which were cut through to the President's house. There appeared to be," he added, "but two really comfortable habitations within the bounds of the city." Another member wrote: "We have to drive to sessions from Georgetown in a rickety wagon, and drive back again at night. Nothing is to be seen but scrub oak. The worst is yet to be told. There is only one good tavern within a day's march." Who knows but the year 2000 will see Pennsylvania Avenue as much improved architecturally from its present state as it has gained in the last century! The architectural possibilities of Washington are still enormous, and the people may be thankful that the general design of the founders was one capable of allowing growth and increasing beauty. The need of enlarging the White House—why not, instead, have a new and entirely separate building for an executive office, thus releasing the entire present White House for residential and social purposes?—the constant demand for increased room in other directions, the many plans for beautifying the city and its environs—all should be watched closely and jealously by Congress in order that some sort of unity in effect may be had and the opportunities for making the already beautiful city harmonious and dignified be not neglected or misused.



**The Socialist Defeat at Haverhill** The municipal elections in Massachusetts this year were marked by a great deal of independent voting, and showed several substantial gains for no-license. The independent vote was particularly remarkable in Springfield, which

gave a heavy majority for the Republican National and State tickets in November, but a month later re-elected her young Democratic Mayor by a majority of two to one. Even such events as this, however, attracted little interest compared with the fate of the Socialist Mayors running for re-election in Haverhill and Brockton. In the latter city the Democratic as well as the Republican candidate polled a large vote, and while the Socialist Mayor was re-elected, it was by a plurality only, and not by a majority of the total vote. It was somewhat interesting to note, however, that the re-election of the Socialist Mayor was accompanied by a heavy majority for no-license. There seems to be somewhat the same relationship between Social Democracy and no-license in New England that there is between Populism and no-license in the West. Both, at least, develop their greatest strength in the communities where the immigrant vote is smallest. In Brockton not one person in four is foreign-born. The Brockton election, however, attracted less attention than that at Haverhill, where Mayor Chase was last year lifted into National prominence by being re-elected against a union candidate nominated by all the other parties. This year he was defeated by the Republican candidate by a plurality of more than one thousand votes. In reply to an inquiry as to the causes of this overturn, The Outlook has received the following reply from an impartial correspondent in Haverhill:

The defeat of Mr. Chase by so large a plurality was a surprise to all, but certain facts in connection with his two former victories help to an understanding of the matter. In 1898 two-thirds of the total votes were divided among an unusual number of candidates, and the one-third which elected Mr. Chase did not represent the real strength of the Socialists, as some were cast by independent voters tired of corrupt machine government, and by workmen of the other parties whose feelings were aroused by the local street-railway strike. In 1899 the Socialists championed the popular demand for the abolition of grade crossings, by which they made large gains and won the day, being aided by disaffection in the ranks of their opponents. This year the efforts of the Republicans were greatly facilitated by the Presidential campaign and its outcome. Mayor Chase had served two terms, and it is a rare man who can make a sufficient showing, as compared with party promises and aspirations, to successfully stand for a third-term election. The Demo-

cratic nominee, a comparatively strong candidate, resigned shortly before election, and his substitute, who was but little known, drew only eighty-six votes; this move helped the Republicans against the Socialists. The personality of the two leading candidates was a very minor factor, but Mr. Poor, the Republican candidate, received, as a workman, many votes which would not have been given to a representative of capital. The Socialists antagonized some voters by their determination to secure party spoils in event of another victory, even apparently marking for the party as some department officials with unusually good records and long experience. The principal cause of their defeat, however, is found in what the citizens commonly call the "business scare." A few large outside jobbers have insisted that their buyers must place orders for shoes in towns not troubled with labor agitation, to insure prompt delivery, and traveling salesmen for local manufacturers have found it sometimes difficult to secure orders, even in distant States, because of Haverhill's reputation as a Socialist center. This was sufficient to cause alarm and some business depression, and while many citizens acknowledge some other causes for the latter, the heaviest blame has been laid on Socialist agitation and government. The "scare," largely genuine though partly artificial, was used in the campaign to fullest advantage, and the strong feeling among business men communicated itself to the workers, some of whom saw better prospects of work and pay under more conservative and settled conditions. In some cases this strong feeling on the part of their employers acted on the wage-earners as a mild form of intimidation. The winning side shows a remarkably straight Republican vote, indicating the determination of the people to abolish the limited Socialist experiment.



**The Boer War** The three grim events of last week form a sufficient commentary on the opinion of those who think either that the war "is over," or that "it will be ended in the early part of January." A year ago so eminent a judge as General Buller expected to eat his Christmas dinner in Pretoria, and even more eminent judges have since then made as startling miscalculations. Of last week's engagements the Boers lost one and gained two. At Vryheid their loss was a hundred in killed and wounded against a British loss of half that number. At Zastron, however, the British loss was a hundred and forty in killed, wounded, and prisoners. The British were compelled to retire by the superior Boer force. At Magaliesberg, not far from Pretoria itself, the British loss was nearly six hundred. The engagement was fought on the

anniversary of the disastrous battle of Colenso, and the black week for the British recalls the corresponding week of 1899, when, besides Colenso, Magersfontein and Stormberg were added to the record of English defeats in South Africa. To crown all, that most ubiquitous of Boers, General De Wet, has escaped from the British cordon in the neighborhood of Thabanchu (in eastern Orange River Colony). De Wet, it is said, thrice led in person an attack on the British position, and on the third charge broke the British lines. British taxpayers are now rubbing their eyes and asking why Generals Roberts, Buller, Pole-Carew, Dundonald, and the rest are allowed to come home. With commendable promptness, the Colonial Office gives a lesson to the War Office in announcing a swift decision to enlist five thousand instead of the one thousand men previously asked to be recruited for General Baden-Powell's constabulary. One thing is evident: if the Boers are deficient in clothing, as the despatches from Lourenço Marques assert, they are not so deficient in ammunition as had been supposed. Their preparations for continuing hostilities by means of buried stores had not been taken into account sufficiently by an enemy which, at this late day, sees its isolated command at Magaliesberg surrounded and forced to surrender after its ammunition had been exhausted. This lack of ammunition, added to the lack of brains in not providing proper mounts and scouting, will wrench still more the confidence of Englishmen in their army leaders. It is now reported that Lord Kitchener, commanding in South Africa, has requested the despatch of all the available mounted infantry. Early in this week reports were current in London that a severe battle had occurred somewhere on the Orange River (exact spot not stated), and that the Boers, who are said to have been in number from fifteen hundred to two thousand, were totally defeated, with heavy losses in killed, wounded, and captured. This report, however, has not been confirmed, while coincidentally with it comes a report that seven hundred of the Boers have crossed the Orange River near Aliwal North into Cape Colony. Altogether, the week has been an extremely active one as regards South African military affairs.

**The British Parliament** Last week, after the war funds were voted, the special session of Parliament came to an end. The most important speech of the week was that of Mr. Brodrick, the War Secretary. He assured members that during the recess (until the middle of February) the Government would cordially co-operate with Lord Kitchener in an effort to end the war! Most people have been under the impression that this has been the Government's effort ever since Lord Kitchener went to South Africa. Replying to some stinging remarks from Mr. Bryn-Roberts, Mr. Brodrick declared that it was criminal to make allegations concerning British campaign methods which could not be proved, but which would be telegraphed to South Africa to increase the discontent existing there. He asserted that the Government did not wish to pursue a policy which would make it more difficult for the Boers to cease fighting. More important was Mr. Brodrick's appointment of a committee to consider the existing system at work in the War Office and to deal with questions of army reform. Mr. Dawkins, of the well-known banking firm of J. S. Morgan & Co., and a man of great administrative ability, is chairman. The other members are Sir Charles Wilby, private secretary to Lord Lansdowne when the latter was War Secretary; Sir George Clarke, formerly secretary to the Commission on Army and Navy Administration; Mr. Gibb, General Manager of the London and Northeastern Railway; Messrs. Beckett and Mather, members of Parliament and able financiers. With the exception of Sir Charles Wilby, the committee may be regarded as unanimous in the desire for army reform and as representing in a notable degree training and experience in active business.



**China** A disheartening delay in the presentation of the Powers' preliminary note to the Chinese envoys has been caused by England's tardy demand for new changes. It is understood that England insists upon the presence of the foreign troops in North China until the full terms of the note have been met. This is regarded by some as a veiled threat. What is of greater importance and signifi-



cance is the fact that, for the first time since the beginning of negotiations, there was last week an open expression of irritation at the participation in those negotiations of so many diplomats. Instead of a settlement by America, England, Russia, Germany, France, and Japan, the Powers chiefly interested, Italy, Austria, Holland, Belgium, and Spain have also participated through their representatives. The absurdity is evident of a vote from men who have few if any interests to safeguard. The Macchiavellian reason for their votes is, however, as evident: their Governments have interests elsewhere which the greater Powers can aid; hence advantage is put up against advantage, and votes traded. This situation is especially perilous for our own country. Again, it is evident that the small Powers are not keeping troops in China for nothing, and the conviction grows that Germany and France belong to the same category; it would seem not a very risky speculation to spend thousands in sending soldiers to China and then collect millions in indemnities. During the week the Russian Government made an official statement concerning its seizure of the Tientsin-Shanhaikuan railway, contending that the seizure was a necessary result of the military situation, declining to recognize the British as owners of the line, but admitting that they have the preponderating financial interest, and finally promising to restore it to the former administration after the foreign troops have evacuated the province of Chili. This seems a safe promise! The history of the week also brings to light new evidences that the game of loot and grab in China has become inexcusably brutal. Thousands of lives and much treasure have already fallen a sacrifice to it. Confirmation is at hand of the report that General Tung (the most formidable of anti-foreign Chinese army officers) has been ordered to proceed to his home in the province of Kansu, in the extreme northwest of the Empire. This is said to be the first-fruits of the efforts towards peace of the pro-foreign Chinese Viceroy at Nanking and Hankau, who threatened to stop sending supplies to the Imperial Court at Singan unless their suggestion met a favorable reception. The Court's action certainly indicates some desire on its part to please the Powers.

#### Cardinal Vaughan on China

An utterance which may be regarded as inspired by Leo XIII. is Cardinal Vaughan's pastoral letter read from the pulpits of all Roman Catholic churches on Sunday of this week. The Cardinal declared that there were three-quarters of a million Roman Catholics in China, ministered to by about a thousand European priests and by half that number of native priests. Christian work throughout the larger part of the country has been swept away, or at least checked, by the Boxer rebellion and its consequences. So far the material loss in buildings to the Roman Catholics has been nearly five thousand churches and chapels, four thousand elementary schools, and about fifty seminaries. The cause of the upheaval, claims Cardinal Vaughan, was primarily a revolt against Christianity, but its most recent activity was aroused by foreign, especially Russian and German, encroachments on Chinese territory, by the reactionary policy of the Empress Dowager, and by the encouragement given by native secret societies to combat the reforms proposed by the Emperor. While all students of Chinese politics will probably agree that these were the four reasons for the outbreak, most may prefer a different order; some who have long been on the ground say that the last should be first. The Cardinal Archbishop of Westminster does not believe in mincing matters concerning his second reason for the upheaval; he says that the murder of two German missionaries in the province of Shantung was made a pretext for the permanent seizure of the splendid port of Kiaochau (he might have added the practical seizure of the entire province). "This shows how well the soil was prepared, even antecedently to the causes enumerated, for the more extensive movements which followed. . . . In consequence of such foreign aggression, the danger to which Christians in China are exposed is thoroughly realized by those interested in missions, and was pointed out in our church magazines as far back as May, 1898. The action of Germany was specially referred to as likely to lead to identification in the heathen mind of Western religion with Western politics." Cardinal Vaughan closes with an "I told you so;" the prophecy, he says, has literally come

The Outlook has already called attention to the importance of the excavations at Mugheir, where are the remains of the most ancient of the civilizations of antiquity. Ur was old when Abraham was young! Professor Hilprecht, of the University of Pennsylvania, who has just returned from Mugheir, discovered some clay tablets there dating, so he thinks, five to seven thousand years before the Christian era. These tablets may materially change our idea of Babylonian life and of the Bible as related to that life. The forthcoming expedition has been approved by the leading Turkish officials, and the United States Government has decided to send a naturalist with the party to study the flora and fauna of Babylonia. We are glad to report that, chiefly through the munificence of Mr. J. D. Rockefeller, sufficient funds have now been provided to insure the starting, though not of the two years' maintenance, of the expedition.



**The Armenian Bible** Armenia was historically the first Christian nation. It possessed a translation of the Bible dating from the early part of the fifth century, a translation of great literary worth and general excellence. Its style typified the golden age of Armenian literature, and the people have had for it an intense love; it is even against the law of the Armenian Church to allow any change in its phraseology. This ancient Bible had been published at various times and in places as far removed as Venice and Singapore, but the prices charged had always made the book a luxury to be afforded only by the rich. Many Armenians of piety and culture expressed a desire that the American and English Bible Societies should publish an edition of the Armenian Bible at a price which would enable the poor to possess such a treasure; but the American Bible Society, adhering to the principle of translating the Bible, not, as in the case of the Old Testament of the Armenians, from the Greek Septuagint, but from the best and original texts, found difficulty in the determination of the Armenians to have no change made in their edition. A way has finally been found of getting over the difficulty, as we learn from the "Bible Society Record;" namely, that the Society should

publish the ancient Armenian Bible, adding, however, at the bottom of each page the translation from the Hebrew direct, wherever a passage in the Armenian version differed from the original text. These foot-notes, so we are told, aggregate over twelve thousand in number, thus giving some impression of the stupendous labor involved. The Catholicos or Archbishop, the highest dignitary of the Armenian Church, and the Roman Catholic Patriarch of Constantinople have both expressed pleasure that such a valuable work has now been done, the only regret being that the apocryphal books were not included. The first edition of five thousand copies is now nearly exhausted. Not only have the masses now a Bible, but the new translation ought to do much towards breaking down the unfortunate barrier between the Protestant missionaries on the one hand and the Armenians and their national Church on the other.



**Preserve Historic Places** The Society for the Preservation of Scenic and Historic Places and Objects in New York, by act of incorporation, enjoys the right to "hold real and personal property in fee or upon such trusts as may be agreed upon" between donors and the Society, and is thus empowered to act as a trustee for the public, or the State, in preserving the picturesque and historic. Its report tells the story of the efforts made to save the Palisades on the Hudson from the quarryman, to rehabilitate and improve the battlefields of Lake George and Stony Point, to acquire Watkins Glen for a State reservation, and to preserve for posterity the Philipse Manor Hall in Yonkers, and the Morris Mansion, Fraunces' Tavern, and the Poe Cottage in New York City. While objects like these illustrate the more conspicuous activities of the Society, it is no less concerned with humbler but equally important matters; for example, entering persistent protest, as opportunity offers, against that "spirit of larcenous innovation" which is robbing streets of familiar or historic names, often to substitute those which are meaningless or whimsical. Many who had never before thought of the matter would see at once the appropriateness of

the similar society in England, the National Trust for Places of Historic Interest or Natural Beauty. Few, probably, without thinking the matter over, would appreciate how much greater is the need of such a society in America, both because the loss of our fewer links with the past means all the more on account of their rarity, and because the shifting, changing character of our population makes for the destruction of continuity of association. We try, when abroad, to realize vividly on some historic spot the suggested story, and feel the charm of a direct contact. We forget that at home we pass by like opportunities unimpressed because we are not accustomed to expect them. The story of the Morris Mansion, for example, the "thread of romantic history" connecting it with the Philipse Manor Hall in Yonkers, has doubtless been lost even upon most of those who have visited it. Yet how interesting it is, as told in a sentence in the report. Roger Morris, who built the mansion before the war of the Revolution, "was a comrade-in-arms of George Washington at Braddock's defeat in 1755, and his rival for the heart of Mary Philipse, heiress of the lord of Philipse Manor. Morris beat Washington in the game of hearts, but within twenty years Washington made his headquarters in the Morris Mansion, from which the master and mistress had fled attainted of treason to the new republic." In stimulating popular appreciation of the value of saving things for their associations, of preserving what is historic and picturesque, and in offering a trusteeship for concentrating effort whether by gifts or by appeal to State intervention, the New York society is quietly but effectively doing a work that reaches in interest far beyond State bounds. It needs only a wider knowledge to give to its work a National character.



**Trade in Germany** No consular reports surpass in interest those from Mr. Mason, our Consul-General at Berlin. In his latest report, published recently, he calls attention to the great increase of the export of American breadstuffs to Germany. Hence Agrarians insist that Germany is becoming too dependent upon the United States. "This senti-

ment was sharply evinced in the wholesale denunciation by the German press of the recent \$20,000,000 loan which was placed by the Imperial Government at New York." It is pointed out that in the last decade the imports into the United States from Germany were \$880,000,000, while the imports of Germany from the United States were valued at \$1,080,000,000; and the question is asked when and where this dependence upon the Republic for cotton, copper, breadstuffs, meats, petroleum, forage grains, and now money, is going to end. As to manufactures, Mr. Mason says that the producing capacity of all leading German industries has been apparently reached, and that in several branches of iron and steel work the point of highest prosperity has been passed; production has more than overtaken the demands of home and foreign trade. The decline in the market for electrical machinery has been especially notable. "While many are disposed to admit that the creative energy of the past few years has pushed production beyond the present capacity of home and foreign markets, they insist that this activity is the result of much deeper and more permanent influences than those which determine a merely temporary industrial revival, and that their present position, attained through advanced technical and commercial education, industry, frugal living, and the skillful application of science to manufacturing processes, cannot be undermined by any mere stringency of money or other temporary cause." In short, Mr. Mason bids us remember that Germans have been trained for generations to hard work and plain living, and, while new and wider markets are urgently necessary, the people have acquired the capacity of cheap manufacture, the ships, and national force as a world power. Present discontent, therefore, whether on the part of agriculturists or of manufacturers, probably does not foreshadow any continued decline of Germany in commerce.



**The Institute of  
International Law**

Important as have been the results accomplished by the Hague Peace Conference, it appears that much of its success has been due to an association of international lawyers and philanthropists, which has existed for a quarter of a cen-

tury, and rendered invaluable services in the cause of universal peace and the humanizing of war. We refer to the Institute of International Law (L'Institut de Droit International), founded in 1873 by the Belgian Minister Rolin-Jacquemyns. Its membership includes sixty of the most eminent jurisconsults of the world. The beneficent purpose of the Institute is to study cases likely to give rise to armed conflicts among nations, seek possible solutions of these conflicts, and propose them to the governments interested. The famous Hague Conference owes a debt of gratitude to the Institut de Droit International, whose years of patient labor and research spent in untiring efforts to codify the laws of war are at last bearing abundant fruit. Many indeed are the different projects it has considered and the reforms it has effected, such as matters relating to the international rights and obligations of the individual, the discussion of marriage and divorce among nations, and the consideration of legislation concerning legacies, wills, and the succession of property. The Institute elaborated the convention for guaranteeing the neutralization and free use of the Suez Canal, suggested the basis for the European compact opening the River Congo in Africa to the ships and commerce of all nations, and secured conventions to protect submarine cables. Although the Institute is a purely advisory body, its moral influence and authority are strongly felt throughout the world, and its wise and disinterested counsels so much respected that they have frequently been accepted by all enlightened governments as the basis of beneficial international treaties and conventions. During the last few years this learned body has held meetings in the Palace of the Doges at Venice, in the Royal Castle of Copenhagen, in the venerable University of Cambridge, and in The Hague during the coronation of Queen Wilhelmina. This year it held its annual session in the picturesque town of Neuchâtel, Switzerland—a fitting spot to select for its deliberations, as the illustrious writer on international law, Emer de Vattel, was born in that country, in Courret. His great work entitled "Droit des Gens," which abridged and systematized the international law of previous writers, such as Grotius, Puffendorf, and Wolf, was written in this place.

## The Ship Subsidy Bill

Senator Hanna began his effective defense of the ship subsidy bill on Thursday of last week with a declaration regarding his own motives which we believe to be absolutely sincere. He advocated the bill, he said, not because he had personal interests in the shipping industry, but because he believed that the measure would promote the interests of the entire Nation. The fact that he became publicly the sponsor for the bill is of itself almost sufficient evidence of the genuineness of this conviction, while the manner and the matter of his arguments completely preclude the thought that he hoped through the subsidies to profit at the public expense. Nevertheless, the argument which he presented with so much earnestness and force does not shake our conviction that the granting of subsidies to special interests is in violation of the principles of public economy and public justice.

The argument appealed consecutively to three powerful motives:

1. The fear of war.
2. The hope of gain.
3. The love of country.

The appeal to the public fears was rhetorically the most striking. After stating that ninety-two per cent. of all our exports are carried in the ships of three foreign nations, he exclaimed: "Suppose war breaks out between these powers. Suppose their great navies begin to sweep the seas, destroying commerce and driving all merchant craft to havens of safety. What becomes of us? How are we to keep our mills and factories going, our men employed? We would have distress, starvation, despair!" This lurid picture had evidently remained in the Senator's imagination since the days when he denounced dependence on foreign trade and contended that this Nation ought to tax its people to confine them to home markets. It was strangely out of place in his present contention that the Nation ought to tax its people in order to develop foreign trade. If our foreign trade is in danger of being swept off the seas, then it is the supremest folly to subsidize it when our merchants do not think it naturally profitable. As a matter of fact, however, a century's experience has taught us that this danger is purely imaginary. Except

when our own embargo laws were in force, our exports have steadily increased from the beginning, without serious interruption even from the blockades and counter blockades of the Napoleonic wars. Furthermore, international law now protects the merchandise of neutrals even when carried in enemies' ships. The only form of property in danger of being swept from the seas in the event of war is the very merchant marine in which Senator Hanna would subsidize American investments.

But the main argument of Senator Hanna was the gain which he believed a subsidy to shipping would bring to other industries. "The struggle for the world's commerce," he said, "is becoming fierce; we are now on the very firing-line. Already our coal is going more and more abroad. We have the greatest resources in the way of minerals in the whole world. We can capture and hold the iron and steel markets of the world. But to do so we must have cheap freight rates upon the ocean. . . . We are leaving in the hands of foreigners millions upon millions of our trade balance because at the present time money earns better interest abroad than here. Why should we not put some of our idle capital into the building of ships and sailing them for the benefit of our producers and manufacturers?" What Senator Hanna keeps continually in the foreground is the benefit which the subsidy would bring to the industries which would pay it. Give the ship-owners \$180,000,000, he says, and they will reduce freight rates. How much they will reduce them he does not say. Give the farm-owners \$180,000,000, Senator Allen has rejoined, and they will reduce prices. Give the landlords \$180,000,000, some one else might say, and they will reduce rents; or give the laborers \$180,000,000 and they will reduce wages. In each case a slight reduction might take place; but in each case the law takes \$180,000,000 from people who own it and gives it to people who do not, and lays upon the latter no obligation to give anything in return. When such a proposal is made to benefit farmers or laborers, it is called legalized robbery, or robbery without the qualifying adjective. When it is made on behalf of ship-owners, it is called practical business.

Senator Hanna's own argument shows that the reduction in freight rates would

be slight. His fundamental assertion is that foreign ships carry freight so cheaply that it does not pay our capitalists to engage in the business. We think he overstates this point, for the recent activity in our ship-yards seems to show that, with steel as cheap here as it is abroad, America can regain the position she held in the world's carrying trade half a century ago, when ships were made of wood. But if Senator Hanna is right, and foreign ship-owners are carrying freight too cheaply for American capitalists to engage in the business, a subsidy limited to American ships would be the slowest possible method of securing a further reduction. We do not doubt Senator Hanna's sincerity, but the real object of the shipping subsidy is not to reduce freight rates, but to make it profitable for American ship-owners to perform the service now performed by foreigners. This is also the most reasonable purpose of the bill. To Senator Hanna's credit, he does not claim to be seeking employment for American seamen. There are few left in the foreign carrying trade, and the present bill requires only a small percentage of the sailors on the subsidized ships to be native Americans. There is no way in which American capital is invested so as to employ so little American labor as in the ocean carrying trade. Senator Hanna frankly urges that he wants to find employment for American capital. But is he not here singularly inconsistent with the Ohio statesman who used to urge so strongly the advantage which came to America from the employment of foreign capital? We believe that this advantage is real, and we therefore do not believe that it will pay the American people to tax themselves in order to drive out foreign capital from their carrying trade and attract American capital away from home investments.

Senator Hanna's peroration was an appeal to patriotism. He wanted to put the ship subsidy, he said, upon "higher grounds than mere dollars and cents." National pride and love of country, he urged, demanded that Americans should be subsidized to engage in the foreign carrying trade. The motives here appealed to are the strongest factors in our public life, and if Senator Hanna's measure enlisted the finer pride or the higher patriotism of the country it would be

indorsed despite the loss it will bring to the public treasury. But the finer pride of this Nation would not be evoked by the spectacle of another powerful interest profiting by the taxation of the people. Nor is the higher patriotism of the country stirred by the proposed commercial war upon the carrying trade of other nations. There are two forms of patriotism—the true and the false. The true patriotism is that which puts the good of one's country above the good of one's self—and of that patriotism we cannot have too much. The false patriotism is that which puts the good of one's country above the good of mankind—and of that patriotism the world is surfeited. Even if we did not recognize the presence of the moral law that with what measure we mete to other nations it is always measured to us again, the higher patriotism would still demand a commercial policy of international co-operation and not one of international conflict.



## The Isthmian Canal and the Treaties

Amid all the perplexities into which the public mind is thrown by the multitudinous and perplexing amendments offered to the Hay-Pauncefote Treaty in the United States Senate, there are a few principles which appear to us simple and clear.

I. The Clayton-Bulwer Treaty provides that neither Great Britain nor the United States shall ever take possession of any part of Central America, nor fortify any part of the same, nor establish any colonies there. Whether this treaty was wise at the time or not, it is not wise now to reaffirm any such agreement. America should leave herself free, and, if she is not free, should, if possible, secure freedom, to enter into whatever relations she pleases with Central American and South American Republics. That it will ever be wise for her to establish a protectorate over them, or make them colonies, or receive them into the United States as an integral part thereof, is very doubtful; but if the question ever arises, she should be free to decide it with no other interests to consider but her own and those of the particular States involved.

II. The Clayton-Bulwer Treaty pledges

the United States and Great Britain to extend their joint support and protection to any satisfactory canal company which may undertake the work. This is, perhaps, an unobjectionable but it is also an unimportant clause. The interoceanic canal ought not to be a private property owned by stockholders, even if the United States is the controlling stockholder. It should be a public waterway, open on equal terms to all peoples of all nations; and if such a public waterway is open and mutually guarded and protected by the United States and England, it is difficult to see any reason why the United States should assume the further responsibility of guarding and protecting a rival waterway owned by a private stock company.

III. The Clayton-Bulwer Treaty provides that neither Great Britain nor the United States shall ever obtain or maintain any exclusive control over the canal, but shall mutually guard the safety and neutrality of the canal, inviting all other nations to do the same. This was a wise provision when the Clayton-Bulwer Treaty was ratified and is a wise provision now. The question whether the canal should be an American waterway like the Mississippi River or Long Island Sound, or an interoceanic waterway like the Straits of Gibraltar or the Straits of Dover, is a fair question on which honest men may differ in opinion. In our judgment, every interest both of America and of the world at large favors the second of these two policies. It is true that an interoceanic canal between the Atlantic and Pacific Oceans would tend to facilitate, in time of war, the westward passage of a fleet intent on bombarding our Pacific coast. But the way to protect the Pacific coast in such an exigency would be to meet the fleet by our own fleet in the open waters, not at the gateway of the canal by fortifications. Moreover, this exigency is exceedingly unlikely to arise. The only conceivable peril would be from a British fleet, and it is far easier, cheaper, and better to safeguard our interests from possible attack by Great Britain by means of mutual agreement than by anticipations of attack and preparations to repel it.

The true statesman looks to the future. It is clear to one who does thus look to the future that, as the issue of the

past was between Anglo-Saxon and Latin civilization, so the issue of the future is between Anglo-Saxon and Slavic civilizations. The competing powers of the twentieth century will be England and the United States, with probably Germany and Japan as allies, on the one hand, and Russia, with possibly France as an ally, on the other. The wise statesman will make every provision possible by establishing cordial relations between all the kindred races for the final victory of the Anglo-Saxon type of civilization. How far the financial interests of the Panama Canal Company, bent on preventing a rival waterway, and the financial interests of the Pacific railroads, bent on preventing any waterway, are responsible for the opposition in the Senate to the Hay-Pauncefote Treaty, we do not know. We are loth to give credence to unauthenticated rumors of this description. But it is to us clear that the Senate and the Administration should unite in securing, first, a waterway between the oceans not owned by stockholders, private or public; and, secondly, this waterway made international and dependent for its protection, not on United States forts at its gateway or in its center, but upon the agreement of the civilized world to preserve it, as it preserves other international waterways which are neither private nor national property.



## The Australian Commonwealth

On the first day of the new century the six colonies of Australia will become finally merged in "The Commonwealth of Australia." The event is one of more than common importance, not only to the people of the Pacific continent, but also to the whole of the British Empire, and even, though less directly, to the civilized world. So far the history of the English colonies of Australia has been one of remarkable success. As separate and self-governing communities they have in less than fifty years gone far to develop the resources of a country as large as the United States, and in doing so have themselves become apparently the richest community, in proportion to their numbers, which the world can show at the close of

the nineteenth century. They have also been remarkable for leading the way in not a few valuable reforms in democratic administration, and in some economic experiments in government likely to be of service to the world at large. To them America as well as England has owed the Australian ballot; and in her fourteen thousand miles of government railroads and forty-eight thousand miles of government telegraphs she is giving other and older countries valuable object-lessons which cannot fail to be of increasing value.

England has crowned a long series of services rendered by her to her colonies in Australia by allowing the people themselves a perfectly free hand in forming a Federal Constitution. The Constitution thus formed is a singular compromise in many respects between those of this country and of Canada, with some provisions added which are more democratic than either. Unlike the Canadian Constitution, that of the new Commonwealth confines the powers of the Federal Parliament and Executive strictly to the subjects and within the limits expressly assigned to them by the terms of the Constitution; on the other hand, it enlarges the scope of those subjects by the addition of some very important ones not recognized by our own Constitution as Federal concerns. Among these are the laws of marriage and divorce, labor legislation generally—including arbitration and old-age pensions—and the exclusive right to embody and control any armed force within the Commonwealth. But while the scope of Federal control is thus extended in some directions, it is curtailed in others. The vast landed estate of the public—amounting still to nearly nineteen hundred millions of acres—will not vest in the Commonwealth, but will remain under State control; navigable lakes and rivers situated entirely within the limits of a single State, as most of them are, will remain under State management; and while the telegraph and telephone services will go with the post-office to the Federal Government, the property and management of the public railroads will remain with the States, except in so far as their use is required for purposes of military transport.

The Executive of the new Common-

wealth will consist, as in England, of a Cabinet, composed of members of the Parliament possessing the confidence of a working majority of the representatives of the people, under the presidency of a Governor-General, appointed in England to represent the Sovereign, with powers almost identical with those still retained by the English Crown in Great Britain itself. The Federal Legislature will consist of two chambers: a Senate, to which each of the States will send six members, and a Representative Chamber the members of which will be elected on the basis of population, with the novel proviso that the Representative Chamber shall never contain more than double the numbers of the Senate. The object of this would seem to be to give something, yet not everything, of final control to the majority of the people, by providing that, if in any case it is found impossible to obtain an agreement between the chambers, the measure in dispute shall be submitted to the final decision of a joint sitting of both, in which the votes of an absolute majority of those present shall prevail. The Senators will be elected by the votes of the people of the States and not by the State Legislatures, and will hold office for six years, two of their number retiring every second year. The control of taxation and finance are, however, vested chiefly in the Representative Chamber, which alone can initiate such measures, the Senate having the power to reject but not to amend any such bill.

The Federal Judiciary are to be appointed by the Executive with the approval of the Parliament, and the judges will hold office during good behavior—that is, until voluntary resignation or superannuation, or unless removed from office for some offense by the vote of a majority of both chambers of Parliament. The power of dealing with all matters reserved for Federal control, and also of finally settling all questions involving the interpretation of the Constitution, is given to the Federal Supreme Court.

It is not easy to overestimate the importance to England of this latest federation of her colonies. For a good many years Australia has been assuming more and more the position of England's most valuable commercial dependency; the last twelve months have shown that her people

may soon become as valuable to the mother country in other ways. Already the South Sea continent, young as it is, does a larger trade with Great Britain than any other country except our own and India, and she even surpasses India by many millions in the goods she exports. The war in South Africa, and the more recent disturbance in China, have called forth a ready and enthusiastic support from the people of Australia, too, such as no part of the empire except New Zealand has offered. It is no wonder that, in view of facts like these, England is prepared to welcome to a wider and more consolidated political life the new Federation which begins its existence with the twentieth century, with an enthusiasm which she has never before displayed on any similar occasion.



## The Age of Faith

The suggestive title of Dr. Bradford's suggestive book, a brief notice of which will be found in another column, raises a profound question which Dr. Bradford himself presents in two antithetical sentences in his introduction: "This is an age of faith. . . . The days of authority are gone." To some, perhaps to many, these two sentences will seem a contradiction. To us they appear a true interpretation of the enigma of our time.

It is certainly true that the days of authority are gone or rapidly going. The notion that the Church can authoritatively determine what is truth, that to refuse acceptance of its teaching is a crime, and that contradiction of its teaching is punishable by law, is no longer entertained in any branch of the Christian Church. The only remnant of it which we recall in recent times is furnished by the somewhat extraordinary appeal of the Philippine friars just before the Spanish war to the Spanish Government for civil protection against the heretics. The notion that the Church can authoritatively determine what is true, and that to refuse acceptance of its teaching is an offense ecclesiastically punishable, still lingers in some Protestant Churches; but the difficulty of enforcing even by ecclesiastical penalties the authority of the Church grows every year greater, and heresy trials



grow increasingly unpopular. The authority of the Bible still continues to be maintained as final and conclusive in many circles, but it cannot be doubted that the new criticism, which is really a new method of interpretation, has gone far to undermine the old authority of the Bible as an infallible text-book, and that when this new method of interpretation has become generally accepted, the authority of the Bible in the old sense of that term will also be gone.

Dr. Köstlin, who is probably the best living expounder of the Lutheranism of Luther, declares that it was the essence of Luther's teaching that there is and can be no external standard, no final authority outside of man himself. We have no doubt that Dr. Köstlin correctly interprets the great reformer. The issue is clear and simple. Is man to look within himself or without himself for the final arbiter? The Roman Catholic Church bids him look without himself and find that final arbiter in a living Church. Protestantism has sometimes bade him look without himself and find that arbiter in a book. But the Reformation, as interpreted by Martin Luther, bade him look within; and more and more the tendency of the age is to measure all affirmations of the church, all its dogmas and doctrines, and all affirmations of the Bible, all its tenets and teachings, by their conformity to what the Friends have well called the inner light. This looking to the inner light, this trust and confidence and reliance upon it, we call faith. Never before has there been so much looking within, so much question of this Inner Light, so much seeking for its answer to problems both of thought and of duty, as there is to-day. This is also Dr. Bradford's definition of faith: "Willingness to act on intuitions, or convictions of what is true and right, not because they have been proven, but because the whole man asserts that they ought to be true." This is antithetical to acting on authority external to man, whether that authority be found in the decree of a church or the teaching of a book.

In the age from which we are emerging, men based both their belief and their action on authority. They believed in an invisible world transcending the world of

sense, in an immortal life transcending the life of the present, because they were told either by the church or the book that such a world and such a life exist. As the age of authority disappears, the belief founded on authority disappears also. This disappearance looks like a decay of faith. It is really a decay of authority. The decadence throws men back upon the inner light, compels them to question that which is written within the consciousness of man, and read there the divine answer to their questioning. If they do this, their faith is developed; if they do not, their belief in the invisible and transcendent world disappears with the authority on which that belief was based.

There are others whose so-called faith was not based upon any recognized external authority. It was simply sympathetic. They were surrounded by men and women who believed, or thought they believed, in the invisible and the eternal. They caught the contagion of this belief, and shared or thought they shared it. They acquiesced in the opinions which surrounded them, as we are all apt to acquiesce in the opinions which surround us, unless something comes to compel an original inquiry into the grounds of our belief. But this traditional belief no longer surrounds them. With the disappearance of authority the beliefs founded on authority have disappeared also, and those whose faith was simply a sympathetic faith, who had no inner light, who had only a reflected light borrowed from others who had themselves in turn borrowed it from original sources, find this reflection growing dim, and themselves in twilight or in darkness. These also are thrown back upon themselves, are compelled to look within and see what is the divine writing in their own souls, to listen for the voice that speaks in the inner consciousness. If there is no such light, if there is no such voice, then they grow skeptical. Faith, says Dr. Bradford, is "willingness to act on intuitions." Those who have no intuitions have no basis on which to act. Faith is "willingness to act on convictions of what is true and right, not because they have been proven, but because the whole man asserts that they ought to be true." He who believes with Professor Huxley that "the assertion which outstrips evidence is not only a

blunder but a crime," and who also regards nothing as evidence which is not attested by the senses, will have respecting the world which transcends the sensuous no convictions of what is true and right. In such men faith will seem to fail because the reflected light borrowed from others has failed. The convictions founded on authority have disappeared because the days of authority are gone. But this is not really a decadence of faith. It is only a discovery by those whose beliefs were founded on authority that they never had faith.

Thus the age is a trial age. We are learning what faith is, we are learning who have faith, we are learning the various measures and limitations of it. Never was an age in which man had so much faith in his fellow-men as now. The skepticism that formerly attacked Christianity has disappeared. In its place has come the ethical culture which endeavors to carry out the ethical principles of Jesus Christ. There never was so much philanthropy, and philanthropy was never so truly spiritual. There never was so much realization of the universal presence of God, of a divine Some One behind all phenomena producing them, behind all life controlling it; and yet also there never was a time in which so many doubted, not only the dogmas of the Church, not only the teachings of the Bible, but the whole supersensuous sphere, the whole transcendent world. They doubt because the days of authority are gone, and the inner light, which the authority itself atrophied and sometimes paralyzed, has to be developed from the beginning; and the beginning is faith in man and in moral law.

We should call this, therefore, less the age of faith than an age of the new birth of faith—its fresh beginning. Yet types there are which indicate to what this age is conducting humanity. The religious type of the future will be that hinted at by such teachers as James Martineau and Phillips Brooks, men whose inner perception of the truth enables them to perceive the truth both in the Church and in the Bible, but they perceive it to be truth because it harmonizes with the truth in themselves. Out of the faith in science which seeks the Infinite and Eternal Energy behind all phenomena, out of the faith in literature and history which seeks to know the

Power not ourselves that makes for righteousness, out of the faith in man which perceives dormant in man a divinity yet to be developed, out of the faith in the moral law to which all are subject because it is the law of our own being, will yet issue a clearer, simpler, profounder faith in God and an undying life than any which was or could be based on authority, whether of prophets long dead or of a church still living.



## Christmas Prophecy and Fulfillment

It has happened many times in the history of the world that the coming of Christmas, with its immortal message of peace and good will from heaven to earth, has seemed, in the light of contemporary events, almost a mockery. Again and again, in the nineteen centuries which have passed since that song was heard above the plains of Bethlehem, its echoes on Christmas Eve have been drowned by the mad tumult of passionate strife or by the tragic uproar of battle. At the end of the nineteenth century it is heard again, when the whole world is stirred by what appear to be on the surface deep and antagonistic passions; when a sense of restlessness seems to pervade all society, and, in spite of widespread prosperity and material well-being, men seem unable to rest in the fruits of their labors.

The first Christmas song, however, was a prophecy and a promise; nothing could have been further from its fulfillment than the condition of the world at the time when it was heard by the shepherds. The distance between heaven and earth is great enough to-day, but it was greater when Christ was born in Bethlehem. Those who look only at the daily reports of the world's doings in the morning newspapers will find much to overshadow and darken Christmas memories and Christmas hopes; but those who turn from their newspapers to their histories, and compare the condition of the world to-day with its condition nineteen hundred years ago, will find much to encourage and inspire. Slowly but surely humanity does climb the steep ascent of heaven. Painfully, and with almost tragic toil, the

race moves upward making no progress without the shedding of its blood, gaining no ground without deep and bitter sacrifices; and yet, in the anguish of its long march, slowly but surely disciplining itself in self-denial, self-control, and care for others. It is safe to say that no previous age has felt more keenly the sorrows of humanity; nor in any previous age have individuals entered so deeply into the experiences of the race. More men and women are sharing the burden of painful knowledge of human suffering and degradation which Christ bore than ever before; more men and women are painfully striving in numberless unrecorded ways, as well as in many which are obvious, to share their own better fortunes and to lift a little the load which rests on the disinherited. There is more peace and good will in the heart of humanity to-day than there has ever been before; and the roar of guns in South Africa and the foreign battalions marshaled in China must not make us deaf to this music which once came from heaven, but which finds every year wider resonance in the hearts of men.



## A Noble Work

In 1875 Mr. Stedman published "The Victorian Poets;" ten years later he published "The Poets of America;" five years ago "The Victorian Anthology" appeared; and now comes "The American Anthology," bearing the imprint of Messrs. Houghton, Mifflin & Co. The two volumes of critical essays cover the poetic activity of the English-speaking race for the century on both sides of the Atlantic. The two anthologies place in the hands of Mr. Stedman's reader ample illustrations of the material with which he has dealt in his criticisms and upon which he has based his judgments. The four books together, coming at the very end of the century and revealing the genius of the English-speaking race during that century through the most sensitive of the arts, constitute a searching and vital interpretation of the mind of the nineteenth century, so far as the men and women who use our language are concerned.

The work has been one of heroic pro-

portions. Its magnitude will be apparent to any intelligent person who reads the two volumes of essays and familiarizes himself with the contents of the two anthologies; but the work behind it can be divined only by those who have some intimate acquaintance with the technical preparation which criticism of such breadth and thoroughness involves, and of the minute knowledge of a great literary movement which the preparation of the anthologies implies. In the field of American criticism and literary scholarship there has been no more stimulating achievement; not excepting the long and loving work of Professor Child upon the English ballads, or of Professor Lounsbury upon Chaucer. The quality of integrity which lies like an immovable foundation at the basis of Mr. Stedman's nature and career is disclosed in many ways in this long-sustained and patiently executed work. The artistic conscience is usually identified with extreme care in execution; the writer who suffers nothing to go from his pen until he has put the last touch of possible perfection upon it is very rightly credited with that kind of conscience which is only another name for the artistic instinct. Mr. Stedman's conscience is shown, not only in the care with which the work has been done, in the accuracy of his phrasing, the brilliancy of his style, the precision of his criticism, but still more in the minute and conscientious scrutiny to which a vast number of facts have been subjected, and the methodical and exhaustive searching of the field which was preliminary to putting the work in its final form.

One may not agree with Mr. Stedman's estimate of American poetry in his introduction, but one cannot fail to be impressed by his extraordinary acquaintance with it and by the scrupulous care with which he has searched for the best. That he has omitted some pieces which another editor would have included may be taken for granted; no man's selection, however competent and final, would ever entirely parallel that of another man whose knowledge was as thorough and whose judgment as good; but any examination of the anthology will bring into clear light its comprehensiveness and its catholicity. Mr. Stedman was quite right in making it a full report of poetic activity in this

country rather than a final depository of those pieces of verse which have been and are to be accepted as the classics of American poetry. He has included much that is ephemeral, some that does not rise into the realm of poetry; but he has included nothing which is not good in intention and which has not some claim to the attention of the student who wishes to study in its entirety the product of the American imagination in verse forms. If there are many figures in this House of Fame which are there simply by Mr. Stedman's invitation, they have not crowded out those guests who will ultimately find their permanent home under that splendid roof.

In the very middle of the nineteenth century, when the first World's Fair was opened in London and all England was singing the praises of material progress, Tennyson published "In Memoriam," and thus furnished conclusive evidence of the fact that the springs of English genius were still flowing and that the fountains of English spiritual life had not been exhausted. At the close of a century which has marked a phenomenal development of the material resources of America and a phenomenal putting forth of the energy and power of the American character in practical ways, this anthology of American Poetry has immense value as a spiritual document. It is a record of the inner life of this great working nation, and it shows that the essential idealism in which the foundations of society and government were laid on this continent still sings its ancient song in the hearts of the people; for, whatever may be the limitations of American poetry, no one can fail to catch the note of aspiration struck by almost every poet, great and small, since verse was first written in the New World. Purity of feeling, love of nature, devotion to the ideals of freedom, tenderness for children, respect for women, interpretation of life in the light of idealism, are the motifs which are woven into the very substance of American verse and which recur from page to page throughout this volume. From this point of view, aside from its technical excellence, which long ago secured ample recognition, Mr. Stedman's work as critic and collector and editor of the poetry of his race is of the very highest importance. It has been

finished in time to put into the hands of those who wish to know what lies in the heart of the nineteenth century the key to the genius, the ideals, and the ultimate aims of our race.



## Temperance Text-Books

It is not the practice of The Outlook to publish replies to book reviews, unless there is some statement of fact to be corrected, for the reason that book reviews are expressions of judgment; and, in the nature of things, such judgments are always open to question by the entire constituency of a journal. To publish criticisms of criticisms, save as they correct facts, would, for obvious reasons, be impossible; but, as the Woman's Christian Temperance Union is an influential and representative body, and as The Outlook has spoken very frankly and very fully on the question of temperance text-books in the schools, we depart from our usual policy and print in full the long resolution criticising The Outlook's position, which is, in fact, a criticism of a book review. The position of The Outlook on this matter has been stated many times, and with great fullness. It is because The Outlook is an earnest advocate of temperance as a principle of life to be applied in all relations, and because it regards temperance as fundamental in all wise and true Christian living, that it dissents from the method, the manner, and sometimes the statements in the so-called temperance text-books. The Outlook is convinced that no cause, and especially no reform, can be served by anything less than the most careful and accurate fidelity to the truth. On this ground it has based its criticism of the indorsed temperance text-books. We hold that it is illegitimate to teach children that certain conclusions are facts when those conclusions are questioned by scientific experts, and the assumed fact is only a doubtful hypothesis. When the child comes later to find that what he has been taught as a statement of fact is in reality a matter still undecided, the influence upon him, entirely aside from the moral question, is likely to be most disastrous. We hold that it is illegitimate to use the public school for the purpose of teaching what some regard

as a moral reform and many others do not, and still more illegitimate to teach such a supposed moral reform under the guise of teaching scientific physiology. We hold that it is illegitimate for State Legislatures to determine the details respecting text-books and curriculums and in so doing to set at naught the substantially unanimous judgment of expert educators. But *The Outlook* does not need to restate its position, which, both in editorials and in the book review to which the *Woman's Christian Temperance Union* takes exception, has been given in detail; it simply reiterates its fundamental position, at the same time granting to its critics larger space than it takes for itself.



## The Spectator

While taking the Saguenay trip last summer, the *Spectator* encountered a fellow-traveler whose method of travel interested him. He was a man who had an aversion to reaching a given point by land when it could be reached by water, and he showed a note-book pasted full of odd time-tables and announcements of sailings, secured long in advance, at considerable pains. It included, for example, boats that ran only once a week or once a fortnight. Fitting in carefully these various schedules, an itinerary had been constructed by which "thousands of miles of water" along the upper Atlantic coast—"hundreds" would have been nearer the truth, probably—could be covered with only an occasional land-break, like the still inevitable short railroad break in the long continuous trip by trolley. The *Spectator's* acquaintance had passed his vacation for three or four summers in this way, he claimed, leaving New York by boat, and cruising around Newfoundland, Nova Scotia, and the St. Lawrence region—being picked up by a passing ocean steamer, for instance, for the voyage from Halifax to Quebec—securing constant variety of route, as the same line was seldom taken twice, visiting many quaint oddities overlooked by the conventional tourist, meeting out-of-the-ordinary people, and encountering the charm of some so-called experiences, but finding a freshness and interest everywhere, and spending but a comparatively

small sum, as boat-travel is always relatively cheap.



The ingenuity of the scheme recalled to the *Spectator* the happily chosen title Mr. Lewis M. Iddings gave to some readable run-about magazine papers, "*The Art of Travel*," though in quite a different way from Mr. Iddings's use of it. For Mr. Iddings's art of travel meant the art of avoiding discomfort in following beaten paths, as, for example, in the bit of advice always to be ahead of or behind the crowd, and "escape the rush." For the *Spectator's* acquaintance it meant "A New Tread in an Old Track"—to quote the felicitous title of an unfamiliar book of travel—or, perhaps better, the discovery of a new track where many have trodden, of the unfamiliar in regions labeled familiar, of the places where the crowd does not go, although passing close by. Whatever the meaning one reads into the phrase, it suggests at once the obvious fact that travel in modern life is becoming a commonplace, and that to enjoy it one must study it as an art. The artless traveler in the old "book of travels," whose record of what he saw and heard was once so full of interest, has passed, with his almost forgotten fellow, the artless or naïve letter-writer, who, paradoxically speaking, flourished in the days when letter-writing was an art. We only endure the talk of the "distinguished traveler" now for the sake of the artistic pictures his stereopticon can throw upon the screen.



Travel has been always accepted as a completing touch to an education (for, in the familiar line of Shakespeare, "home-keeping youths have ever homely wits"); never more so than to-day, when one can almost say there are "facilities" for reaching the North Pole. Yet, after all, what does the average person get out of ordinary travel? how much does he "benefit by it," as the phrase goes? This thought has been pressed home upon the *Spectator* by the genial ingenuity of Sir Walter Besant's "*Atlantic Union*" for that sort and condition of American cousin who goes abroad without letters of introduction, and therefore without a chance to get at what Sir Walter calls "the native point of view,"

These Americans see only the outside of England and English life, what is to be found in Baedeker, what suggests itself from hotel happenings, visits to show places and resorts, and observations of street scenes—impressions often absurdly misleading, as Sir Walter Besant amusingly illustrates by incidents of personal encounter with the traveling American. It is a case, as Sir Walter points out, of Horace's change of sky without a change in the point of view, or of Emerson's theory that one brings back from travel just what one had taken on starting—the old prejudices, in short, being often confirmed rather than removed by seeing England with one's own eyes.



Perusal of Sir Walter's prospectus recalled to the Spectator the comment of a German engineer whom he met one evening at a well-known New York club. This club preserves the roof-tree theory that those under it are for the time acquaintances—a theory that makes for the amelioration of social conditions when people chance upon one another without formal introduction. In the center of the club dining-room there is a long table where the conversation is general, any stranger who sits at it being privileged to join in the talk, while those who wish to "flock by themselves" can choose seats at one of several small tables. The spirit of this common table, while not obtrusive, pervades the club-house, relieving it of that air of "stiffness" which to a stranger often makes a big metropolitan club the loneliest place in the world. The German was praising this delightful feature of the club and contrasting his at-homeness with his experience in other large cities of Europe, especially London, to which his profession constantly called him. He had been a member of a certain London club, he said, for about thirty years, and had probably used it, often for weeks at a time, every year of the thirty. There was a certain Englishman, an habitué of the club, whom he believed he had never missed seeing. The two were constantly encountering each other, sitting at near-by tables in the dining-room or reading their newspapers in adjoining chairs. That Englishman's face was as familiar to him as that of a member of his own family.

Yet he did not know the Englishman's name. Indeed, they had never even nodded to each other in all the thirty years of their chance encounters, although he himself had hardly escaped an involuntary nod, coming suddenly upon the Englishman after an absence.



Another in the group told of a club in London which was as "sociable" as the New York club. There was one difference, which interested the Spectator. When the American's English friend introduced him at the club, which was made up of artistic, literary, and professional men, the Englishman said: "Your share of the cab is a shilling, and you will pay two shillings six for your dinner, which is served table d'hôte. You are, of course, privileged to come here as much as you please while you stay in London, but you will have to pay for everything at the time, as there is no signing of tickets, and no one member or guest can pay for another." To the American, odd as it seemed, the custom at once commended itself. He was put under obligation for nothing except admission to the *camaraderie* of agreeable men, which of itself was a sufficient obligation. The conspicuousness of equality in the matter of cash payments, the feeling that one could not "treat" or be "treated," really put the club life on closer conditions of contact and brought the guest within the circle from the very moment of crossing the threshold.



A cautious writer in the London "Spectator" has said, in discussing some effects from "the shrinkage of the world" due to increased travel, "it is by no means certain that the globe-trotter gains much by his trotting"—or the people of the globe, for that matter. The trouble is, indeed, that, as the Spectator himself has in a way already said, too much of modern travel is "trotting." Broadly, then, to revert to Mr. Iddings's phrase, the "art of travel" may be the art of not trotting. And this was the art of the Spectator's Saguenay traveler who found time to seek out the unvisited nooks and corners of Nova Scotia, Newfoundland, and the St. Lawrence region.

# A Christmas Chord

By Mabel Earle

## I.—LOVE

The angel said unto them, Fear not.

*All heaven is hushed in silence strange and tender ;*

*White on the soundless streets the light is lying.*

*Ten thousand thousand faces bow their splendor*

*To listen for a new-born baby's crying.*

Fear not! the days of fear are done,  
Though God is great, and ye are lowly.  
The Morn of Mercy is begun,  
Though ye are vile, and God is holy.

Fear not, though ye have waited long ;  
His loving-kindness waiteth longer.  
Fear not, though fierce your foe and strong ;  
The Saviour born to you is stronger.

Fear not ; good news of bliss we bring ;  
All glory unto God be given !  
For He is born to be your King  
Who is the light of earth and heaven.

*All earth is thrilling to the solemn story,  
Hushed in its farthest haunts of dread  
and danger,  
Bright through its darkest midnight from  
the glory  
Above His baby brow in Bethlehem's  
manger.*

## II.—FAITH

The shepherds said one to another, " Let us go."

The lambs are folded safe from fright,  
The hills are hushed with snow ;  
Now they have gone who came in light—  
O brothers, let us go !  
Their song was news of bliss to-night ;  
O brothers, let us know !

" Fear not," he said ; we were afraid,  
And turning us to flee ;  
" Fear not, fear not:" we sank and prayed ;  
O brothers, can it be ?  
" The Christ is born to be your Aid."  
O brothers, come and see !

Then, with the throng which gathered fast,

Bright on the steeps behind,  
" Glory to God !" he sang, and passed ;  
And down the echoing wind  
" Peace upon earth !" we heard at last.  
O brothers, come and find !

## III.—HOPE

We have seen His Star.

The dawn was pure across the paling sky  
Whenso our hearts looked up and wondered, waking ;  
What voice of God beyond that glory high ?  
What answer in the silver light out-breaking ?  
(Morning, and noon, and night,  
Across the desert white,  
Our way lies out before us, bare and burning ;  
But since our eyes have seen His Star of light,  
Our feet shall know nor faltering nor returning.)

The solemn sun moved onward to the west,  
The flaming noon above the palm-trees dying.  
Our toiling hands grew weary for their rest ;  
Our asking hearts grew faint for God's replying.  
(Noonday, and night, and dawn,  
Unresting have we gone  
Across the desert mountains far unfolding  
Unto that limit evermore withdrawn ;  
His Star has shone, and we are come beholding.)

The night beyond the western hills grew deep ;  
" Nor will it pass," we said, " for all our pleading."  
We laid us down in sorrow to our sleep—  
When, lo ! His Star was lighted for our leading.  
(Midnight, or morn, or noon,  
By sunlight or by moon,  
Yet shall we see His face, and fall before Him ;

Our hearts shall find His comfort, late or soon,  
For we are coming, coming to adore Him.)

## IV.—LOVE

Light of the world, the world is dark about Thee ;

Far out on Juda's hills the night is deep.  
Not yet the day is come when men shall doubt Thee,

Not yet the hour when Thou must wake and weep ;

O little one, O Lord of glory, sleep !

Love of all heaven, love's arms are folded round Thee,

Love's heart shall be the pillow for Thy cheek.

Not yet the hour is come when hate shall wound Thee,

Not yet for shelter vainly must Thou seek.

Rest, little one, so mighty and so weak.

Lie still and rest, Thou Rest of earth and heaven ;

Rest, little hands—our hope of bliss ye keep ;

Rest, little heart—one day shalt Thou be riven ;

O new-born life, O Life eternal, sleep !  
Far out on Juda's hills the night is deep.

## Up from Slavery: An Autobiography<sup>1</sup>

By Booker T. Washington

### Chapter VIII.—Teaching School in a Stable and a Hen-house

**I** CONFESS that what I saw during my month of travel and investigation left me with a very heavy heart. The work to be done in order to lift these people up seemed almost beyond accomplishing. I was only one person, and it seemed to me that the little effort which I could put forth could go such a short distance towards bringing about results. I wondered if I could accomplish anything, and if it were worth while for me to try.

Of one thing I felt more strongly convinced than ever, after spending this month in seeing the actual life of the colored people, and that was that, in order to lift them up, something must be done more than merely to imitate New England education as it then existed. I saw more clearly than ever the wisdom of the system which General Armstrong had inaugurated at Hampton. To take the children of such people as I had been among for a month, and each day give them a few hours of mere book education, I felt would be almost a waste of time.

After consultation with the citizens of Tuskegee, I set July 4, 1881, as the day for the opening of the school in the little shanty and church which had been secured for

its accommodation. The white people, as well as the colored, were greatly interested in the starting of the new school, and the opening day was looked forward to with much earnest discussion. There were not a few white people in the vicinity of Tuskegee who looked with some disfavor upon the project. They questioned its value to the colored people, and had a fear that it might result in bringing about trouble between the races. Some had the feeling that in proportion as the negro received education, in the same proportion would his value decrease as an economic factor in the State. These people feared the result of education would be that the negroes would leave the farms, and that it would be difficult to secure them for domestic service.

The white people who questioned the wisdom of starting this new school had in their minds pictures of what was called an educated negro, with a high hat, imitation gold eye-glasses, a showy walking-stick, kid gloves, fancy boots, and what not—in a word, a man who was determined to live by his wits. It was difficult for these people to see how education would produce any other kind of a colored man.

In the midst of all the difficulties which I encountered in getting the little school started, and since then through a period of nineteen years, there are two men among all the many friends of the

<sup>1</sup> Copyright, 1900, by Booker T. Washington.



school in Tuskegee upon whom I have depended constantly for advice and guidance; and the success of the undertaking is largely due to these men, from whom I have never sought anything in vain. I mention them simply as types. One is a white man and an ex-slaveholder, Mr. George W. Campbell; the other is a black man and an ex-slave, Mr. Lewis Adams. These were the men who wrote to General Armstrong for a teacher.

Mr. Campbell is a merchant and banker, and had had little experience in dealing with matters pertaining to education. Mr. Adams was a mechanic, and had learned the trades of shoemaking, harness-making, and tinsmithing during the days of slavery. He had never been to school a day in his life, but in some way he had learned to read and write while a slave. From the first, these two men saw clearly what my plan of education was, sympathized with me, and supported me in every effort. In the days which were darkest financially for the school, Mr. Campbell was never appealed to when he was not willing to extend all the aid in his power. I do not know two men, one an ex-slaveholder, one an ex-slave, whose advice and judgment I would feel more like following in everything which concerns the life and development of the school at Tuskegee than those of these two men.

I have always felt that Mr. Adams, in a large degree, derived his unusual power of mind from the training given his hands in the process of mastering well three trades during the days of slavery. If one goes to-day into any Southern town, and asks for the leading and most reliable colored man in the community, I believe that in five cases out of ten he will be directed to a negro who learned a trade during the days of slavery.

On the morning that the school opened, thirty students reported for admission. I was the only teacher. The students were about equally divided between the sexes. Most of them lived in Macon County, the county in which Tuskegee is situated and of which it is the county-seat. A great many more students wanted to enter the school, but it had been decided to receive only those who were above fifteen years of age, and who had previously received some education. The greater part of the thirty were public-school teachers, and

some of them were nearly forty years of age. With the teachers came some of their former pupils, and when they were examined it was amusing to note that in several cases the pupil entered a higher class than did his former teacher. It was also interesting to note how many big books some of them had studied, and how many high-sounding subjects some of them claimed to have mastered. The bigger the book and the longer the name of the subject, the prouder they felt of their accomplishment. Some had studied Latin, and one or two Greek. This they thought entitled them to special distinction.

In fact, one of the saddest things I saw during the month of travel which I have described was a young man, who had attended some high school, sitting down in a one-room cabin, with grease on his clothing, filth all around him, and weeds in the yard and garden, engaged in studying a French grammar.

The students who came first seemed to be fond of memorizing long and complicated "rules" in grammar and mathematics, but had little thought or knowledge of applying these rules to the every-day affairs of their life. One subject which they liked to talk about, and tell me that they had mastered, in arithmetic, was "banking and discount," but I soon found out that neither they nor almost any one in the neighborhood in which they lived had ever had a bank account. In registering the names of the students, I found that almost every one of them had one or more middle initials. When I asked what the "J" stood for, in the name of John J. Jones, it was explained to me that this was a part of his "entitles." Most of the students wanted to get an education because they thought it would enable them to earn more money as school-teachers.

Notwithstanding what I have said about them in these respects, I have never seen a more earnest and willing company of young men and women than these students were. They were all willing to learn the right thing as soon as it was shown them what was right. I was determined to start them off on a solid and thorough foundation, so far as their books were concerned. I soon learned that most of them had the merest smattering of the high-sounding things that they had studied,

While they could locate the Desert of Sahara or the capital of China on an artificial globe, I found out that the girls could not locate the proper places for the knives and forks on an actual dinner-table, or the places on which the bread and meat should be set.

I had to summon a good deal of courage to take a student who had been studying cube root and "banking and discount," and explain to him that the wisest thing for him to do first was thoroughly to master the multiplication table.

The number of pupils increased each week, until by the end of the first month there were nearly fifty. Many of them, however, said that, as they could remain only for two or three months, they wanted to enter a high class and get a diploma the first year, if possible.

At the end of the first six weeks a new and rare face entered the school as a co-teacher. This was Miss Olivia A. Davidson, who later became my wife. Miss Davidson was born in Ohio, and received her preparatory education in the public schools of that State. When little more than a girl, she heard of the need of teachers in the South. She went to the State of Mississippi and began teaching there. Later she taught in the city of Memphis. While teaching in Mississippi, one of her pupils became ill with smallpox. Every one in the community was so frightened that no one would nurse the boy. Miss Davidson closed her school and remained by the bedside of the boy night and day until he recovered. While she was at her Ohio home on a vacation, the worst epidemic of yellow fever broke out in Memphis, Tennessee, that perhaps has ever occurred in the South. When she heard of this, she at once telegraphed the Mayor of Memphis offering her services as a yellow-fever nurse, although she had never had the disease.

Miss Davidson's experience in the South showed her that the people needed something more than mere book-learning. She heard of the Hampton system of education, and decided that this was what she wanted in order to prepare herself for better work in the South. The attention of Mrs. Mary Hemenway, of Boston, was attracted to her rare ability. Through Mrs. Hemenway's kindness and generosity, Miss Davidson, after graduating at

Hampton, received an opportunity to complete a two years' course of training at the Massachusetts State Normal School at Framingham.

Before she went to Framingham, some one suggested to Miss Davidson that, since she was so very light in color, she might find it more comfortable not to be known as a colored woman in this school in Massachusetts. She at once replied that under no circumstances and for no considerations would she consent to deceive any one in regard to her racial identity.

Soon after her graduation from the Framingham institution, Miss Davidson came to Tuskegee, bringing into the school many valuable and fresh ideas as to the best methods of teaching, as well as a rare moral character and a life of unselfishness that I think has seldom been equaled. No single individual did more towards laying the foundations of the Tuskegee Institute so as to insure the successful work that has been done there than Olivia A. Davidson.

Miss Davidson and I began consulting as to the future of the school from the first. The students were making progress in learning books and in developing their minds; but it became apparent at once that, if we were to make any permanent impression upon those who had come to us for training, we must do something besides teach them mere books. The students had come from homes where they had had no opportunities for lessons which would teach them how to care for their bodies. With few exceptions, the homes in Tuskegee in which the students boarded were but little improvement upon those from which they had come. We wanted to teach the students how to bathe; how to care for their teeth and clothing. We wanted to teach them what to eat, and how to eat it properly, and how to care for their rooms. Aside from this, we wanted to give them such a practical knowledge of some one industry, together with the spirit of industry, thrift, and economy, that they would be sure of knowing how to make a living after they had left us. We wanted to teach them to study actual things, instead of mere books alone.

We found that the most of our students came from the country districts, where agriculture in some form or other was the

main dependence of the people. We learned that about eighty-five per cent. of the colored people in the Gulf States depended upon agriculture for their living. Since this was true, we wanted to be careful not to educate our students out of sympathy with agricultural life, so that they would be attracted from the country to the cities, and yield to the temptation of trying to live by their wits. We wanted to give them such an education as would fit a large proportion of them to be teachers, and at the same time cause them to return to the plantation districts and show the people there how to put new energy and new ideas into farming, as well as into the intellectual and moral and religious life of the people.

All these ideas and needs crowded themselves upon us with a seriousness that seemed well-nigh overwhelming. What were we to do? We had only the little old shanty and the abandoned church which the good colored people of the town of Tuskegee had kindly loaned us for the accommodation of the classes. The number of students was increasing daily. The more we saw of them, and the more we traveled through the country districts, the more we saw that our efforts were reaching, to only a partial degree, the actual needs of the people whom we wanted to lift up through the medium of the students whom we should educate and send out as leaders.

The more we talked with the students, who were then coming to us from several parts of the State, the more we found that the chief ambition among a large proportion of them was to get an education so that they would not have to work any longer with their hands.

This is illustrated by a story told of a colored man in Alabama, who, one hot day in July, while he was at work in a cotton-field, suddenly stopped, and, looking towards the skies, said: "O Lawd, de cotton am so grassy, de work am so hard, and the sun am so hot, dat I b'lieve dis darkey am called to preach!"

About three months after the opening of the school, and at the time when we were in the greatest anxiety about our work, there came into the market for sale an old and abandoned plantation which was situated about a mile from the town of

Tuskegee. The mansion house—or "big house," as it would have been called—which had been occupied by the owners during slavery, had been burned. After making a careful examination of this place, it seemed to be just the location that we wanted in order to make our work effective and permanent.

But how were we to get it? The price asked for it was very little—only five hundred dollars—but we had no money, and we were strangers in the town and had no credit. The owner of the land agreed to let us occupy the place if we could make a payment of two hundred and fifty dollars down, with the understanding that the remaining two hundred and fifty dollars must be paid within a year. Although five hundred dollars was cheap for the land, it was a large sum when one did not have any part of it.

In the midst of the difficulty I summoned a great deal of courage and wrote to my friend General J. F. B. Marshall, the Treasurer of the Hampton Institute, putting the situation before him and beseeching him to lend me the two hundred and fifty dollars on my own personal responsibility. Within a few days a reply came to the effect that he had no authority to lend me money belonging to the Hampton Institute, but that he would gladly lend me the amount needed from his own personal funds.

I confess that the securing of this money in this way was a great surprise to me, as well as a source of gratification. Up to that time I never had had in my possession so much money as one hundred dollars at a time, and the loan which I had asked General Marshall for seemed a tremendously large sum to me. The fact of my being responsible for the repaying of such a large amount of money weighed very heavily upon me.

I lost no time in getting ready to move the school on to the new farm. At the time we occupied the place there were standing upon it a cabin, formerly used as the dining-room, an old kitchen, a stable, and an old hen-house. Within a few weeks we had all of these structures in use. The stable was repaired and used as a recitation-room, and very presently the hen-house was utilized for the same purpose.

I recall that one morning, when I told

an old colored man who lived near, and who sometimes helped me, that our school had grown so large that it would be necessary for us to use the hen-house for school purposes, and that I wanted him to help me give it a thorough cleaning out the next day, he replied, in the most earnest manner: "What you mean, boss? You sholy ain't gwine clean out de hen-house in de *day-time*?"

Nearly all the work of getting the new location ready for school purposes was done by the students after school was over in the afternoon. As soon as we got the cabins in condition to be used, I determined to clear up some land so that we could plant a crop. When I explained my plan to the young men, I noticed that they did not seem to take to it very kindly. It was hard for them to see the connection between clearing land and an education. Besides, many of them had been school-teachers, and they questioned whether or not clearing land would be in keeping with their dignity. In order to relieve them from any embarrassment, each afternoon after school I took my ax and led the way to the woods. When they saw that I was not afraid or ashamed to work, they began to assist with more enthusiasm. We kept at the work each afternoon, until we had cleared about twenty acres and had planted a crop.

In the meantime Miss Davidson was devising plans to repay the loan. Her first effort was made by holding festivals, or "suppers." She made a personal canvass among the white and colored families in the town of Tuskegee, and got them to agree to give something, like a cake, a chicken, bread, or pies, that could be sold at the festival. Of course the colored

people were glad to give anything that they could spare, but I want to add that Miss Davidson did not apply to a single white family, so far as I now remember, that failed to donate something; and in many ways the white families showed their interest in the school.

Several of these festivals were held, and quite a little sum of money was raised. A canvass was also made among the people of both races for direct gifts of money, and most of those applied to gave small sums. It was often pathetic to note the gifts of the older colored people, most of whom had spent their best days in slavery. Sometimes they would give five cents, sometimes twenty-five cents. Sometimes the contribution was a quilt, or a quantity of sugar-cane. I recall one old colored woman, who was about seventy years of age, who came to see me when we were raising money to pay for the farm. She hobbled into the room where I was, leaning on a cane. She was clad in rags; but they were clean. She said: "Mr. Washin'ton, God knows I spent de bes' days of my life in slavery. God knows I's ignorant an' poor; but," she added, "I knows what you an' Miss Davidson is tryin' to do. I knows you is tryin' to make better men an' better women for de colored race. I ain't got no money, but I wants you to take dese six eggs, what I's been savin' up, an' I wants you to put dese six eggs into de eddication of dese boys an' gals."

Since the work at Tuskegee started, it has been my privilege to receive many gifts for the benefit of the institution, but never any, I think, that touched me so deeply as this one.

[TO BE CONTINUED]

## Our Christmas Dawn

By Harriet Winthrop Waring

O Christmas dawning, throb and glow!  
O roses budding, bursting, blow!  
O sweet winds come, and sweet winds  
go!  
Our happy hearts are beating so!

O larks in meadows wide and green,  
Bearing on breast gold shield of sheen  
And arabesque; a gold-robed queen  
Were humbled, thee beside her seen!

O blue of sky, O blue of bird!  
O sweetest song that e'er was heard!  
Creation chaunts at heavenly word  
The song divine that God has stirred.

Stirred with His breath this Christmas  
dawn,  
This dawn supreme when Christ was born!  
Forgot the pain; forgot the thorn;  
Forgotten grief this Christmas morn!

California.

# In a Woodsman's Way

By Rowland Thomas

**I**T was in the fall of the year that François first became aware of it. The woods were splashed with yellow and gold and crimson, and the acorns and beechnuts were pattering down upon the dry brown leaves that carpet the forest floor. There was something he wanted. He felt it as he gazed on the glory of the leaves, and caught the scent of drying grass that floated to him through the languid air. He felt it more as he rested of a noon in some sunny nook, and the quiet of the hour was broken by the booming flight of a partridge or the shrill "conk" of a triangle of wild geese flying southward.

At last, one day, as he was lying on a grassy bank, sniffing the keen, fresh breeze that brought with it the odor of the birches, he understood what it was he wanted. An ermine was lying at his feet, wearing its winter coat of rich, thick fur. He had never caught one so early before, and it should have been sign of rejoicing.

"Why," questioned François of himself as he stirred the limp white body, half disdainfully, with his moccasin, "why, mon garçon, do you care no more for the trapping? And why does the falling of the leaves make you so sad? You have been homesick before for the leaves and the birds and the flowers, my boy, but never like this. You think you want something, but you don't know what it is. Ma foi, thou hast a cabin, and bacon, and flour, and tea, and powder, and—"

François stopped to watch a jay extract a fat, sleepy grub from a crack in a maple. When the grub had quite disappeared, he continued:

"What more could one want? Thou hast all that one could be homesick for, except—a home. And to have a home means to have—"

François was so surprised at the new turn of his thoughts that he stared hard at a chipmunk for relief. But the striped thing only flicked its tail at him, and he had to go on.

"Par le bon Dieu, it must be Marie that you want," he confessed, half sur-

prised and all ashamed. "Assuredly, it is Marie. Little Marie, old Onc Pierre's little granddaughter, the little girl you used to play with. Bah, fool! what can a big, rough fellow like thee want of a little, soft thing like that? Thou does not want her, boy."

So François assured himself as he tramped home to his little cabin, and cooked and ate his lonely supper, and smoked his evening pipe. He even assured himself of it after he had exchanged his moccasins for the big, clumsy shoes with which he sometimes tortured his feet, vaguely feeling that it was good form, and had strolled down to the shore.

"It is very lonesome here," he said, as the mournful cry of a loon came floating in over the dark waters of the lake. He caught sight of a dim light away off on the other shore. "Assuredly," he exclaimed, as he pushed off his canoe, "one may go to see Onc Pierre, even if one does not want Marie."

It was very cheerful in the little cabin after the gloom of the lake. The huge pile of logs in the big fireplace was roaring and snapping and making the shadows dance over the bright tin plates and cups, and the old rifle resting on the antlers, and the silvery hair of the old voyageur, who was kneeling before the fire and mending a snare by its fitful light. He glanced up at the opening of the door.

"Bon soir, p'tit gar," he said. He still called François his "little boy," though the latter stood an inch higher in his moccasins than even Pierre had done in his best days. There was silence for a moment. François glanced round the room—not that he cared if any one else were there, of course. The old trapper straightened his bowed shoulders and looked round.

"Marie, it is François," directing his words at the shadowy corner where the spinning-wheel stood.

"Ah, bon soir, p'tit gar," mimicked a soft, mocking voice. "It is indeed François. Pardon, M'sieu, that I did not remember. It is so long since one has

seen you here; since yesterday, is it not?"

An imp of a girl danced forward into the firelight, her eyes sparkling with mischief beneath the demurely lowered lids. She courtesied low, till the great skein of yarn that hung on her arm swept the floor. "Bon soir, M'sieu," she repeated. François turned crimson.

The old man gazed fondly at the girl. "Forgive her, lad," he said; "il n'y a que son badinage." François shook his broad shoulders as if he had taken a plunge into the lake. "Yes, assuredly, it is only her fun," he murmured, feebly. He turned to the fire and began to talk about the signs of the winter, the silver fox he had seen the week before, everything he could think of.

But all the time his eyes would wander to that corner; and every time a flicker of light fell on the brown head bowed over the skein from which she was winding, and the soft outline of her cheek and neck, and the slim, graceful hands that whirled the ball so swiftly, he was reminded that he wanted something. But never a glance did he get from the downcast eyes. "Bah, fool!" said François to himself, "she would not have you. Even if you wanted her," he added quickly, for there was an odd feeling in his throat.

Now the work was not going so smoothly. The skein was snarled, and François caught, or thought he did, just the faintest little sigh of vexation from the corner. It was too much for him.

"Shall I not help?" he asked, and strode over to her.

"Ah, at last, M'sieu," she began, merrily, letting her glance run up the tall figure beside her. "Indeed, it has taken you long to see—" She stopped short as her eyes reached his face. "Yes, thank you, François," she said, nervously, for she had seen something new and strange in his glance.

They sat in silence. She was winding now as though her life depended on it. She never raised her eyes, hid beneath the long, dark lashes, and there was a little flush under the soft brown of her cheek. As François gazed on her, so small and weak and troubled, a strange new feeling seemed to be choking him. She bent forward to untangle a knot, and her little hand touched his, and they both

trembled and drew back. A little further, and the skein was getting very tangled. The brown head and the black were very close together now. Suddenly their eyes met.

Old Pierre straightened up quickly. "Bless me," he cried, "what was that?"

"It was only a knot, gran'père."

Pierre sunk back. "I must be getting deaf," he muttered. "I thought I heard something."

It was a very quiet and rosy little maid who at last consented to let François lead her forward into the firelight. But he was very straight and proud and resolute, now that he had found what he had wanted.

"Onc Pierre," he said, "Marie and I have found out that we love. May we have each other?"

The silvery head sank a little lower, but the old man did not look up. "Dost thou love him, little one?" he asked after a moment.

The girl hesitated, then nestled close to the great figure beside her. "I have loved him all my life, gran'père," she said, simply.

The old voyageur rose, and joined their hands gently in his gnarled and wrinkled one. "The good God bless you, my children," he cried. "It is for this alone I have lived, ever since I took you in as my son, p'tit gar. And now that you know that you love each other, my work is done."

And then they sat down close together, all three, before the great fire, and what they said that night no one knows save those who said it.

After that day François was sad no longer as he wandered through the forest, and Marie was happy in the thousand duties of a bride-to-be. And old Pierre was happy and sad as well—happy in the realization of his hope, sad as he dreamed of all the active past, and felt that now his work was done. He began to grow old all at once, and to live in the past, as those do who know they have no future. So the autumn wore away, the last leaves came fluttering down, the gray sky hinted of the coming snow, the sun sank low into the southern sky. And at last the clear, cold Christmas Eve was come—the wedding night.

Onc Pierre's cabin was gay with all the greenery of the winter woods, spruce and cedar and ground-pine, and the vines of

the partridge-berry, pulled from beneath the snow on sunny banks. All the simple folk of the woodland were there, man, woman, and child, for a wedding is a rare thing with them. Charles had forgotten the otter that Henri got from him for a "doctored" bearskin, and greeted him with broad grin and hearty grip of the hand. And Jean and Alphonse and the rest agreed to forget that dispute about the cutting of the hay in the intervale meadow. Best of all, old Père Dubois had come from the settlement to lend the sanction of the Church to the occasion, though he was short-winded and had to walk the whole distance on snowshoes. He brought a string of big gold beads for the bride, whom he had held, a very red and unwilling captive, at a christening not so many years before. And Onc Pierre received them all with the stately, simple courtesy of the true old voyageur.

Then François, joyous and grave at the thought of all the life before him, led forth his little trembling bride, and they were married.

When the priest had finished the simple words of the service and blessed them, they all sat down to the feast, and the Père's red, jolly face beamed radiantly from the head of the table as they ate with the appetite of the forest, and drank their toasts in the fiery whisky which is the woodsman's wine, to the bride and groom and to their happy life.

And last of all François arose with brimming glass and said: "Friends, there is one whom we must not forget, who has been to Marie all in all, and who took me in when I was alone and friendless, and made a man of me. A health to Onc Pierre, and may he live long to be happy with us!"

And in the shout that followed, Onc Pierre reached out and gripped his hand in silence.

Then they went out into the moonlight that flooded all the silent forest. A sledge was waiting, with a dozen stout runners, to bear Marie to her new home. But she was pressed close to the old man's breast, and the tear-drops sparkled in her eyes as she told him how she loved him just as much as ever. And François, trying to be jolly, though his deep voice rasped in his throat, and his eyes were misty, told him he must come and live with them and

be their child now. The old man clung so closely to the girl that she was frightened, and asked him was he very sad. And he replied, "Not sad at all, p'tite, but very, very happy." Then he pressed François's hand again, and whispered, "God bless you and make you happy, my children." And then François lifted his bride to his broad breast and bore her off to the night and the future, and left the old man there alone.

Pierre watched the gay procession file off into the moonlight, across the gleaming ice, singing that old song of the voyageurs:

Derrière chez nous y-a-t-un étang,  
En roulant ma boule.

Then he turned back to his cabin. He was not sad, but very weak. He tottered as he moved about, extinguishing the candles, and then sank down on the heap of furs that made his bed. It was very quiet. The ticking of the little clock, the clock he had bought as a present for his own bride, the crackle of the fire, the purring of the kettle, all seemed to say, "Good-by, old friend; your work is done." He sank back further on the furs, and watched the shadows playing on the roof. He seemed to see there all the Christmas Eves he had known before. And then there came into his mind the story—how often it had come in the last few weeks!—the story of the great canoe, in which the souls of old voyageurs roam above the forest that they loved, and how on Christmas Eve they come to receive the souls of other comrades, whose work on earth is done. He seemed to see them all, the friends of his youth and prime—Jacques, and Baptiste, and Jules, and the rest. Were they beckoning to him? His work was surely done; his children were happy. He let himself sink into the soft, warm furs and crossed his toil-worn hands above his breast. "Good-by, my little ones, God bless you!"

A breeze came sighing in from the depths of the forest, and murmured in the branches of the great dark pine that towered over the little cabin. The last notes of the wedding song echoed across the lake:

Rouli, roulant,  
Ma boule roulant.

But Pierre heard them not; to him it was the rush of the great canoe and the call of his comrades. "Here, friends,

here!" he cried faintly, and struggled up to a sitting position. "Here I am. To work once more. En avant, my braves, en avant!"

He fell back, his brave old heart still forever. The last embers of the fire

flickered out; the moon, swinging through the sky, flooded the old man's quiet face with its peaceful light, and all was still save the little clock that had ticked out his life, and the night wind in the branches of the forest.

## Education in the Philippines<sup>1</sup>

By Phelps Whitmarsh

Special Commissioner for The Outlook in the Philippines

NOW that we have occupied the principal islands of the Philippine archipelago for nearly two years and a half, and have come, I hope, to realize how little we know the character of this Europeanized Asiatic native, who, like a bad boy, is still kicking and crying for his own way, it is slowly dawning upon most of us that to establish ourselves here permanently, as friends rather than as conquerors, we must rely mainly upon teaching, tact, and time. The army, if strong enough, may force peace, as a child may be whacked into sullen obedience; but, with all deference to the value of the "rod," we all know that the rod alone is not a sufficiently broad education for any boy. I do not mean to say that the time has come when the rod may be placed on the shelf; for this strange Chino-Spanish-Malay youngster still needs correction, and it must at least be held over him for many years to come; but now that he has acknowledged that we can whip him, we should prove to him by our acts that the whipping will be for his own good. And I think we cannot do this without the establishment of civil government.

There are those here who do not think that the time is ripe for civil government, inasmuch as the war is not yet over; there are those, too, who believe that the civil affairs of the islands should be administered by military officials. I am frank to say that I do not agree with them. First, because there are several peaceful provinces where civil government may be successfully established and a beginning made; and, secondly, because a good army officer is not necessarily a good civil administrator. In a few cases he has proved himself to be both, but, as a rule, an army officer is no more fitted for civil

administration than a civil administrator is fitted to become an army officer. He may, I repeat, be entirely capable of filling both positions, as a doctor may be capable of writing an excellent brief, but, generally speaking, his training has made him a soldier and a soldier only.

The education of the Filipino, which must be the Alpha and Omega of all our work here, has progressed slowly and unsatisfactorily under military rule; not for a lack of labor or of interest, but for want of experience and special supervision. It is an example of what I have already tried to point out, namely, that a good army officer is not necessarily good for everything else. School organization, like army organization, requires the knowledge of a specialist; it is not to be expected that a school specialist would have great success in organizing an army, or *vice versa*. With the coming of the Civil Commission, however, and the appointment of Mr. Frederick W. Atkinson as Superintendent of Public Instruction for the Philippines, this most important question has taken some definite shape, and the educational future looks more promising. Mr. Atkinson is a Harvard graduate, class of 1890, and until called to the Philippines he was Principal of the High School in Springfield, Mass. He has taken hold of matters with a good deal of enthusiasm, and, notwithstanding the fact that the work before him is a large one, beset with difficulties and complications, he bids fair to give the islands a modified American school system within a reasonably short time.

In considering education in the Philippines, it seems advisable at first to go back a little and give a brief outline of what was done under Spanish rule and during the two years of our own military govern-

<sup>1</sup> Copyright, 1900, the Outlook Company, New York.



ment, and later to sum up the present outlook.

Under Spanish law there was established here a system of primary schools, with the regulation that one male and one female teacher should be provided for each five thousand inhabitants. Even this wretchedly inadequate provision was never carried out. According to the report of the Philippine Commission, who estimated the entire population at 8,000,000, there was but "one teacher to each 4,179 inhabitants." There were neither school-houses, modern furniture, nor good text-books. The schools were then and are to this day held in the teachers' residences or in buildings hired by the municipalities and used by the principals as dwellings. In some of the schools there were wooden benches and tables, but it was not unusual to find a school without any seats for the pupils.

In these elementary schools, which were entirely under the supervision of the friars, reading, writing, sacred history, and the catechism were taught in the dialect of the province. No adequate provision was made for the training of teachers, and the majority of them did not understand Spanish. In the larger towns the four arithmetical processes were attempted, the geography was used as a reading-book, and the girls were taught embroidery and needlework. The tendency was to emphasize the secondary and higher education of a few clever pupils, rather than to promote the primary education of the masses, with the result that a few persons have stood out prominently as educated Filipinos, while the bulk of the people are either without education or have only acquired the mechanical processes of reading and writing. The small amount of school instruction the average Filipino received in Spanish times, indeed, has tended neither to broaden his intelligence nor to develop his independence of thought and action.

It is on record that when the Spaniards came to the Philippines the natives could read and write their own languages. At the present time, owing to the mechanical teaching and the undoubted desire of the friars to keep the people in ignorance, the masses can scarcely do more than this. The Spanish Minister for the Colonies, in a report made December 5, 1870, refers to

the religious orders as follows: "While every acknowledgment should be made of their services in earlier times, their narrow, exclusively religious system of education and their imperviousness to modern or external ideas and influences, which every day become more and more evident, render secularization of instruction necessary."

On an average, those pupils who came to school attended from their seventh to their tenth year. The teachers were classified according to the importance of the town in which they served, and their compensation was so inadequate that the calling was looked down upon. Appointments were governed largely by length of service rather than by quality of service, with the result that anything like professional enthusiasm was unknown. It is asserted by the religious orders that in 1897 there were 2,167 public schools in the Philippines. If this be true, then, I say, more shame to the orders; for, with the results before us, this assertion is an advertisement of the friars' incapacity as educators.

During the two years of American military government the education of the Filipinos has progressed somewhat on the same lines as under Spanish law, though with a distinct improvement in Manila and a few other points. The unsettled state of the country, and the greater necessity of advancing matters purely military, have very naturally put the educational question somewhat in the background; so that at present it may be said that education throughout the islands is in a chaotic condition. The schools that have been re-established are poor, there has been no attempt at gradation of pupils, and the work, lacking proper supervision, is aimless.

General Otis was interested in education, and it was his desire that army officers should open as many schools as possible. He selected and ordered the text-books now in use. This would have made a good beginning had General Otis been as good a school superintendent as he is a soldier; but as things are, the text-books are unsuitable. Several of the district commanders appointed officers to act as superintendents of schools, among which were several chaplains. The appointment of the latter was not well considered, as, to the people, it meant sectarianism—

Spanish friars being supplanted by American priests. In some few instances these attempts at supervision of schools have been successful. Captain John G. Balance, who has had charge of schools in northern Luzon, has worked to some end. As a result of his interest, one hundred and twenty schools have been opened and fairly well equipped. He has found it difficult to get teachers, as is the case nearly everywhere; but he has advanced instruction in English by detailing soldiers for the work.

In the island of Cebu there has been considerable educational activity; Colonel McClernand himself gave his personal attention to the subject. The same is true of the civilized part of Mindanao, where General Kobbe's influence is felt. But these instances are exceptions. The reports on schools by the district commanders are incomplete, six out of the fifteen not making any report. From these reports, about one thousand schools are now in operation. It must be said, however, that the equipment in most cases is entirely inadequate, consisting ordinarily of old books used in Spanish times. Up to September 1, 1900, between forty and fifty thousand dollars was expended by the Military Governor for stationery and text-books, the latter principally in Spanish. A large part, if not the larger part, of this money was used in Manila. Outside of Manila very little has been done in the way of English instruction, though here and there soldiers have been detailed to teach. The commanding officers are unanimous in urging English instruction and in asking for English teachers. As an instance, Brigadier-General Young asks for seventy-five English teachers for his department. This is due to the fact that the natives everywhere are eager to learn English—a desire which I think should be encouraged by all possible means. Native teachers' salaries at present average about twelve dollars (Mexican) per month for women, and twenty dollars (Mexican) per month for men. In general, it may be said that while education in the Philippines under military supervision has progressed in spots, it has not advanced much as a whole, the reason for which is lack of experience and system.

Concerning the outlook—and of course

it can be no more than an outlook at present—I have interviewed Superintendent Atkinson. The result of my interview is substantially as follows:

"I believe that a well-directed system of education will prove one of the most forceful agencies in elevating the Filipinos materially, socially, and morally, and in preparing them for self-government. Every effort should be made to adapt public-school provisions to the conditions existing in the different islands. According to American standards, the ideal school is a non-sectarian, graded school with a prescribed course and definite standards for each year, under charge of trained teachers, housed in suitable buildings; but modifications of this ideal must be made to bring instruction within the reach of the entire child population. In the larger towns there must be six grades or classes. In some of the smaller towns schools will have to be organized under conditions which will preclude an immediate compliance with the standard to be set for the larger towns. It may be necessary in the more sparsely settled parts of the country for teachers to journey from *barrio* to *barrio*, as is now done in Norway and Sweden. Common schools should be established everywhere, and, as a minimum standard, every child should be taught to read and write in the English language, and arithmetic. It is to be hoped that at the same time the children will have acquired a good knowledge of the history of these islands, Spain, and the United States, a knowledge of geography, a fair acquaintance with nature, a training in 'first aid to the injured,' and in the use of their hands. The method is going to be greatly different from that common to American education. Those old, time honored lessons called 'object-lessons,' which have been abolished nearly altogether in the United States, should be introduced into the Philippine schools; later to be superseded by a series of lessons known under various names, 'such as manual work, illustrated lessons, conversation lessons, constructive lessons, and kindergarten. Parallel with the text-books which tell about things should be teaching from the things themselves. Work in nature-study should be used to counteract the bookish tendency noticeable in the schools.

"In regard to school organization, the peculiar conditions existing here demand a centralized control of the school system. There should, I think, be careful State supervision of all public schools. Insular and provincial superintendents will be needed to assist the General Superintendent. Town and city superintendents will hardly be possible for some time. District superintendents corresponding to our country system of supervisors are needed first. In the centralized system of school organization, which is best fitted for this archipelago, the General Superintendent will find the district superintendency a most efficient channel for reaching the people of these islands, and an opportunity for learning the needs of each particular island or province. The duties of these men would be to see that schools are established and proper buildings constructed, to regulate courses of study, to inspect schools regularly, to pass upon the qualifications of teachers, and to collect and transmit school statistics to the central school authorities. It is essential to the success of this system that these assistant school superintendents shall be first-class men, and that they shall possess business ability as well as professional skill. I have recommended that an assistant superintendent be secured for each of the fifteen departments.

"The best way to insure the success of the schools throughout the archipelago is to enlist in every possible way the interest of local authorities. There should be a visiting and advisory committee appointed in each town; at present by the commanding officer, and later by the provincial superintendent after consulting the municipal authorities. This visiting and advisory board should be charged with the duty of reporting monthly to the department superintendent the condition and attendance of the pupils, and should generally supervise the schools.

"It is hardly practicable, I believe, to make native languages the basis of education, as it would necessitate the employment of a large corps of translators to put not merely school primers into the principal dialects, but large numbers of books of every sort. Most of the commanding officers report that 'no instruction in native dialects is desirable,' and also that there is no need of perpetuating

the Spanish language, for only a small proportion of the population understand much Spanish. English is undoubtedly desired by the people, and it should be the language basis of public-school work; but it should be introduced gradually, no active steps being made to exterminate any dialect. It is necessary that teachers sent into the provinces shall learn the dialects of the people with whom they are associated.

"The text-books in Spanish which were ordered by the military Department of Education and are being distributed are unsuitable, since they tend to perpetuate the Spanish language and to delay the introduction of English as a basis of instruction. In this regard I have recommended that English arithmetics, histories, and geographies be ordered. It will be found, I believe, as time goes on, that the best plan is to introduce the English language gradually all over the islands, and at the same time—so as to keep alive a proper sentiment—to translate as much as possible of our own literature into the native languages. English instructors for the provinces are greatly needed. It should be possible for the General Superintendent to furnish English instructors upon the requisition of any commanding officer.

"Primary instruction should be obligatory for all children between the ages of six and twelve years. Parents who fail to conform should be compelled to do so by fines. This will be hard to carry out for some time yet, but it can be done in the cities and larger towns.

"I am convinced that no religious denomination should have any right to teach its particular faith in schools supported by public funds. Although the religious conditions here at present are very different from those in America, still they are not wholly dissimilar. Until recently the Roman Catholic Church was the only one existing in these islands. Now, however, other denominations have commenced work, and soon all will be represented. Moreover, there are those who have no religious faith. If we are to have a permanent school system, we must accept the fundamental principle of American civilization, that schools shall not be sectarian. I see only failure, too, in our attempt to Americanize the Filipino youth if we allow the school buildings to be used for religious

instruction. The religious orders have once had full control, and it will be hard to free the schools of that control. The friars have once been the sole supervisors of the schools, and to permit them to enter the schools for educational purposes would be to enable the Church to continue its influence; and this influence may well be reckoned upon as antagonistic to the American public-school system, the main purpose of which is the development of individuals who will think and act independently.

"These are the principal questions relating to education in the Philippines. Of course we have a great number of needs, as we are practically on virgin soil. We want funds; better, and better-paid, native teachers; modern school buildings and equipments; normal, agricultural, commercial, technical, and special schools; in fact, we are much in the condition of a young couple who have just gone to house-keeping. The present educational system needs to be modernized and secularized. I shall work for a gradual extension of a modified American school system throughout the archipelago. And I must say that my view of the educational situation here is an optimistic one—despite the fact that

the present equipment is mostly light and air. The natives may not be as skillful as the Japanese, nor possess the business capacity of the Chinese, yet I am convinced that they are intelligent. I find that many of them are making efficient clerks and assistants in Government offices and business houses. Their work must be planned out for them, I understand, and they probably have little initiative, but one must remember that their limited school instruction has not made them independent either in thought or action. In the schools I see a tendency among the pupils to give back like phonographs what they hear, read, or memorize, without, apparently, thinking for themselves. As a rule, however, they possess unusual mechanical skill, and they excel in writing, drawing, and carving. In music and poetry they are also very apt, though it is said they have little originality. The American teachers who are here report that the native children cannot take in as much as our American children, and that they cannot apply themselves to mental work for any length of time. Nevertheless, they certainly have a strong desire to learn, or rather, I am compelled to say, to be thought learned."

## The Ethical Significance of Shakespeare's Tragedies<sup>1</sup>

By Hamilton W. Mabie

**M**R. DENTON SNIDER, who has interpreted Shakespeare with breadth of view and keenness of insight, and has brought out with convincing clearness the poet's conception of life and art from the institutional point of view, describes the Shakespearean drama as "the grand Mystery Play of humanity." The essence of the mystery play was the disclosure of a divine power at work in the world dealing directly with human affairs; the interior union of the seen with the unseen, of the temporal with the eternal, of the human with the divine, was set out in childlike simplicity in these

dramas of mediæval faith and genius. In Shakespeare this disclosure of an invisible background against which human life is set, and from the order of which it cannot escape without setting tragic forces in motion, took on a new and deeper form in the Tragedies which came from his hand in uninterrupted succession after 1601. In these dramas all the elements of power and art which were present in germ in the Mystery, the Morality, and the Interlude were unfolded and harmonized in the spirit of freedom and with the feeling for beauty which were the gifts of the Renaissance to the greatest of its children.

Shakespeare was pre-eminently a poet, and it is highly improbable, therefore, that

<sup>1</sup> This paper forms one of the chapters of Mr. Mabie's "Shakespeare: Poet, Dramatist, and Man," lately published by the Macmillan Company in book form.

he thought out in advance the philosophical bearings of his art and worked out for himself a systematized conception of life. Even Goethe, whose insight into the principles of art productivity was as clear and final as his creative genius was direct and spontaneous, was primarily a poet and secondarily a critic or philosopher. There is every reason to believe that Shakespeare's view of life came to him through the gradual disclosure of an experience which was rationalized and interpreted by habitual meditation. A nature of such sensitiveness and receptivity as his would feel the beauty of the world and the variety, the interest, and the humor of life as he felt these things in the years when he was serving his apprenticeship and, a little later, writing the Comedies. Such a nature, constantly fed by that vital sympathy with men which is a part of the gift of genius, steadily deepened and clarified by experience and illumined by the insight of genius, would inevitably pass through the show of things to the moral order behind them, and discern more and more clearly the significance of character in the fortunes and fates of men, as Shakespeare did in the period of the historical and purely poetic dramas.

If at this stage a deep and searching crisis were to occur in the spiritual life of such a man, misfortune overtake the men whom he loved and who personified for him the spirit and genius of his time, and that time, so splendid in its earlier promise and performance, was overclouding like a day fast hastening to night, his vision would insensibly widen and deepen, as did Shakespeare's when he entered upon the period of the Tragedies. Through all the earlier years in London he was steadily approaching the mystery of life; in the years of the Tragedies he entered into that mystery and was enfolded by it. He wrote the Tragedies as he had written the Comedies, because the creative impulse was on him and play-writing was his vocation; but the order of the world which comes to light in them, giving significance to human striving and suffering, was not less clearly seen nor less authoritatively revealed because Shakespeare did not definitely set it before him as the object of his artistic endeavor. The poet is a more impressive witness to the ethical order of life than the moralist, because

his discovery of that order is, in a sense, incidental and unintentional; he sees it, not because he set out to discover it, but because it is there and he cannot avoid seeing it.

That Shakespeare deliberately, and in a spirit of philosophic detachment from life, studied, after the manner of a psychologist, the phenomena of experience, and formulated a system of interpreting those phenomena, is incredible in the exact degree in which one comprehends his nature; that he was blind to this great order, that he did not discern what he saw nor understand what he said, that his mind was simply a mirror in which was caught up the reflection of a world which he never realized in consciousness, is still more incredible. When he laid aside the dramatic mask, as he did at times in the Sonnets and more than once in the plays, and notably in "Troilus and Cressida," he made it plain that he understood the significance of his own thought, and that his attitude toward the great matters with which he deals was intelligent and deliberate, if not at all moments self-conscious.

It was his rare good fortune as an artist to pluck the fruits of the most searching scrutiny of the facts of life without losing that free and captivating spontaneity which is the joy of art; to command the knowledge of the psychologist without losing the magic of the poet; to be at the same time one of the most penetrating of thinkers and the most beguiling of poets, with a clear vision of the deepest realities of existence and a voice full of the careless, rapturous melody of birds under the free sky.

In the period of the Tragedies Shakespeare set forth with perfect clearness his view of man's place and meaning in the world. His whole conception of the authority and significance of human nature rests on personality—the master word of the thought of the Western world and the source of its formative ideas of freedom, responsibility, beauty, democracy, the reality of experience, the dignity of individual effort, and personal immortality. In the Tragedies Shakespeare worked out in dramatic form this central conception about which Western thought, since Plato, has organized itself. He exhibits the individual man as shaping his destiny largely

by his own will; as fashioning himself chiefly through action, by means of which ideas and emotions are transmuted into character and re-form the man. The problem of life, as it is presented in the Shakespearean dramas, is to bring the individual will into harmony with the institutional life of society, organized in the family, the Church, and the State; and to bring these institutions into harmony with the immutable principles of righteousness. This result is brought about in the Tragedies by the collision of the individual with the established order, either to his own hurt or to the betterment of the order itself; and the moment of collision is the moment of tragedy. It is at this moment, when the inner subjective force of the man sweeps into light through action, becomes objective and begins to affect others, to set in motion reactions upon himself and to change the order of things about him, that Shakespeare fastens attention upon the tragic character; and, through the collision between his will and the order of society or of life, reveals as by a lightning-flash the soul of the man and the visible or invisible order in which his life is set.

As clearly as does Dante, though in a very different fashion, he shows the inevitable reaction of the deed upon the doer, and so strikes into sudden light the massive and all-embracing moral order of life. He swept away the last lingering shadows of the pagan conception of fate by showing that character is destiny, and that "character is the only definition we have of freedom and power."

In the word character—the organization of impulse, emotion, will, and deed into a permanent, self-conscious personality, which becomes a shaping force in the world—is to be found the key to Shakespeare's conception of life and of the function of dramatic art. If he made plays which were suited to the taste of his age and were skillfully adapted to the limitations and possibilities of the stage in his day, he also made dramas which disclosed the most searching study of human experience, and the most adequate and ultimate interpretation and representation of that experience in the forms of art. He was at once a trained and practical playwright, with a first-hand knowledge of his business and of his constituency, and he was

also a thinker and an artist of the first order; and there was no contradiction between the man of skill and the man of genius in the same personality. The difficulty in understanding and accepting the many-sidedness of Shakespeare and the happy balance of spontaneity and reflection in him has its roots, not in the limited potentialities of the human spirit, but in the lack of imagination on the part of his readers. The miracle of genius—that magical insight which is apparently independent of character in its origin, but largely dependent on character for harmonious and adequate expression; which never originates in any kind of education, but is largely conditioned upon education for its free and full development—is incredible to those who strive to reduce life and its arts to a set of formulæ, and to divide men arbitrarily into types which are consistent throughout. Shakespeare is not to be explained by a formula nor to be studied as a type of mind formed by a rigid method; he was neither an irresponsible genius, to whom great thoughts, unerring insights, and moments of inspired speech came without sequence or relation to his inner life, nor was he a systematically trained, intensely self-conscious workman, whose happiest strokes were planned with the nicest sense of craftsmanship, and whose consistent and coherent view of life was thoroughly thought out before the first studies were put on paper.

He was primarily and always a poet; it was as a poet that he first won recognition, and it was in the poetic temper and view of things that he found refuge and peace after the period of the Tragedies was passed; and during the years when the dramatic instinct and impulse dominated him and shaped his work, his methods, his spirit, and his relations to his vocation were those of a poet. As a poet he saw with the clearness of direct vision and felt with the freshness and power of spontaneous emotion, and he instinctively passed behind the fact to the truth which it suggested or illustrated; but this spontaneous action of his nature was broadened, deepened, and brightened by quick and sensitive perception of the value and uses of methods, tools, and instruments of every kind, and by habitual meditation on the spectacle of life as it lay in his imagination,

It is impossible to separate the poetic and the philosophic in his nature, to mark the points at which the process of observation ends and the free play of the imagination begins; to sever that which was acquired from that which was creative in him; to divide the conscious from the unconscious elements in his power and his life; to distinguish between the thinker and the poet in his work. His work reveals with the utmost clearness a coherent and profound view of life, consistently set forth in a long series of dramas; every page bears the unmistakable stamp of the thinker; but the mind behind this varied and splendid work is the mind of a poet, and the personality which shapes all this material into forms of beauty is that of the artist. When this point of view is taken, Shakespeare's genius does not cease to be marvelous, but it does cease to be incredible.

The fate of the critic who attempts to slip the net of logical definition over this elusive spirit was charmingly portrayed by Heine in a passage which students of the dramatists will do well to keep in mind:

"I fell asleep and dreamed," writes Heine—"dreamed that it was a starry night, and I swam in a small boat in a wide, wide sea, where all kinds of barks filled with masks, musicians, and torches gleaming, music sounding, many near or afar, rowed on. There were costumes of all countries and ages, old Greek tunics, mediæval knightly coats, Oriental turbans, shepherds' hats with fluttering ribbons, masks of beasts wild or tame—now and then I thought I saw a well-known face, sometimes I heard familiar greetings—but all passed quickly by and far away, and the merry music grew softer and fainter, when instead of the gay fiddling I heard near me the mysterious, melancholy tones of hunters' horns from another part. Sometimes the night wind bore the strains of both to my ear, and then the mingled melody made a happy harmony. The water echoed ineffably sweet sounds and burned as with a magical reflection of the torches, and the gayly pennoned pleasure boats with their wondrous masquerades swam in light and music. A lovely woman, who stood by the rudder of one of the barks, cried to me in passing, 'Is it not true, friend,

thou wouldst have a definition of the Shakespearean comedy?' I know not whether I answered 'yes,' but in that instant the beautiful woman dipped her hand in the water and sprinkled the ringing sparks in my face, so that there was a general laughter, and I awoke."

Many students and critics who have forgotten that Shakespeare is first and always a poet, and have approached him as if he were primarily a philosopher, have shared Heine's disaster without the consolation of Heine's vision.

In the Tragedies Shakespeare touched the highest point of his power and his art; more adequately than the Histories, Comedies, or Romances, they give that impression of final authority which issues only from the greatest work of the greatest minds, and which has its roots in the perception that in these masterpieces the study of character is most searching and its portraiture most convincing. If the view of life and art which lies at the heart of the thought and action of the Western races is sound, Shakespeare becomes, in these great plays, their foremost interpreter. It is in these dramas that the function of action is revealed in a full, clear, adequate way almost for the first time in literature, and the process of historic development is set forth not as an intellectual but as a vital evolution. The problem of existence is not to be solved by the action of the mind alone; men deal with life primarily not as thinkers but as men, with all the resources of a complex nature; with instincts, appetites, passions; with emotion, thought, and will. By means of action, impulse and thought pass out of the region of pure subjectivity into the world of actuality and become definite, concrete, potential; through action, they react on the actor and reform or transform existing conditions and institutions. They create a human world against the background of the natural world; they exhibit the human spirit in this world by giving external form to its inward and hidden nature; men cease to be mere observers and reflectors; they become creative, and through action they enter into history and shape its movement. This action may not always justify itself in its positive results, but it always reveals man to himself and to his fellows; it evokes his power, liberates him from the

limitations of his own experience by setting him in a universal order; develops his personality; gives, in a word, free play to the human spirit, makes it conscious of its place in the order of life, and provides an educational process which makes life intelligible, gives it moral significance, dramatic interest, and invests it with immortal hopes. In these dramas the ultimate truths of life and the deepest secrets of experience are organized into forms of the highest beauty, and a great light suddenly shines in the heart of man; for all true art is the illumination of experience.

The vital quality of Shakespeare's work, its living force, its convincing reality, are rooted in the closeness of its relation to experience, in the directness with which life fed the springs of his nature and the sources of his art. The conception of life, as revealed in the vast range of human action reacting on character, not only gives the ethical significance of his work convincing authority, but stretches and expands indefinitely the normal and wholesome range of human interests beyond the arbitrary and shifting limits set by different schools and successive generations of moralists. Shakespeare's ethical view of life was rooted in realities and had the large, vigorous vitality of an elemental order, spacious enough to admit of the full, free, and normal development of the human spirit on all sides. To a mind of such breadth of view and deep vitality as his any kind of asceticism was not only a violation of instinct but of the nature of man; any kind of denial of the dignity of the body was as truly atheistic as any kind of denial of the reality of the experiences of the spirit. Into the region of pure spiritual impulse and ultimate spiritual relationship Shakespeare did not penetrate; in that fact lies his limitation; if to his other gifts had been added the spiritual insight of Dante, he would have been not only the foremost but the ultimate interpreter of the life of the race. In the region of action, however, where spiritual impulses and convictions are worked into character, Shakespeare is a master of observation and of interpretation. He sees the facts and he sets them in their ethical order. In this field, therefore, his freedom, his range, and the vast variety of his interests are thoroughly significant of the breadth

and compass of normal human living. It is needless to prove that he was not a Puritan, to quote "I had as lief be a Brownist as a politician," or "Though honesty be no Puritan, yet it will be no hurt; it will wear the surplice of humility over the black gown of a big heart;" by the very constitution of his mind Shakespeare was set apart for another service to his kind, and committed to a different view of life. The Puritan, with all his devotion and greatness of soul, was the master of a crisis, the man of a period, the representative of a phase of human development; Shakespeare was the master of the universal movement of life, the man of all time, the exponent of the full and free play of all the forces of personality. He stands, therefore, not for the occasional altitudes of human experience, but its broad, general, productive movement; for large, varied, many-sided, fertile life, with full play of instinct, passion, emotion, thought, and will; for freedom in an ordered world, in which all normal human faculties and desires are to find normal expression and use; in which, however, law and proportion and harmony between different parts of the nature are to be preserved, the lower is to be subordinated to the higher, the individual is to be kept in his place in the social order, and the institutional life of society must be sustained at any private cost.

In such a world what was universal and enduring in the Puritan view was kept; what was provisional and divisive rejected. It was a world in which the Greek and the man of the Renaissance temper could live as freely as the man of the Hebrew spirit. It follows, therefore, that the ethical order of Shakespeare's world must be found in the structure of that world, not in conventional or sectarian interpretations or expositions of its order. Shakespeare's morality is the morality of fundamental law, not of provisional rules; his righteousness is the righteousness of sane, wholesome, ordered living, not of conventional good behavior.

To a mind of Shakespeare's breadth of view no conception of the ethical constitution of things less fundamental was possible; he saw too far to accept any local standards of right action or any provisional views of human duties. In the wide



range of his vision of the fortunes of men the rigid and fixed bounds set to moral responsibility by sectarian moralists of every school lost their authority; the vast complexity of experience, the immense range of conditions, the influence of institutions on character, the pathetic and often tragic enfolding of a soul by circumstances which leave their stain and stamp upon it, the antagonistic elements which are at war in the noblest character—all these things touched Shakespeare's judgments with a great compassion, and, while unflinching in his disclosure of the penalty which lies in the heart of the evil deed, made him slow to measure out moral condemnation to the evil-doer. He could not fail to be aware, with all men of imagination and insight, of the vaster movement which enfolds the obvious ethical order of life. Like Goethe in "Faust," and Hawthorne in "The Marble Faun," he had glimpses of "a soul of goodness in things evil," divinations of a diviner reconciliation between conflicting elements than is accomplished on the narrow stage of the world. This deep mystery he could not probe; no man has sounded it; it enfolds us like an element of which we suspect the existence, but which our instruments of observation are not sensitive enough to discover. Its presence does not diminish the authority of the ethical order under which we live and from which no man escapes, but it ought to make us more tolerant, compassionate, and patient in judgment and in punishment.

"The web of our life is of a mingled yarn, good and ill together," says the dramatist in one of the group of plays which are most perplexing to the moralist who lacks this vision of a larger order; "our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues."

This largeness of view gave Shakespeare the highest insight of the great tragic writer: the clear perception of the presence of a mediating element in life. Without this perception the highest form of tragedy is impossible of realization; for tragedy is not only an exhibition of tragic events, but an interpretation of their significance. Without this interpretation these events are blind happenings; mere

brutalities of fate, without order, meaning, or impressiveness. If Shakespeare's view of life was too broad to permit of a judgment of men from the standpoint of conventional morality, his insight was too deep and searching to rest in the violent collisions of contending principles, forces, and persons. He could not stop short of some kind of harmony; violence in its destructive aspect had only a minor interest for him; he cared for the storm because it cleared the air and prepared the way for a new and higher order of things. The deed reacts on the doer and brings doom with it, but the penalty is not inflicted as a matter of vengeance; it opens the door to a reorganization of character. For the evil-doer, the violator of the order of society, the real tragedy is to be found in the offense, not in the penalty; and the greatest disaster comes not when the punishment is borne, but when it is evaded. In this consistent representation of the inevitableness and necessity of the tragic disaster Shakespeare is in harmony with the soundest religious view of life and with the most intelligent psychology. As soon as personality is set free in society, directed by inward intelligence, will, or impulse, put under the necessity of subordinating impulse to intelligence, appetite to law, individual desire to the good of society, a series of tragic collisions is set in motion and a world of conflict rises into view. These conflicts are precipitated when individual passion, preference, or love is set in opposition to the family, as in "Romeo and Juliet" and "King Lear;" and when individual will, interest, or passion is set in opposition to the State, as in the historical plays, and in "Coriolanus," "Julius Cæsar," and "Macbeth." These are the two great classes of tragic conflict with which Shakespeare deals; and his point of view is consistent throughout. Society is striving, in a rude and halting fashion, toward the attainment of harmony; its institutions are often based on unrighteousness, they are perverted in their uses or they are outgrown; in each case some kind of conflict is inevitable, and that conflict takes a tragic form. These institutions impose order upon society; to that order each individual must adjust himself and in it he must find his place; if he sets his will against the general will as organized in these institutions,

he precipitates a conflict and becomes a tragic figure. These conflicts are not casual and accidental; they represent the working out of the moral and institutional order, and they must, therefore, find their ultimate issue in a deeper harmony.

This is the Shakespearean interpretation

of the tragic collisions of society. It is the clearness with which Shakespeare sees and represents this principle of mediation, this process of reconciliation, which gives the Tragedies their authority as works of art and sets the dramatist among the masters of the knowledge of life.

## The Temperance Text-Books

[The following official reply to a review in The Outlook of November 17 last of Dr. Jerome Walker's "Anatomy, Physiology, and Hygiene" was formally adopted by the Woman's Christian Temperance Union at its annual Convention at Washington week before last. We speak of this subject editorially on another page.—THE EDITORS.]

THE OUTLOOK of November 17 contains an article entitled "The Temperance Text-Books," in which a review of a Physiology by Dr. Walker is used as a text for criticising the laws requiring the study of that subject in the public schools. The conclusions of that article are summed up under the following heads:

First. The content of all teaching should be the truth—not the opinions of a faction, but the testimony of the whole body of reputable experts.

Second. On the one hand, physiology should be taught (if taught at all) as physiology, and, on the other hand, *temperance reform* should be excluded, with all other reforms, from the public schools.

Third. Teaching moral reform, either by temperance text-books or by any other means, is not a function of the public school; that function consists in mental and moral education.

To the first of these propositions we heartily assent; but The Outlook elsewhere says:

The question as to the content of these scientific temperance text-books has been the one oftenest raised in discussing them. In our judgment, it has been unduly emphasized.

In view of the outcome of the discussion of the contents of the text-books, it is not surprising that The Outlook makes this concession. The attempt to prove the indorsed physiologies inaccurate because of the claim that Professor Atwater's experiments proved alcohol a food and not a poison, resulted in some of the most distinguished scientists<sup>1</sup> in our country testifying that Professor Atwater's own figures in his Bulletin 69 do not prove

what he claims, but instead show that alcohol acted more like a protoplasmic poison than a food.

Opposed to Professor Atwater's claim, in the October "Harper's Monthly," of food value for alcohol because it protects fat, are the recent statements of Professor Max Kassowitz, an expert physiologist of Vienna, who says:

"It is inappropriate to speak of a protection of fat by alcohol, and there is still less sense in regarding a substance as a food because the protoplasm destroyed by it is no longer capable of participating in the vital processes and the oxidation intimately connected with the same. . . . Our final sentence against alcohol is that for the animal and human organism it is not both a food and a poison, but a poison only."

A second unsuccessful attempt to prove the indorsed physiologies inaccurate illustrates the failure of such efforts.<sup>1</sup> Two medical men known as opponents to this instruction secured from a State medical society in 1895 the appointment of a committee, of which they, of course, were members, to examine and report on these text-books. Four years after, this committee published a list of seven "sample statements" found in from twenty to thirty books. Five of these "sample statements" were shown to be supported by standard medical authorities. The other two, only one of which was about alcohol, were not sufficiently guarded, and had escaped the scrutiny of authors and editors. These inadvertences were immediately corrected. That only two such

<sup>1</sup> See scientific testimony in "An Appeal to Truth."

<sup>1</sup> See "An Open Letter to the Physicians of Massachusetts."

were found in some thirty books, after the prolonged search of four years by active opposers, is itself evidence of the reliability of this indorsed school literature.

Four years ago the friends of this education submitted all the indorsed physiologies to a company of distinguished scientists and medical men, asking them to point out any errors needing correction. Not one of these men reported finding such errors.

Constant search for the latest truth is kept up by the Scientific Department of the World's and National Woman's Christian Temperance Union. These truths are quickly incorporated into this instruction for the children of this country. In view of this, it is not strange that The Outlook says in the following paragraph, from its November 17th article:

It is conceivable that a book accurate and balanced in its separate statements should use the facts in a way to give pupils wholly false impressions, and mislead them by emphasizing certain facts out of all due proportion.

Facts ought not to mislead, nor give a false impression. The Outlook says they do this by being "emphasized" "out of all due proportion." The Outlook does not deny the accuracy of the "separate statements." Is its complaint that too much truth is told? What shall be left out? We do not know a truth that could be omitted without risk of loss to some one among the millions of future citizens who are reached by this form of education.

The last point made under both the second and third heads of The Outlook's summary is this:

Temperance reform should be excluded, with all other reforms, from the public schools.

The public-school study of physiology, which includes with other laws of health those which relate to alcoholic drinks and other narcotics, is not a "reform" measure. It aims at prevention, or the formation of habits that will make reformation unnecessary. The children in our public schools are in the habit-forming period of life, and the American people have said that during that period they shall be taught the laws of health as stated above, with physiology enough to make these laws intelligible.

But, according to The Outlook's philosophy, if a school-boy has commenced the use of cigarettes, all information con-

cerning the character and effects of nicotine should be withheld from him by the school, as such information might lead to "reform," which, The Outlook asserts, "is not the function of the public school." Congress and the Legislatures of forty-three States make no such distinction. They say, "The nature and effects of alcoholic drinks and other narcotics shall be taught, with other laws of health, all pupils in all schools under State control," and then it leaves the truth to do its own work of formation or reformation, as the case may demand.

The Outlook's distinction between "moral education" and "moral reform" as the function of the public school might be maintained with angels as pupils or with beings without consciences, but not otherwise; for let the duty of truth-telling, respect for the property rights of others, or any other moral obligation be impressed upon public-school children, and such instruction will cut across the conscience of some of the untruthful or peculating young offenders, and "moral reform," which we are told is not the function of the public school, will be in danger of following. "Morals" cannot be taught to beings capable of something better without "moral reform" being liable to follow.

A government in which the people makes the laws must have men and women able to comprehend questions touching the public good, or it will perish. Therefore such a government, in self-protection, not only provides free elementary education for all its children, but makes such education compulsory, and taxes the people for its support. The State would have no right to tax one man for the education of another's children if universal education were not essential to the public good.

The State has need of strong, sober men and women. Therefore it provides that its schools shall teach the physiological and hygienic facts which show the conditions of such strength and sobriety. Having done that, the pupil is left free as the air to act or not on that knowledge. But the hope of all education is the fact that the human mind is so constituted that early information does influence subsequent action.

Among the representatives of seventy-

three and one-half million people of this country who have enacted these laws have been some of the great men of our Nation and times—such men as Senators Evarts and Warner Miller, of New York; Colquitt, of Georgia; Edmunds and Morrill, of Vermont; Frye, of Maine; Hawley, of Connecticut; Sherman, of Ohio; Blair, of New Hampshire; Hoar and Dawes, of Massachusetts; William McKinley, President of the United States; John D. Long, Secretary of the Navy; Thomas B. Reed, former Speaker of the House of Representatives, and a long list of other noble men. These men were familiar with the relation of popular education to the strength and perpetuity of the Republic and with the rights and duties of the State in demanding and specifying the topics that shall be embraced in such education.

The Outlook complains that "the New York law requires not only that a certain proportion of every text-book shall deal with the physiological effects of alcohol and other narcotics, but that the space so devoted shall be distributed through the book."

It is clear that if the law did not specify the quantity of this matter, and The Outlook had its way, there would be none at all in those books, for in this very article it says that "physiology should be taught (if taught at all) as physiology." In other words, The Outlook would teach only the facts of structure and function, with no hygiene, especially that relative to the use of alcoholic drinks and narcotics. The Outlook's objection to having temperance matter distributed through the book is another evidence of the wisdom of that legal requirement, for it is equally clear that The Outlook, if unable to abolish it altogether, would put all temperance matter at the end of the book, where it could be easily neglected.

The Professor quoted as saying, "Such a treatise as the New York law contemplates cannot be written by scientific men," needs to read further, and he will then see that the only rational way to teach the effect of any substance upon the various organs of the body in a school physiology is to do it in connection with the functions of the organs described. When the boy learns of the structure of his brain and its use, then and in that connection he should learn its hygiene, or what is good or bad

for the brain. This order is logical, scientific, and established by precedent. Nor does it, as The Outlook charges, necessitate "continual nagging" nor "wearying reiteration," any more than does the properly graded study of mathematics, geography, or history.

The Outlook charges that the "temperance physiology" laws "were pushed through the various Legislatures by persons who have not even a pretense to any knowledge of pedagogy," and "were devised in ignorance and made compulsory for other purposes than education."

These wholesale assertions show profound ignorance of the facts in the case. The special features of these laws have been devised and drafted with the advice and co-operation of committees on education in Congress and State Legislatures. These Legislatures appoint members who have had educational experience on their committees of education. Hence, men of sound pedagogical knowledge as law-makers have scores of times weighed all such objections as The Outlook presents and have examined the time-worn insinuations against motives, and, sweeping them all aside as not valid, have passed the laws with the hearty approval of the people.

Up to date the pupil whose moral sense, according to The Outlook, is threatened by this instruction has not appeared. Instead, men of science, who as physicians are well qualified to judge, say:<sup>1</sup>

The people of the present day exhibit more intelligent interest in the discussion of sanitary problems, both public and private, including the alcohol question, than any preceding generation, and this interest appears to be steadily increasing. As to the cause of this gratifying interest, a large share, in our opinion, of this country may with justice be attributed to the systematic study of physiology and hygiene, including the scientific temperance instruction which has for some years been a part of the regular course of study for all pupils in our public schools.

The Outlook states that Dr. Walker's Physiology, by its moderation in statements, has very generally avoided the danger of presenting opinions as facts, "but that it has at the same time failed to receive the indorsement of the scientific department of the Woman's Christian Temperance Union, and is not published by the institution of the same." These facts, The

<sup>1</sup> Journal of American Medical Association, March 31, 1900.

Outlook fears, "are more than a coincidence."

We should be glad to agree with The Outlook that Dr. Walker's book presents only facts. Unfortunately, however, it contains statements about alcohol that are absolute errors, and others so incomplete as to be practically errors. Example of the first is the following, page 202: "In a small amount it [alcohol] may act as a partial food, like starch, sugar, and fat, by affording energy." Starch, sugar, and fat yield their energy without acting injuriously upon the nerves, while "any small production of energy resulting from the oxidation of alcohol is more than counterbalanced by its deleterious influence upon the tissue elements, especially upon the nervous system" (Schaffer's Text-book of Physiology, latest edition). If alcohol is a food because through oxidation it yields energy, then carbolic acid, muscarine, and many other poisonous drugs are foods—which is absurd.

Another example of error in Walker's Physiology is the following statement quoted from Professor Atwater's report as one of the results of his experiments: "The body, whether at work or rest, held its own just as well with the alcohol a part of the diet as it did with a diet without alcohol." Professor Atwater's tables show just the opposite of this; viz., that in both of the alcohol experiments the body lost nitrogen—its most valuable tissue element. This has been clearly shown by the testimony of scientific experts published in "An Appeal to Truth," while the same criticism of this conclusion has been made repeatedly by leading medical journals both editorially and in contributions from professors in various medical schools. One of the latest expressions on this point occurs in a report upon the progress of physiological chemistry in the Boston "Medical and Surgical Journal" of September 6, 1900, which says:

In both researches [Professor Atwater's two alcohol experiments—the only ones yet published] there was a loss of nitrogen under the alcohol as compared with the results under the regular diet.

This report further states:

The study of the several researches conducted upon man during the last ten years, seven in number, leads us to conclude that the alcohol, though its effect in moderate doses

upon proteid metabolism is obviously slight, fails to spare the proteid tissues.

Thus the statement of Dr. Walker's book is in direct opposition to the facts and to the consensus of expert medical opinions that represent a comprehensive study of the matter. It does not even represent the opinion of a faction.

An example of statements so incomplete as to be practical errors is the following from page 21: "In small quantities the effects of alcohol are temporary stimulation and excitation, followed by depression when taken in quantities beyond what for each individual may be termed his physiological limit." "In larger amounts it produces *acute alcoholism*," etc.

Exact observation of the after effects of those small amounts of alcohol which cause temporary increase of heart-beat and flushing of the face show a degree of nerve and muscle power below the normal, which continues for some time. It is not correct, therefore, to state only the first half of the effects of a small amount and there leave it; nor is it correct to speak of the first effect as an actual "stimulation," because its true effect is that of paralysis of nerve control in the higher centers. The so-called "stimulation" is only an apparent indirect result which veils the true effects from the superficial observer.

Referring to the second factor in the "coincidence" to which The Outlook refers, we make no apology for "instigating" the publication of books which contain the whole truth and only the truth on this topic, nor for opposing books that fail to teach the whole truth. It is one of the blessings of this altruistic age and the hope of the civilization of the future that almost every form of need and wrong has appealed to somebody to work and write for its prevention. The literature thus called out, although criticised by the votaries of the evils it rebukes, has enriched the world.

In conclusion, we quote from the speech in Congress of the Hon. Byron M. Cutcherson on the passage of the National law: "Temperance education is a remedy—peaceable, philosophical, radical, far reaching. It trenches on no man's rights. It appeals only to the power of truth. It is the echo of God's primordial decree, 'Let there be light.'"

# Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Age of Faith (The).** By Amory H. Bradford, D.D. Houghton, Mifflin & Co., Boston. 5x8 in. 306 pages. \$1.50.

The title of this book indicates its character. The author believes that we are living in an age of faith, not of skepticism, that our conception of God and of his Fatherhood, of man and of his brotherhood, of the mystery of suffering and of sin, of the method and significance of salvation, of the nature and value of prayer, and of the office of punishment, are all more spiritual than they were in the age of traditionalism or of authority from which we are emerging. The book has enough of the note of sermon in it to indicate its probable genesis, yet it is expository, not hortatory, and practical rather in the spirit which animates it throughout than in any direct homiletical applications of the truths expounded. It is hopeful, spiritual, vital, earnest. Without being formally theological, it has in it the spirit and the life of the new theology.

**American Wit and Humor.** (Wit and Humor Series.) George W. Jacobs & Co., Philadelphia. 2 vols. 3½x6¼ in. 246 pages. 50c. per vol.

Here is a collection gathered from many sources, classified and put into two small, handy pocket volumes. All these waifs of wit are brief and to the point. Most of them owe their origin to the "funny column" of various well-known newspapers throughout the land. Miscellaneous witticisms are grouped under their various headings, while mere conundrums are headed as such. Some of these squibs have the ring of true wit.

**Among the Birds: Selections from the Standard Poets.** Illustrated in Colors. Dana Estes & Co., Boston. 4x5½ in. 119 pages. 50c.

**Among the Flowers: Selections from the Standard Poets.** Illustrated in Colors. Dana Estes & Co., Boston. 4x5½ in. 105 pages. 50c.

**Beauty and the Beast; The Frog Prince; The Hind in the Wood.** Reissue of Walter Crane's Picture Books. (Large Series.) John Lane, New York. 9x10½ in. 25c. each.

The Walter Crane illustrations are classics for children, and we welcome the publication of these old fairy tales with their beautiful pictures, combining in a rare degree imagination and fidelity to truth. They are charming gift-books.

**Bible for Learners (The).** Sunday-School Edition. By Dr. H. Oort, Dr. I. Hooykaas, assisted by Dr. A. Kuenen. Translated from the Dutch by the Rev. P. H. Wicksteed. In Two Vols. Vol. I. The Old Testament for Learners. Vol. II. The New Testament for Learners. Little, Brown & Co., Boston. 5¼x8¼ in. 616 pages and 760 pages. \$1.50 each.

"The Bible for Learners," which has long been a standard work of its kind, is here presented in a new form, in which the Old Testament and the New are each complete in a

single volume. It is characteristic of this work by several eminent Dutch scholars that it combines a religious and spiritual interest with an extremely radical critical treatment of the Biblical narratives. Although the result of critical discussion has tended to confirm some of its transfers of apparently historical matter to the list of legends, Christian scholars are far from being converted to the extreme positions taken here. The elimination of miraculous elements sometimes puts upon one's powers of rational belief an extra burden. It is more easy to believe in the resurrection of Jesus Christ as either a physical fact or a physically perceived spiritual fact than to regard it as the product of the "fervid imagination" of terrified and disheartened disciples. We do not regard these volumes as useful for "learners," but they are useful for those who have the learning to read them with discrimination.

**Biography of a Baby (The).** By Milcent Washburn Shinn. Houghton, Mifflin & Co., Boston. 5x7½ in. 247 pages. \$1.50.

The study by a scholarly but child-loving aunt of her baby niece from the hour of its birth to the end of its first year is a biography of an unusual kind; and, need we add, a sympathetically fascinating one to all lovers of babies. That the author is familiar with all the savants and biologists who have written on the subject, from the almost forgotten German Professor Tiedeman to Darwin's work in 1840, and, later, Professor Dreyer M. Taine, Mrs. Moore, and others, makes the study of more value. Mrs. Shinn compares her own observations with those of more famed authorities, and notes wherein and why she differs from certain points made by them concerning this atom of humanity, whose first act is a cry—"not of wrath, as Kant said, nor a shout of joy, as Schwartz thought, but a snuffling, and then a long, thin, tearless *á-á*, with the timbre of a Scotch bagpipe, purely automatic, but of discomfort."

**Book of the Dragon (The).** By E. Nesbit. Illustrations by H. R. Millar, and Decorations by H. Granville Fell. Harper & Bros., New York. 5½x7½ in. 290 pages.

A prettily written and charmingly illustrated fairy book for children by a well-known writer of fiction for older people.

**Cardinal's Rose (The).** By Van Tassel Sutphen. Illustrated. Harper & Bros., New York. 5x7½ in. 271 pages. \$1.50.

Assuredly this book can claim originality in design, as it begins with the detection of a crime through a chance incident observed by an American newspaper man who is watching the pictures in a cinematograph. This incident plunges the American aforesaid into a perfect maze of complications, plots, counter-

plots, wars, and villainy, in an imaginary country of Eastern Europe. The book is in substance precisely one of those which Mr. Howells would most deprecate in his views of the new historical novel. That it is ingeniously planned and put together cannot be denied; that it has no serious value as literature is equally obvious. The best character is the French multi-millionaire Baron who aids his kidnappers to escape their pursuers, because he knows his disappearance will smash the stock market, and he is on the bear side.

**Cathedrals of France.** By Epiphanius Wilson, M.A. (Eremita Peregrinus.) 200 Illustrations. The Churchman Co., New York. 10x14 in. 208 pages. \$3.

The Outlook has taken occasion more than once to comment upon the taste and skill of the typographical and illustrative work in the pages of "The Churchman." That journal has given its readers, for a number of years past, successive series of articles descriptive of the cathedrals of the world, notable for the care with which the text has been presented and for the beauty with which the illustrative features have been brought out. No series has been more brilliant in its illustrative quality than that which finds permanent form in this quarto. American readers are much more familiar with the cathedrals of England than with those of France; and Mr. Wilson, who has prepared the text, has found a rich field for his descriptive and historical faculty, and the publishers for their selection of architectural ensemble and details. The volume, in spite of its comparative inexpensiveness, is handsomely made.

**Clergy in American Life and Letters (The).** By Daniel Dulany Addison. The Macmillan Co., New York. 5x7½ in. 400 pages. \$1.25.

The latest addition to the "National Studies in American Letters," of which Professor George E. Woodberry is the editor, is a carefully prepared account of the literary work of the American clergy from the side of religious life and of National thought. The record, beginning with the earliest colonial times, includes Henry Ward Beecher, and is full, accurate, and interesting. The American clergy have not made very important contributions to American letters, but they have played a great part in the intellectual life of the country; and this volume, which is a kind of foot-note to the history of the higher life in America, masses with admirable clearness many of the facts in this field, and presents them in an interesting fashion.

**Colored Calendars: Nature's Gems (\$1.75). Heavenly Promises (\$1.50). He Careth for You (\$1). Floral Greetings (\$1.50). The Year of Beauty (75c.). Sweet Fancies (50c.).** E. P. Dutton & Co., New York.

**Contemporary American Composers.** By Rupert Hughes, M.A. Illustrated. L. C. Page & Co., Boston. (Music Lovers' Series.) 4¼x6¾ in. 456 pages. \$1.50.

Reserved for later notice.

**Creeds and Religious Beliefs as they Appear to a Plain Business Man.** By John S. Hawley. Wilbur B. Ketcham, New York. 5x7½ in. 167 pages. \$1.

The author is a sincerely religious man, sym-

pathizing theologically with Unitarian and Universalist positions, and a believer in the mental treatment of disease. The common fallacy of "a plain business man," that affirmations concerning spiritual truth are to be interpreted with the same literalism as statements of facts discerned by the senses, appears in his criticisms of creeds. It does no harm to bombard the decaying forts of Calvinism, but it is regrettable that any one should so misunderstand the Biblical truth of justification by faith as to pronounce it "absurd."

**Dimple Dallas.** By Amy E. Blanchard. Illustrated. George W. Jacobs & Co., Philadelphia. 5x7¼ in. 194 pages. \$1.

**D. L. Moody Year-Book (The).** Selected by Emma Moody Fitt. The Fleming H. Revell Co., New York. 4¼x7 in. 234 pages. \$1.

**Elementary Anatomy, Physiology, and Hygiene: For Higher Grammar Grades.** By Winfield S. Hall, Ph.D., M.D. The American Book Co., New York. 5x7½ in. 270 pages. 75c.

**Everlasting Harmony (The): God our Father.** By Rose Porter. The Fleming H. Revell Co., New York. 4¼x7¼ in. 120 pages. \$1.

**Famous Geometrical Theorems and Problems: Their History.** By William W. Rupert, C.E. (Heath's Mathematical Monographs. General Editor, Webster Wells, S.B.) D. C. Heath & Co., Boston. Part I. and II. 5x7½ in.

**Famous Pianists of To-Day and Yesterday.** By Henry C. Lahee. Illustrated. (Music Lovers' Series.) L. C. Page & Co., Boston. 4¼x7 in. 345 pages. \$1.50.

Reserved for notice later.

**Favorite Scripture Texts of Famous People.** By Frederick Barton. F. M. Barton, Cleveland, O. 5x7½ in. 272 pages. \$1.25.

**Foes in Law.** By Rhoda Broughton. The Macmillan Co., New York. 5¼x8 in. 326 pages. \$1.50.

This novel lacks the sprightliness and vivacity of the early books by the author of "Cometh Up as a Flower." It is more melodramatic as well as more serious than Miss Broughton's earlier work, but would be greatly improved by reticence of style and the curtailment of superfluous and superlative adjectives.

**For My Musical Friend.** By Aubertine Woodward Moore. The Dodge Publishing Co., New York. 4½x7½ in. 206 pages. \$1.25.

Reserved for notice later.

**Frigate Constitution (The).** By Ira N. Hollis. Illustrated. Houghton, Mifflin & Co., Boston. 5x7¼ in. 263 pages. \$1.50.

The story of the Frigate Constitution is the story of our navy from the time when three classes of ships formed the bulk of most navies (sloops, frigates, and line-of-battle ships) to the War of 1812. The book is well written. It is a distinct and valuable contribution to the story of how that war definitely lowered British arrogance for all time, and correspondingly confirmed American independence.

**Girls of Bonnie Castle (The).** By Izola L. Forrester. Illustrated. George W. Jacobs & Co., Philadelphia. 5x7½ in. 277 pages. \$1.25.

A story which covers fully the daily life of a group of village boys as well as girls. Natural, joyous, vigorous, whole-souled, we see them in their school life, their summer outings, their winter sleigh-rides and character parties. Later on comes club life, with its rivalries and

friendships and helpful co-operation. Altogether, a sprightly story, full of frolic, action, and work.

**Griselda.** By Basil King. Herbert S. Stone & Co., Chicago.  $4\frac{1}{4} \times 7$  in. 333 pages. \$1.25.

The motive of this story grows out of the reckless life of the son of a Scotch lord, who dies a disgraceful death in America before the story opens. His daughter, supported by her father's friend, returns to England, with intent to recover the family estate. A love affair between her and the heir in possession—who has no suspicion of who she is—results. The preternatural pride of the young lord's mother revolts. The girl, scorned and insulted, sues and recovers the estate. A good deal of character-plot is worked out, from the worldly point of view. The story is improbable rather than impossible, and is cleverly told.

**Inductive Lessons in Rhetoric.** By Frances W. Lewis. D. C. Heath & Co., Boston.  $5 \times 7\frac{1}{4}$  in. 308 pages. 90c.

**In Excelsis: Hymns with Tunes for Christian Worship.** (Seventh Edition.) The Century Co., New York.  $6 \times 8\frac{1}{2}$  in.

**Influence of Christ in Modern Life (The).** By Newell Dwight Hillis. The Macmillan Co., New York.  $5 \times 7\frac{1}{4}$  in. 416 pages.

This is a volume of discourses rather than of essays. Some of the chapters have been given as addresses, and they are all appropriate for the platform. Their style is rhetorical, often luxuriantly so. The first and the last have to do with church problems in this country; 'he chief theme of the others is Christ, as related to civilization and religion, in his supremacy in the realm of intellect and character, his relation to the poet, the philosopher, the scientist, and the seer. Some of the main problems of our present transitional theology are also discussed, as the conception of God, and the modification given by evolution to the ideas of sin and punishment, and by criticism to our conceptions of the Bible. The new theology finds forceful utterance here. In Dr. Hillis's discourse one is often reminded of his predecessor in the Central Church at Chicago, the lamented David Swing. There is the same sparkle of imagination and wealth of illustration, the same sympathetic feeling and human warmth, the same light but firm touch, the same persuasiveness. Dr. Hillis's defects are those that a brilliant rhetorician is prone to, and a careful revision of this volume should have prevented the accidents of the platform perpetuating themselves upon the page; e.g., domiciling Paul's friend, Philemon, in Philippi, making the Red Cross Society figure in the Crimean War, stating the distance of Sirius as barely seven times that of Neptune, representing "billowy flame" as the agent which pulverized the granite into soil, declaring reason to be the lowest of all the "forty faculties" of the soul, but elsewhere exalting it as our God-given guide.

**Inn of the Silver Moon (The).** By Herman Knickerbocker Viele. Herbert S. Stone & Co., Chicago.  $4\frac{1}{4} \times 7$  in. 198 pages. \$1.25.

Decidedly lively, agreeable, and amusing, although slight in construction. This is a capital little book to read aloud in a half-hour when serious thought is not desired.

**In the Time of Paul.** By the Rev. Edward G. Selden, D.D. The Fleming H. Revell Co., New York.  $5 \times 7\frac{1}{2}$  in. 151 pages. 75c.

This is a very convenient manual for one who lacks the leisure requisite for reading the larger works upon the early conflict of Christianity with paganism. In a few pages Dr. Selden has well digested the story of the first century, and sketches in lucid and agreeable style the social conditions of the time, and the crude but vigorous youth of Christianity with the decrepit and corrupt, though elegant, sort of civilization against which it won its way. The contributions which that civilization made to Christianity are at the same time impartially recognized, and make it evident that the gift of Christianity to a world which had produced a Socrates and a Plato was not new knowledge so much as new power to quicken lifeless knowledge with moral aspiration and energy.

**La Tâche du Petit Pierre.** By Jeanne Mairret. Edited by O. B. Super. D. C. Heath & Co., Boston.  $4\frac{1}{2} \times 6\frac{1}{2}$  in. 134 pages. 35c.

**L'Hasa at Last.** By J. MacDonald Oxley. Illustrated. The American Baptist Publication Society, Philadelphia.  $5 \times 7\frac{1}{2}$  in. 269 pages. \$1.25.

This is a lively but decidedly improbable tale of the adventures of a boy and his friends in penetrating further into the Thibet country than has actually been accomplished by any white man in the last quarter of a century.

**Listening Child (The).** By Lucy W. Thacher. Introductory Note by Thomas Wentworth Higginson. The Macmillan Co., New York.  $5 \times 7$  in. 408 pages. \$1.25.

A new edition of an admirable collection of poetry for children. The volume is well named, as many of the poems would not be understood by even older children reading to themselves, but it is precisely the book from which a discriminating mother would wish to read to even her youngest children, and from which she would wish them to learn by heart the poems that interest them. When we think how much pointless doggerel and dull prose our children are memorizing from the books for their amusement and the books for their instruction, it is a pleasure to commend this volume of literary masterpieces, which will appeal to the children more than doggerel, and remain with them for life a source of pleasure and profit.

**Luca della Robbia.** By Marchesa Burlamacchi. Illustrated. (The Great Masters in Painting and Sculpture.) The Macmillan Co., New York.  $8 \times 5$  in. \$1.75.

Ruskin, Symonds, Pater, Hewlett, Leader Scott, Mrs. Oliphant, and Mrs. Jameson have given us information concerning Luca della Robbia, but, as may well be anticipated, from none of these authors have we such an adequate, well-balanced, and detailed account as in the present work by the Marchioness Burlamacchi. Luca della Robbia's particular adaptation of enamel to sculpture preceded that of Pissarro to pottery by about a century, but four hundred years have not destroyed or even diminished the beauty of Luca's works—a beauty which brings together a lofty purity, tenderness, and Christian feeling with a genuine realism, shown patently in the artist's ability to suggest movement without exaggera-



tion. Luca united the qualities of his great contemporaries, Fra Angelico and Donatello.

**Lords of the North.** By A. C. Laut. J. F. Taylor & Co., New York.  $5\frac{1}{4} \times 8$  in. 442 pages. \$1.50.

This is a story of the old life in the far Northwest. It is told with great animation and with not a little sense of character, as well as with a full and carefully acquired knowledge of the conditions of life when the traders, pioneers, and adventurers were reclaiming for future civilization the enormous frozen country from the St. Lawrence to the Mackenzie River, and from the Hudson Bay to the Pacific Ocean. The story purports to be told by Rufus Gillespie, a trader and clerk for the Northwest Company, which in the beginning of this century ruled over an empire broader than Europe, had numerous Indian tribes as its allies, and was the only rival of the great Hudson's Bay Company.

**Madame Thérèse.** By Erckmann-Chatrian. Edited by C. Fontaine, B.L., LL.D. The American Book Co., New York.  $5 \times 7\frac{1}{4}$  in. 191 pages. 50c.

**Mantle of Elijah (The).** By I. Zangwill. Illustrated. Harper & Bros., New York.  $5 \times 7\frac{1}{2}$  in. 459 pages. \$1.50.

We have already given our judgment of the merits and demerits of Mr. Zangwill's novel in an article on notable novels of the season in the December Magazine Number.

**Manual of Christian Theology.** By Alvah Hovey, D.D., LL.D. (Second Edition.) Silver, Burdett & Co., New York.  $5\frac{1}{2} \times 8\frac{1}{4}$  in. 472 pages.

The views of Christian doctrine which his half-century of teaching in the Baptist Theological School at Newton, Mass., have matured are set forth in this Manual. A manual it is in its conciseness. We note with interest some signs of theological modification. Dr. Hovey apparently holds to an expiatory atonement, and to a general resurrection and judgment. But endless punishment is held hypothetically, not categorically: *if* men sin forever, they will suffer forever. Biblical inspiration likewise is affirmed with scrupulous abstinence from traditional overstatements, viz.: "The sacred Scriptures, rightly interpreted from beginning to end as the record of a progressive revelation of God to man, of man to himself, and of spiritual life to all who will accept it, will lead to truth without error, and will justify that revelation as one that gave to those addressed by it, in each particular age, the religious truth most needed by them, in the best available form for reaching the heart and purifying the life." To the doctrine of the Trinity but two pages are given—a parsimony strongly contrasting with the exuberance of some writers, but quite congruous with the mystery of the subject. In recognizing Christian Service as a distinct portion of theological study, although we cannot regard it as adequately treated, the influence of the modern spirit is manifest. But Dr. Hovey holds to the old ground, from which some of his brethren are drifting away, that Baptists cannot regard Pseudo-Baptists as walking orderly, and cannot conscientiously welcome them to the Lord's Table. The book, a model of terse condensation, well indexed for reference, com-

mands attention as the testimony both of an honored veteran and a revered instructor.

**Manual of Patriotism: For Use in the Public Schools of the State of New York.** Authorized by Act of the Legislature. Compiled, Arranged, and Edited under the Direction of Charles R. Skinner.  $7\frac{1}{4} \times 10$  in. 470 pages.

**Memories of the Tennysons.** By Rev. H. D. Rawnsley. Illustrated. The Macmillan Co., New York.  $5 \times 7\frac{1}{4}$  in. 252 pages. \$2.25.

A discursive but very pleasantly written volume of moderate compass, the chief value of which, for lovers of Tennyson, is the result of the attempt to recover from the memory of old people in the neighborhood of Somersby impressions and recollections of the Tennysons in their childhood. These recollections are necessarily fragmentary; many of them are very vague; but they possess a good deal of interest. Moreover, the writer puts behind them the landscape background of Tennyson's youth, and it is very delightful. The latter chapters of the book present many interesting personal impressions of Tennyson.

**Messiah's Second Advent.** By Calvin Goodspeed, D.D., LL.D. William Briggs, Toronto.  $4\frac{1}{2} \times 7\frac{1}{4}$  in. 288 pages. \$1.

**Mountain Playmates.** By Helen R. Albee. Houghton, Mifflin & Co., Boston.  $5 \times 7\frac{1}{2}$  in. 271 pages. \$1.50.

This book has some of the charm of "Elizabeth" (she of the German Garden) and some of the charm also of Thoreau and of John Burroughs. The two people who live and play out-of-doors among the fields and rocks and trees are most agreeable acquaintances; and the record of their excursions and strolls and work in garden and forest not only shows observation, but a very sincere and true philosophy of the relations between man and nature. All in all, the book is an unusual one in its grace and delicacy.

**Musical Studies and Silhouettes.** Translated from the French of Camille Bellaigue by Ellen Orr. Illustrated. Dodd, Mead & Co., New York.  $4\frac{1}{2} \times 7\frac{1}{4}$  in. \$1.50.

We shall speak of this in connection with other books about music at a later date.

**Nature's Miracles: Familiar Talks on Science.** Vol. III. Electricity and Magnetism. By Elisha Gray, Ph.D., LL.D. Fords, Howard & Hulbert, New York.  $4 \times 6\frac{1}{2}$  in. 248 pages. 60c.

**Odd Bits of Travel with Brush and Camera.** By Charles M. Taylor, Jr. Illustrated by the Author. George W. Jacobs & Co., Philadelphia.  $5 \times 8$  in. 358 pages. \$2.

Mr. Taylor both writes and photographs with the enthusiasm of a young traveler. Later on he will be inclined to trim both his prints and his descriptions. His later books will be not less amusing, and some things that offend a critical taste will be less obtrusive. He has an eye for the picturesque, and his good nature and artlessness lend a wholesome flavor to his pages.

**Old Virginia and Her Neighbours.** By John Fiske. Illustrated. Houghton, Mifflin & Co., Boston. 2 vols.  $6 \times 9$  in. \$8.

The illustration of these two handsome volumes is in all respects worthy of the author and the subject. Many of us will earnestly wish that we could have a complete edition of Mr. Fiske's books in this style and form. Of

the work itself it is hardly necessary to speak again; all American readers know that Mr. Fiske's treatment of phases of American history is marked, not only by the most accurate and painstaking study, but by an easy, agreeable, and conversational style. As a present for holiday time few books published this year have more permanent and serious value than this.

**On War's Red Tide.** By Gordon Stables, M.D., C.M. A. I. Bradley & Co., Boston. 5x7½ in. 327 pages. \$1.50.

**Our Names: Their Origin and Signification.** By S. M. Burnham, M.A. A. L. Bradley & Co., Boston. 4¼x7 in. 98 pages. 75c.

**Paris in its Splendor.** By E. A. Reynolds-Ball. Illustrated. Dana Estes & Co., Boston. 2 vols. 5½x8¼ in.

This is a welcome publication by the well-known author of a particularly interesting work on Cairo. In his new volumes he gives graphic pictures, not only of the Paris of to-day, but of mediæval, monarchical, and revolutionary times; of Paris under Napoleon, under the Bourbons, under Louis Phillippe and Louis Napoleon, and finally under the Third Republic. With this historic background "sketched in," Mr. Reynolds-Ball describes the museums, galleries, churches, monuments, parks, boulevards, cafés, and the haunts of various celebrities. His chapters on dramatic and musical Paris, upon sports and pastimes and side-shows, are specially interesting. There is only one Paris in the world, and it is well that we should have so many and so good books to describe it to us. In the long list of such books the present work will find fitting place.

**People's Bible Encyclopedia (The): Biographical, Geographical, Historical, and Doctrinal.** Edited by Rev. Charles Randall Barnes, A.B., A.M., D.D. Illustrated. Eaton & Mains, New York. 6x9 in. 1,221 pages. \$4.50.

The voluminous Biblical encyclopædias now advancing to completion cannot meet the demand for a compact popular volume like this. Remarkably attractive in appearance, it is amply furnished with illustrative material, including a glossary of terms requiring explanation. Some eminent scholars have contributed to it. It will doubtless attract many purchasers. To these the reviewer should say in all candor that, however useful it will be found in numerous particulars, it is distinctly committed, wherever it touches the field of Biblical criticism, to a view of things which Christian scholars have largely abandoned. According to this, as presented in the present volume, the pestilence in Jerusalem was really a divine punishment for David's taking a census of the people; the narrative of Lot's wife and Lot's daughters is strictly historical; and there is much more of the same sort. Even in the same article which states that the monuments have revolutionized Biblical chronology, one reads that the Hebrew text, which gives but 1,656 years from the Creation to the Flood, is "on the whole more correct" than the Septuagint, which gives 2,242. From the Flood to Christ the Hebrew text reckons 2,348 years. Yet, within sixty-eight years of the Flood, this article adopts 2280 B.C. as "the date of a great invasion of Babylonia by the Elamites."

Noah's family must have been extraordinarily prolific. With the adherence manifested to traditional but obsolescent opinions, *e. g.*, that Moses wrote "the bulk" of the Pentateuch, we find less serious fault than with the general statement introducing them—that it is intended "to state the general conclusions of Christian scholarship." This intention has certainly not been made good, and announcement of it is in effect deceptive. It is greatly to be wished that some competent hand would produce another popular cyclopædia, in which such an intention might be carried out.

**Plucky Girl (A).** By Laura T. Meade. Illustrated. George W. Jacobs & Co., Philadelphia. 5x7½ in. 380 pages. \$1.25.

**Scientific Evidence of Revealed Religion (The): The Bishop Paddock Lectures for the Year 1900.** By the Rev. Charles Woodruff Shields, D.D., LL.D. Charles Scribner's Sons, New York. 5¼x8¼ in. 259 pages. \$1.50.

These lectures begin by stating that "the Christian Religion is again on the defensive" against "an assault made falsely in the name of Science." They next refer to "that true religion and true science, between which there never has been and never can be any conflict." The harmony between these two, however, is not the staple of the argument, which is an effort to square with science the Biblical statements concerning things natural and supernatural in the fields of astronomy, geology, and anthropology, as if these were either part of true religion or vitally related to it. That they are so related is strongly asserted; any error in these is regarded as vitiating credibility in matters of religion. We would not be wanting in the irenic temper which Dr. Shields shows toward the Christian scholars whom he opposes, but we must protest against what we regard as equally unfortunate and untrue in his statement that the geology of Moses and the theology of Paul must stand or fall together. Nor can we regard the argument which proceeds on this basis as successful except in evading difficulties. Ancient miracles gain no credibility by comparing them with modern marvels, *e. g.*, the tower of Babel as overtopped by New York "sky-scrapers." The science of comparative religion negatives the assumption that our canonical Scriptures are the sole vehicle of divine revelation. The Nineteenth Psalm itself contradicts it. Dr. Shields has done good service in his former writings to the cause of Christian unity. We wish we could say that in this book he has done equal service to the cause of Christian truth.

**Seed Thoughts for Public Speakers.** By Arthur T. Pierson. Funk & Wagnalls Co., New York. 5x8 in. 361 pages. \$1.50.

**Selections from the Bible.** Arranged by John G. Wight, Ph.D., Litt.D. The American Book Co., New York. 4¼x6¼ in. 293 pages. 40c.

**Siege in Peking (The).** By W. A. P. Martin, D.D., LL.D. Illustrated. The Fleming H. Revell Co., New York. 5x8 in. 190 pages. \$1.

Though the lack of an index might indicate that this work must have been hastily prepared and published, there are hardly any errors in typography. Dr. Martin's is a clearly printed and well-bound book, as befits the work, which, more than any other, adequately describes the

awful conditions prevailing in China, and proves the complicity of the Imperial Government in the slaughter of foreigners and of Christian Chinese, and in the outrages visited upon those who were not slain. Dr. Martin's long residence in Peking, his position as head of the University there, and his intimacy with high-placed Chinese officials, give a note of authority to his opinions—an authority which perhaps no other foreigner in China, save Sir Robert Hart, could pretend to have. The description of the siege proper covers but a part of the book; the rest is a description of the army, the Emperor and his reforms, the Empress Dowager and her counter-reforms, and the Boxers. The volume closes with some pertinent suggestions as to the reconstruction of the Empire.

**Spiritual Significance (The).** By Lilian Whiting. Little, Brown & Co., Boston. 4¼×7 in. 393 pages. \$1.25.

This volume continues, and still more elaborately works out, the line of thought which Miss Whiting has presented in her earlier books. It is interesting both for what it contains and for what it signifies in the life of the country. It is one of the expressions of the widespread revolt against the dogmatism and literalism of the religious teaching of the day in many Christian churches; it is also significant of the new light in which the later scientific thought and discovery are being interpreted from the spiritual side. The greatest service which the book will render its readers lies in this direction; for, without in any way exhaustively or authoritatively treating the subject, it suggests and hints at the ultimate significance of scientific investigation with relation to the totality of thought in a very fresh and suggestive way. Miss Whiting has definitely accepted spiritism, and advocates it with enthusiasm in this volume. In so far as she plants her faith in the quicksand of this phase of belief she diminishes, for the majority of her readers, the value and force of her conclusions; but the spirit of her book, like that of its predecessors, is admirable, and it has much to say to those who do not know what it is to possess the joy and fullness of life.

**Studies of Plant Life.** By Herman S. Pepon, B.S., Walter R. Mitchell, B.S., and Fred B. Maxwell, Ph.B. D. C. Heath & Co., Boston. 5×7¼ in. 95 pages.

**Studies of American Fungi: Mushrooms, Edible, Poisonous, etc.** By George Francis Atkinson. Illustrated. Andrus & Church, Ithaca, N. Y. 6×9½ in. 275 pages.

A book of positive value is this large volume, with its two hundred photographs and colored plates, showing fungi of all the varieties known to our meadows and woods. Professor Atkinson points out not only the need of more knowledge concerning this vast quantity of edible and delicious food, but also the healthfulness of going out to gather it. In fact, this book covers a kind of knowledge on which the average American may be said to be behind the average peasant of any country in Europe. With the fullness of botanical knowledge the subject is here laid bare, both by description and picture. Plain and simple advice is given

in the matter of detecting the safe from the unsafe.

**Substitute Quarterback (The).** By Eustice Williams. Illustrated. Dana Estes & Co., Boston. 5×7½ in. 213 pages. \$1.25.

**Synthetic Philosophy: First Principles.** By Herbert Spencer. (Sixth Edition.) D. Appleton & Co., New York. 5×8 in. 550 pages. \$2.50.

The sixth edition of this memorable work contains fuller elaboration of some of its expositions, and the addition of three appendices. Mr. Spencer has also revised the book in its style, so that, notwithstanding the additions which he has made to it, the present form is smaller by fifty pages than the original work.

**Teacher's Manual: To Accompany Inductive Lessons in Rhetoric.** By Frances W. Lewis. D. C. Heath & Co., Boston. 5×7¼ in. 97 pages. 25c.

**Three Hundred and Sixty-five Desserts: A Dessert for Every Day in the Year.** Selected from Marion Harland, Mrs. Lincoln, Good Housekeeping, Table Talk, and Others. George W. Jacobs & Co., Philadelphia. 3¼×6 in. 182 pages. 50c.

**Thrilling Days in Army Life.** By General George A. Forsyth, U.S.A. Illustrated. Harper & Bros., New York. 5×7¼ in. 198 pages. \$1.50.

From one who rode with Sheridan from Winchester we could hardly expect a dull story. The four which make up this volume are by no means dull. They are full of dash and color. They amply repay the reading, and in some degree shed new light on recent American history.

**Transit of Civilization (The): From England to America in the Seventeenth Century.** By Edward Eggleston. D. Appleton & Co., New York. 5¼×8½ in. 344 pages. \$1.50.

The second volume in Dr. Eggleston's very interesting history of life on this continent, the first volume of which was noticed at length in *The Outlook*. The present volume continues the story of manners and customs in colonial times. It is distinctly out of the field of other histories, and it will receive further and fuller attention.

**Traveler Tales of South Africa.** By Hezekiah Butterworth. Illustrated. (Educational Travel Series.) Dana Estes & Co., Boston. 5¼×8 in. 328 pages. \$1.25.

This is a collection of tales picturing the recent history and the present political condition of South Africa. The stories are capital and are told by a past-master in the art. The book is worthy of a high place among the many now at hand concerning the Transvaal and its surrounding territory. The work has probably been prepared chiefly for boys, but boys of every age will find pleasure and profit in it.

**Wages.** By L. T. Meade. A. I. Bradley & Co., Boston. 5×7½ in. 383 pages. \$1.50.

**With Washington in Braddock's Campaign.** By Edward Robbins. Illustrated. George W. Jacobs & Co., Philadelphia. 5×7¼ in. 253 pages. \$1.25.

This story introduces us to Washington at the age of twenty-one, and just after he had come into the possession of the Mount Vernon estate. The story is valuable as giving a picture of Washington's early manhood, and of the days when Americans were still good Englishmen; also of the feelings between the colonists, newly arrived Englishmen, French, and Indians.

# Correspondence

## Vice and the Police: Suggestions by an Ex-Police Surgeon

*To the Editors of The Outlook:*

The discussion of the suppression of vice in Greater New York is symptomatic of a healthy desire on the part of true citizens of this municipality for purer and better government.

The discussion has centered about the police force, as it naturally should; and, as we taxpayers are paying such a large price for protection from evil-doers and suppression of all forms of vice and indecency, it is to be hoped that the present movement may not end, as all previous movements of the kind have, in an empty victory and the professional politicians' return to power, after an interval of reform government, hungry and determined to make up for lost time. There is virtue enough in the community, if properly handled, to secure a firm and permanent hold upon the municipal government. New York is the most expensively governed city in the world. And our police force costs us three times per member of the force what the constabulary of England's capital costs the city of London.

One of the greatest outrages, and one of the most powerful engines for corruption in the hands of the professional politician, is the police retiring law. Every disabled policeman should be retired on a pension, but only for physical disability after years of service. But we are paying many able-bodied men half their full pay, when they were in perfect health at the time of retirement and from forty-one years and upwards of age.

A policeman has the privilege of asking retirement after he has been on the force twenty years. As men are appointed at from twenty-one years and upwards, a man can be in perfect health and in the prime of life, and yet be placed on the pension roll for life when only forty-one years of age.

Why such a law has not been exposed, and the Legislature compelled by the force of public sentiment to repeal it, is an enigma to me.

It is alarming to look at the number of chiefs of police who are on the pension list to-day drawing more pension than an

army or navy officer of over sixty-three years, and many of them in the fifties when they are placed on half-pay—some only in the forties.

The politicians of both parties have used this method to get rid of men who stood in their way in accomplishing party control.

The rank and file of the police force of this great city could be made to do good and effective work if they dared to do so. But they dare not, as they know perfectly well that they will not be allowed to retain their positions unless they obey orders from party leaders and wink at their infraction of law.

"Railroading" is a favorite method of punishing a member of the force. In order to take care of his family and appear in proper uniform and keep himself in shape, an officer must live near to the station-house to which he is attached. He will be allowed to stay there long enough to think that he can move his family near by; he has no sooner done this than he is transferred to the other side of the city. This is kept up until he is tired out and either asks to be retired or resigns.

Another factor in preventing the police officer from succeeding in suppressing the disorderly class is the lower court judiciary. I have known an officer to arrest a man for crime and lock him up. Within an hour a local magistrate has had the prisoner brought before him in the middle of the night and promptly released on bail, much to the disgust of the officer, who is derided by the bailed prisoner; and the policeman hardly dares to take him in again. In one instance an officer was passing the house of one of the lower politicians; he heard a woman crying help, murder, etc. The officer forced in the door, and on entering found the husband drunk and endeavoring to kill his wife with a carving-knife. When taken to court in the morning, the justice before whom the prisoner was taken proved to be a political friend; he reprimanded the officer for breaking into the house without a warrant, and the prisoner was promptly discharged.

These instances occurred when I was surgeon to the force, some years ago.

Things are far worse now than they were then.

It is to be remembered that Tammany Hall is only temporarily out of power during the excitement of a reform wave. Tammany is like an unruly dog whom you eject from the house, but his nose is ever at the crack in the door, ready to force himself in again at the very first opportunity. This the patrolman knows, and woe be to him who has offended during the interim of Tammany's absence from power. But there is an easy remedy, if the Legislature is only willing to give it to us.

Take the police out of politics. Let a Commissioner have a ten or fifteen years' term of office. Let him be selected by the judges of the Supreme Court of the State, who are the highest authority in the punishment of crime. Let the same judges appoint the lower judiciary, who are to handle the police cases.

Even with the present New York police force, under a good, energetic Commissioner of Police, New York can be made the most orderly city in the world.

A long-term Commissioner will be of little service in suppressing crime (though he can elevate the morale of the police) unless he can have a judiciary capable and willing to aid him in suppressing crime.

There is an awakening now to the rottenness of New York, and we should unite all lovers of order who will aid in the effort to purify the city.

If the police could enforce the laws unhindered, our tax rate would be reduced to one-half what it now is.

Crime engenders poverty, and if infraction of laws could be suppressed, our Charities Department would be a very small affair. Spasmodic reforms only embolden political thieves, and after the wave has passed they become more rapacious than ever.

It is to be hoped that the present movement is so thoroughly organized that it will place the reform government upon a sound basis.

GEORGE G. HOPKINS.

Brooklyn, N. Y.

#### **Marriage Returns: Ignoring the Law To the Editors of *The Outlook*:**

There is a law in this Commonwealth requiring ministers, and others who have a right to perform marriage ceremonies,

to fill out the marriage certificates provided by the State, and return them within thirty days to the local boards of health. This law demands no labor for which it does not pay. Twenty-five cents is allowed for each returned certificate. It does not interfere in any way with the religious belief or practice of anybody. Significant among its many advantages is the statistical advantage. Yet in this city (Utica) the Roman Catholic clergy *have* utterly ignored it, and continue to do so. At the first they complained that it was an unconstitutional law, inasmuch as the State cannot require work without making compensation. In view of this complaint the law was amended by the insertion of the quarter-of-a-dollar provision to which I have referred. But even this change has made no difference; for, despite the penalties attached to the statute, these clergymen do not comply with its demands, as any one may easily learn for himself by investigation. I have read carefully the protest against this law which they lodged some time ago with our local board of health, and I cannot see that it contains a single valid argument. My object in calling attention to this matter is to learn whether the Roman clergy elsewhere do as they do here with this enactment; and also to awaken sentiment by which this obvious injustice shall cease. To say that this law is a dead letter is not to tell the truth. The Protestant ministers observe it without a question. Surely partiality of demand is unworthy the State. Marriage is a social and civil contract as well as a religious arrangement, even though religiously it should rise to the height of a sacrament. The State surrounds marriage, and all that is involved in it and all that issues from it, with protection and supervision, payment for which comes out of the public purse. I have not the slightest desire to pose as a reformer, or in any wrong way to reflect upon the priesthood of the Church of Rome, who surely ought to be examples in law-keeping. If Presbyterians took the same position regarding this law, I should say precisely what I am saying. But I submit that this law ought either to be enforced or repealed. Repealed it should not be, because it is a good law. Enforced it should be, and that with the same vigor with which we are proposing

to enforce the divorce laws, and with which, also, our Catholic fellow-citizens have finally succeeded in driving the Bible out of the public schools.

RALPH W. BROKAW.

Utica, N. Y.

#### The Political Dissent of Reformed Presbyterians

##### *To the Editors of The Outlook:*

The editorial reference to the Christian citizens belonging to the Reformed Presbyterian Church who refuse to vote or hold office under the Constitution of this land in *The Outlook* not long ago, prompts me to venture upon the generosity of the editor in presenting our reasons for taking this position. It is not because we are indifferent to our country's welfare. The members of the Covenanter Church take a deep interest in the prosperity of this great Nation. They were in the ranks of the American army during the Revolutionary struggle for independence. There never was a slaveholder in the communion of this Church. Not a rebel was found in our fellowship during the War of the Rebellion. Our men fought with the boys in blue through that four years' war. Our men enlisted in the war with Spain, and some have fallen in the Philippines.

It is firmly believed that no class of Christian citizens make more sacrifices, devote more time and means and thought and effort to the moral reformation of our Nation than the Covenanters. And because we love our country so much, we protest against and dissent from what we believe to be National sins, which, persisted in, will bring down the judgments of God upon the whole people. This position we take, not from sentiments of unpatriotic disloyalty to our country, but from motives of patriotic loyalty to Christ, the King of the Nation. Our loyalty to Christ forbids our swearing allegiance to the Constitution of the United States. We therefore cannot take any office. Neither can we vote for another to do this for us, because what we do by another we do ourselves. Our political dissent is from the Constitution of this country. We cannot conscientiously swear to support it:

1. *Because it does not acknowledge God as the source of all authority, the Lord Jesus*

*as the ruler of nations, and the Bible as the fountain of all law.*

Republicans will not vote the Democratic ticket because they repudiate the policy advocated in the platform; and Democrats will not register their acceptance of the Republican platform at the polls. The Prohibitionists will vote neither the Republican nor the Democratic tickets, because the platform of the one advocates high license and that of the other the license of the liquor traffic as the only remedy. And the members of the Christian Union party will not vote with any of the parties named, because their platforms do not recognize God as Sovereign, Jesus Christ as King, and the Bible as supreme law.

Now, Christian citizens in the Covenanter Church refuse to enter the voting society and exercise their political privileges, because the Constitution of this Nation, under which the political body has accepted authority, fails to recognize the Nation's responsibility to the throne of God and of his Christ. Before the Civil War Wendell Phillips, William Lloyd Garrison, and the radical Abolitionists refused to vote or hold office, on the ground that our National Constitution extended the arm of legal protection over human slavery—"that sum of all villainies, that covenant with death, that league with hell." They have been crowned by a repentant and converted Nation. The Covenanters refuse to vote or to hold office because the Constitution is secular and utterly ignores the crown rights and royal prerogatives of the Lord Jesus Christ.

2. *Because our Constitution contains provisions that are contrary to the Scriptures.*

That instrument begins: "We, the people," etc. They are the highest authority. But this is the special prerogative of Christ the King. "By me kings reign and princes decree justice." Covenanters have sworn allegiance to King Jesus. They cannot swear allegiance to "We, the people" as the sovereign authority. There is a very special sense in which civil government is an "ordination of man." In so far as it is the people's right to frame and alter their Constitution, elect their own rulers, and direct the course of legislation, it is a human institution. But it is not a human

institution in any sense that it is inconsistent with its being likewise a divine institution. It is an ordinance of God. Its being and authority and law are from him. It has been put in subjection to Christ as part of his universal dominion. He is the Governor among the nations. Our Constitution reflects the human side of the State, but not the divine side. It is silent as the grave respecting Christ's dominion over us. Instead of acknowledging him, it recognizes no authority higher than "We, the people." Is not that dishonoring Christ? Again, the Constitution provides that before the President "enter on the execution of his office he shall take the following oath or affirmation: 'I do solemnly swear [or affirm] that I will faithfully execute,' etc." (Art. II., Sec. 1). The Bible form is explicit: "Thou shalt fear the Lord thy God, and shalt swear by his name" (Deut. vi., 16). The Christian citizen cannot swear to support this mutilation of the divine ordinance of the oath, without breaking his solemn covenant to do all that the Lord commanded him. Our Constitution omits the very essence of the oath, a solemn appeal to God. And every President after George Washington and before R. B. Hayes took the Presidential oath without mentioning the name of God. This is wickedness. It is performing a solemn act of worship while studiously refraining from mentioning the name of the object of that worship.

Moreover, "No religious test shall ever be required as a qualification to any office or public trust under these United States" (Art. VI.). The meaning of this is not far to seek. It guarantees to the enemies of Christ equal political rights with his friends. Justice Story, in his commentaries on the Constitution, describes that instrument as "a compact according to which the Jew, the Mohammedan, the Christian, and the infidel sit down in common at the tables of our National councils." Now, the Bible law is: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness" (Ex. xviii., 21). The Christian citizen who has vowed to obey this law of Christ cannot swear to carry out the Constitutional provision which voids it.

Still further: "Congress shall make no

law respecting an establishment of religion, or prohibit the free exercise thereof" (Art. I., Amendments). If this only excluded the establishments of Europe and protected the freedom of the true religion, it would have been Scriptural; but it spreads the wings of Constitutional protection over Pagan, Mohammedan, Greek, Latin, and Protestant. Papal Rome pollutes the land with the idols of her cathedrals, the Chinamen build their joss-houses, the Mormons set up their temples, and Spiritualists practice the arts of the Witch of Endor with familiar spirits. The Christian citizen recoils from a compact that spreads its ægis over such an extensive part of Satan's kingdom.

Furthermore: "This Constitution, and all the laws of the United States which shall be made in pursuance thereof, and all treaties made under the authority of the United States, shall be the supreme law of the land" (Art. VI.). In 1810 Congress passed a law that the United States mail service shall continue on the Sabbath. That law has continued operative to this day. Every Sabbath the Postmaster-General sends out fifteen thousand car-loads of mail matter. Every Sabbath one hundred thousand postmasters must open as many offices in our land for secular work. Railroad companies pay a heavy penalty if they fail to transmit the mail on a single Sabbath. This is framing mischief by a law. The United States revenue on whisky is more than one hundred and fifty million dollars annually. A Christian citizen could not swear to enforce these laws. He may not, he must not, strike hands with a compact that supplants God's law and produces such poisonous fruits.

III. *Because political dissent is the only way in which a Christian citizen can free himself from responsibility for these Constitutional evils.*

The Free Church of Scotland separated from the Established Church in 1843, on the ground that they could not otherwise free themselves from complicity in the constitutional evils of the Establishment. So Christian citizens should separate from the political society of voters here, in order to wash their hands from the Nation's sin in adopting a Christless Constitution. The great majority of Christ's disciples identify themselves with the

Government of our land in political action. But Covenanters refuse to incorporate with it *by any act*, because they owe their first allegiance to Christ. Who carry out their professions of loyalty to Christ in the realm of politics? When this Nation bows to Christ, who will be recognized as having stood faithfully by him, going without the camp bearing his reproach?

IV. *Because political dissent is the most powerful remedy for Constitutional evils.*

The political party cares little for the protest of its members against the principles and policy of its platform so long as they stay in the ranks and vote the ticket. But when they separate, there is trembling in the party camp. The testimony of

those Abolitionists who swore to support the pro-slavery Constitution, and enforced the Fugitive Slave Law, and voted the ticket of a pro-slavery party, was neither heard nor felt. But Garrison, Phillips, and the Covenanters who refused to vote or hold office under the Constitution, were heard and felt from sea to sea, and the whole Nation, North and South, winced and writhed under their scourge. Christian citizens ought to separate from the political body, that their testimony for Christ's crown may be heard and their rebuke of the Nation's sins may be heeded. This is the power of the witnesses.

(Rev.) J. M. FOSTER.

Boston, Mass.

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

1. What single English word is the best translation of the Greek "Logos" in John I., 1? 2. What do you think of the following statement? "There was at the time our Gospel appeared a region of Jewish speculation in which the same term [logos] was used as is used in the Gospel. It might have meant reason or word, but it actually did mean reason much more than it meant word. Our Gospel writer does not explain; he does not seem to feel the need to explain. He uses a well-known term, and doubtless uses it in its accepted sense; that sense—it is the chief value of Philo to have made this plain—is much better expressed by 'reason,' and is very inadequately expressed by 'word.'" N. D.

I and 2. *Logos* denotes reason in utterance, or the utterance of reason; that is, it includes (if one may use easy Latin words) both *ratio* (reason) and *oratio* (discourse). Consequently the English substitutes for it, "reason" and "word," are about equally defective. If any preference could be maintained, we should go with our translators and use "Word," as expressive of the self-revealing nature of the Divine Reason.

Can you kindly tell me how Hudson's "Law of Psychic Phenomena" is rated as an authority? and is there any other book which covers the same ground and gives a better hypothesis or solution?

H. P. W.

A book is to be published next year by Mr. F. W. H. Myers, President of the Society for Psychical Research, entitled "Human Personality and its Survival of Death," that will presumably be of high value. Dr. Hudson's book has great merits, and also defects for which it is severely criticised. The Secretary of the Psychical Research Society, Dr. Hodgson, usually recommends, we are told, Mr. Frank Podmore's books, "Apparitions and Thought Transference" (Scribners) and "Studies in Psychical Research" (Putnam's), to which may be added Dr. Osgood Mason's book "Telepathy and the Subliminal Self."

Would you be so kind as to suggest any books helpful to a clergyman on the moral and religious work of the nineteenth century, as well as on the general progress of the nineteenth century?

C. C. P.

See Lorimer's "Christianity in the Nineteenth Century" (American Baptist Publication Society, Philadelphia,

\$2.25); Pierson's "Forward Movements in the last Half Century" (Funk & Wagnalls Company, New York, \$1.50); Tulloch's "Movements of Religious Thought in Britain during the Nineteenth Century" (Scribners, New York, \$1); White's "History of the Warfare of Science with Theology" (D. Appleton & Co., New York, \$5); Scudder's "Social Ideals and English Letters" (Houghton, Mifflin & Co., Boston, \$1.75); Dennis's "Christian Missions and Social Progress" (The Revell Company, New York, \$2.50); Wallace's "Wonderful Century" (Dodd, Mead & Co., New York, \$2.50—scientific); Williams's "Story of the Nineteenth Century" (Harper & Brothers, New York, \$2.50).

I accept, or I think I do, that doctrine of the Trinity which is sometimes expounded in The Outlook, but more especially in Dr. Whiton's book "Our Talks on the Trinity." Now in the use in public worship of such hymns as "Rock of Ages" or "Jesus, Lover of My Soul," and scores of others, we seem to be addressing a separate and distinct personality, and thus I feel a sort of mental awkwardness in worship, as if there were some inconsistency. Can you straighten me out a little?

A. S.

The relief for such divisive thoughts is in the principle to which Jesus in his so-called self-assertions continually recurred, that it was not he that spoke, or he that wrought, but his Father in him. Give full validity to this truth of the immanence of God in Christ.

1. Please inform me to whom Tennyson refers in his "Dream of Fair Women" in these lines:

"Or her who knew that Love can vanquish Death,  
Who kneeling, with one arm about her king,  
Drew forth the poison with her balmy breath."

2. What is Mr. Barrie's address?

L. C.

1. To Eleanor, queen of Edward I. of England, who accompanied her husband to the Holy Land in 1269. There he was stabbed in the arm with a dagger believed to have been poisoned. She instantly applied her lips to the wound, and sucked the blood until the surgeons were ready (Rolle). 2. 133 Gloucester Road, London, S. W.

"W. J. S." will find the quotation called for in "Edwin of Deira," by Alexander Smith.

H. M. T.



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## The Hay-Pauncefote Treaty

The Hay-Pauncefote Treaty has passed the Senate by the necessary two-thirds majority—the exact figures of the vote were 55 to 18. The treaty provides that the canal shall be open in time of war as in time of peace to the vessels of all nations without discrimination, that the canal shall never be blockaded, nor shall any fortifications be erected commanding the canal or the adjacent waters, the object of the treaty being in these respects “to preserve and maintain the general principle of neutrality established in Article 8 of the Clayton-Bulwer Treaty.” The three amendments adopted by the Senate do not appear to us seriously to modify these fundamental principles, nor to give to Great Britain any reasonable ground for rejecting the amended treaty. The first amendment provides that the Clayton-Bulwer Treaty is superseded by the Hay-Pauncefote Treaty. As the object of both treaties is the same, the construction of an inter-oceanic waterway open to the use of all nations, there is no reason why the later treaty should not supersede the former if both nations are agreed upon its provisions as amended. It is true that the Clayton-Bulwer Treaty provides that neither Great Britain nor the United States shall ever take possession of any part of Central America, or establish any colonies there; but since we, by superseding the Clayton-Bulwer Treaty, withdraw the hindrance it furnished to Great Britain’s acquiring colonies in Central America, she can hardly refuse to abandon any objections she might entertain to our acquiring colonies there; and it seems to us clear that, whatever may have been wise in the past, in the present and in the future the United States and the Central American States should be left free to enter into any arrangements they may desire, without asking the con-

sent of any European Power. The second amendment, known as the Davis amendment, provides that the previous stipulations in the treaty shall not prevent the United States from taking such measures as it “may find it necessary to take for securing by its own forces the defense of the United States and the maintenance of public order.” As this qualification precedes the statement that no fortification shall be erected commanding the canal or the waters adjacent, it does not qualify that agreement, but leaves the canal still neutralized. The third amendment simply leaves out the clause providing that the treaty shall be brought to the notice of the other Powers, with an invitation to them to adhere to it. This omission is due to the fundamental American principle not to enter into entangling alliances with European Powers. We hope that Great Britain will accept the treaty as modified, and thus at once one cause of entanglement between the two nations and one obstacle to the speedy beginning of an interoceanic canal may be forever taken away.



**The Supreme Court Cases** The cases argued before the Supreme Court of the United States last week, and one or more others to follow next month, involve a question which appears to us to equal, if it does not transcend, in importance any which has ever been submitted to that tribunal. The question is nothing less than this: Is the United States a Nation, with all the powers and prerogatives of nationality, including the right to acquire and govern territory, or is it a confederacy of States with limited powers defined by a Constitution which is in the nature of articles of copartnership? This is a question on which differences of opinion have been entertained within the

Nation by eminent statesmen from the very organization of the Union. The trend of history and of public opinion, emphasized and reinforced by the arbitrament of war, has been toward the former view. If the Supreme Court holds this view, Porto Rico, Hawaii, and the Philippines are subject to the control of Congress, exactly as colonies of Great Britain, acquired by war or by purchase, are subject to the control of Parliament. Congress would, indeed, be unable to do any of those things which by the express terms of the Constitution are forbidden to it, as to establish slavery. It would also be unable, exactly as the British Parliament is unable, to do any of those things which are contrary to the unwritten constitution of the United States—that is, to the essential spirit of its institutions. It thus could not—to use Attorney-General Griggs's language, “make and enforce a law to take without cause property of one person and vest it in another; nor by legislative act decree or enforce the death of a person where no offense had been proven or alleged.” But it would have all those powers respecting acquired territory which are inherent in a sovereign State and not inconsistent with the nature, spirit, and essential traditions of the United States. If, on the contrary, the Supreme Court holds the second of the two views indicated above, the Nation has no power to acquire territory, either by war or by purchase, except as the acquired territory becomes a part of the United States, as a State or active partner of the firm, or else as a Territory or silent partner of the firm. In other words, acquisition of property would be possible only by the enlargement, actual or prospective, of the copartnership, and the territory thus brought into copartnership would have all the rights and privileges conferred by the articles of partnership on the other partners. Thus, on the second theory, the Philippines are already a part of the United States; it is not within the power of Congress to prevent the migration of Filipinos to the United States, or to levy any tariff on goods imported from the Philippines to the United States, or on goods imported by Spain through the Philippines, since we have by treaty agreed that Spain shall have our trade privileges with the Philippines,

or on goods imported by other countries through the Philippines, since by many treaties we have agreed to give other countries the same trade privileges which we give to Spain. These inconveniences which might arise from the second view do not prove it inaccurate; they are here stated only as indicating how far-reaching the consequences of these cases must be. The decision of the Supreme Court on this subject will be final. Neither Congress, the President, nor the people in a general election can alter that decision. It can be changed by a revolution, as the Dred Scott decision was in fact reversed by the Civil War, or by a gradual change in the constitution of the Court and so a future reversal of its decision, as was the case in the legal-tender decisions, or by a reargument of the particular case and a change of mind on the part of the Bench, or some member of the Bench, sufficient to change the majority of the Court, as with the income-tax case; but in no other way can the decision arrived at by the Supreme Court on this fundamental question be departed from.



**The Attorney-General's  
Brief**

A year ago, in its issue for the 16th of December, 1899,

The Outlook expressed its conviction that the former of these two opinions affords the true interpretation of the Constitution. We then said: “Our Constitution makes of the United States a Nation; it has all the responsibilities and prerogatives of a Nation. This necessarily includes the exercise of sovereignty over any other community for whose just government and general welfare the course of public events makes it responsible.” We do not mean to anticipate the decision of the Supreme Court in affirming that the trend of opinion in the country since that utterance has been in that direction. Even those who are inclined to hold an opposite view—such journals as the Springfield “Republican” and the New York “Evening Post,” and such statesmen as ex-President Harrison—indicate at least a doubt as to whether the judgment of the Supreme Court or the sentiment of the people will sustain their contention, and insist upon what is undoubtedly true, that, even if we have the Constitutional right to exercise sovereignty

over colonial possessions, it may not be expedient for us to do so. The position of The Outlook, reaffirming and interpreting that of the Secretary of War in his annual report, is that now fully presented as the view of the Administration by Attorney-General Griggs in his brief for the United States. It is an admirable and comprehensive survey, legal and historical, of the question in its various aspects. Mr. Griggs contends that the power to accept the cession of foreign territory upon such terms and limitations as may best subserve the interests of the United States is "one of the leading and necessary sovereign powers of an independent Nation, and nothing in the Federal Constitution or in the fundamental principles that underlie our Republic denies to the Nation the right of a full exercise of this usual and sovereign right." It is impossible within our limits to give an abstract even of the legal and historical argument by which Attorney-General Griggs defines this proposition. His citations include a large variety of decisions from the Supreme Court and from eminent statesmen, one of the most interesting of these being quotations from Thomas Jefferson, showing that he never doubted the Constitutional power of the United States to acquire Louisiana by purchase, but only its power subsequently to annex Louisiana as a State—that is, to admit her into the partnership of the other States without amendment of the Constitution. Mr. Jefferson's exact words were as follows: "There is no Constitutional difficulty as to the acquisition of territory; and whether, when acquired, it may be taken into the Union by the Constitution as it now stands, will become a question of expediency. I think it will be safer not to permit the enlargement of the Union but by amendment of the Constitution." Our object in these two paragraphs is not to anticipate the decision of the Supreme Court, but to put in clear form, for the understanding of the lay reader, the question presented before that Court and the probable results of its decision.



**The Official Vote** The official returns received during the first month after the election—these returns cover nearly all the Northern States—

indicated that President McKinley's plurality would amount to about seven hundred thousand, as was at first estimated in the press despatches. The official returns received during the present month show that in some of the unreported States in the South Mr. Bryan's plurality fell far short of the original estimates. In Texas alone his loss was over sixty thousand, as compared with the first report—his vote this year falling a hundred thousand short of that which he received on both the Bryan and Sewall and Bryan and Watson tickets in 1896, and twenty thousand short of that which he then received on the Bryan and Sewall ticket alone. The Republican vote also declined in Texas and in most of the Southern States, but the aggregate of Republican losses in the South was necessarily small. With the full official returns from all States, President McKinley's plurality rises to 860,000 votes, and his majority over all other candidates rises to 475,000 votes in a total vote of about fourteen millions. The aggregate vote for all parties as compared with 1896 and 1892 stands as follows:

	1900.	1896.	1892.
Republican.....	7,217,000	7,111,000	5,176,000
Gold Democrat.....		134,000	
Dem. and Fusion Populist.	6,357,000	6,479,000	5,582,000
Anti-Fusion Populist.....	50,000	130,000	1,041,000
Prohibition.....	207,000	145,000	270,000
Socialist-Labor.....	33,000	36,000	21,000
Social Democratic.....	94,000		



**The Reapportionment Bill** Ever since Congress re-assembled, the House has been holding its decennial struggle over the Reapportionment Bill. When the first census was taken, in 1790, the basis of representation was fixed at one Representative for every 30,000 people, which gave a lower house with 105 members. With each subsequent census the basis of representation has been increased, until ten years ago it was fixed at one Representative to every 174,000 people, which gave a House of Representatives with 356 members. This year, as many times before, there was an effort to prevent a further increase in the size of the House, by greatly increasing the number of people to whom one Representative should be allotted; but this year, as nearly always in the past, the attempt seems to have failed. In order to keep the House its present size, the

basis of representation would have to be made one member to every 209,000 people; and if this basis were adopted, Maine, Ohio, Indiana, Nebraska, Kentucky, Virginia, and South Carolina would each lose one Congressman, the gain going to New York, New Jersey, Illinois, Minnesota, West Virginia, Louisiana, and Texas (Texas gaining two). The Congressmen from the States suffering the loss were naturally most unwilling to submit to a plan by which their States must be redistricted and some of their number left at home. Along with this personal pressure on the side of an increase in the membership of the House, there was the effective argument that already the basis of representation was larger in the United States than in any other democratic country, and that with each increase the representative is less and less in touch with the mass of his constituents. England, it is pointed out, has a House of Commons numbering 670, and France a Chamber of Deputies numbering 584, though the two countries together have hardly more people than the United States; while Switzerland, the most democratic country in Europe, has practically a representative for every locality, so that nearly the whole people is personally in touch with some member of the national legislature. Against these considerations the danger of an unwieldy deliberative body did not avail, and the next House will probably contain a score more members than the present. The feature which is morally the most interesting of the whole discussion, however, has been the practical omission of any consideration of the requirement of the Constitution that whenever citizens are disfranchised by any State, except for crime, the representation of such State in Congress shall be proportionately reduced.



**Beer and Wine** The Army Bill, as it will be brought before the Senate after the holidays, contains a change in the canteen provision, which we lately quoted in full as it stands in the House bill. By this change the prohibition is limited to "the sale of or dealing in wine or any distilled spirits by any person in any post exchange or canteen." That is, if the Senate passes the bill in this form, and the House agrees in the change, it

will be permissible to sell beer, but not wine or spirits. We have already presented the view entertained by most of the army officers, that a canteen where strong drink is not allowed for sale is a benefit and not an injury to the cause of moderation and temperance. Archbishop Ireland (himself a total abstainer), in a recent interview, based on his personal observation at Fort Snelling near his home in St. Paul, said that he was sure from all he had seen and heard among the soldiers that the canteen is a powerful factor in the protection of the soldiers from outside temptations of all kinds, and he did not accept the theory that the canteen brings temptations to the troops that otherwise would not come to them. It is probable that the sale of light wines is excluded in the Senate version of the canteen law because it is possible and easy under such a provision to sell spirits under the guise of wine, or to sell really heavy wines under the name of light wines. On the other hand, there are those who think the sale of light wines less injurious and unwholesome than the sale of beer. In this connection we may note the remarkable agitation which is now in progress in Great Britain on the question of beer-drinking. This has grown out of the epidemic of beer-poisoning which has occurred in the neighborhood of Manchester. There have been not a few deaths and many hundreds of cases of illness in that neighborhood from improperly made beer, in which a chemical sugar containing a very small amount of arsenic was employed. As a result the brewers have poured hundreds of thousands of dollars' worth of beer into the gutters; and not only in the Manchester district, but all over England, the consumption of beer has very greatly decreased. Another result has been an agitation for laws to compel the manufacture of pure beer—beer containing only malt and hops. But English papers say that some brewers declare that they have tried the experiment of putting pure beer on sale, and that the public-houses refuse to use it, the ordinary beer-drinker not finding it to his taste. In reply to this, it may be pointed out that the German laws, and especially those of Munich, very closely control the manufacture of beer, and that Munich beer is recognized as the best in the world. It

is not impossible that the trouble with the English pure beer, which did not meet approval, was that it had not been stored in reserve long enough, but had been sold when it was still green. However this may be, it is not improbable that the agitation in Great Britain may lead to a larger use of light wines, and a smaller use of the artificially and chemically constructed beer.



**Mr. Gage on Financial Needs** In a speech last week before the bankers at New York City, Secretary Gage of the Treasury called attention to the increasing intimacy between the affairs of the United States Treasury and those of general business. Such an intimacy did not exist at the close of the war. Under the financial exigencies of the war, said Mr. Gage, we learned to take up people's goods by giving them an indefinite promise to pay, endowing that promise with the power to discharge the obligations of private contract. Having discovered the greenback to be a powerful help in time of war, the Secretary showed that many were led to believe in it as a blessed agency in time of peace. The present situation is reflected in the facts that we have (in circulation among the people and as a reserve fund in the banks) \$346,000,000 of Government notes—an enormous public debt payable on demand. We also have substantially six hundred million dollars' worth of silver or paper representatives of silver, the parity of which with gold value the Government is bound to maintain. The ultimate measure of this obligation is the difference between the commercial value of the money metal and the face value at which it circulates, a difference not far from three hundred millions. As to bank-note currency, contended Mr. Gage, we have a system the volume of which is but faintly related to the needs of the community which a properly constructed bank currency would economically serve, but which is now controlled as to volume only by the price of interest-bearing United States bonds. The trouble is that "the Treasury absorbs the circulating medium when active business most requires its use, only again to disburse it when falling revenues, the effect of industrial dullness, bring about an excess in expenditures." His

cure for this evil, namely, the issuance of currency against bank assets instead of as at present against Government bonds, has been already explained to our readers. Mr. Gage declared that the system in vogue abroad of a few large banks with a multiplicity of branches would probably be impracticable for this country because we are too afraid of centralized power and authority, but in any event such a system would antagonize the spirit of our institutions. Our political system is representative, said he, beginning in small units: the townships, associated by representation, constitute the county, the counties in like manner the States, and from the States the General Government, an indissoluble federation. Secretary Gage then made a recommendation which should excite general interest—namely, the establishment on these lines of a banking system: the individual bank an independent unit; these then associated in the district clearing-house where "the surplus strength of the strong might support the exposed position of the momentarily weak;" finally, an association of these clearing-houses, constituting a National clearing-house. In this way, he claims, we might secure in the field of banking what we enjoy in our National life—both individual freedom and associated strength.



**Roger Wolcott** In dignity and efficiency as a public officer Massachusetts has had few, if any, in her long list of memorable Governors who surpass Roger Wolcott. He was by descent and tradition a typical New England man; one of his ancestors was prominent in the famous expedition against Louisburg in 1745, another was one of the signers of the Declaration of Independence, another took an active part in the famous "Boston Tea Party"—two of those just referred to were Governors of Connecticut—while still others were honorable actors in prominent New England and Revolutionary events. Mr. Wolcott rose to the position of Governor through a series of services in minor offices, such as membership in the Boston Common Council, membership in the Legislature, Lieutenant-Governorship, acting Governorship (after the death of Governor Greenhalge), and was first elected Governor in 1896; he was twice

re-elected. Although a Republican and a party man in the best sense of the word, Governor Wolcott's fair-mindedness, absolute devotion to the interests of the Commonwealth as a trust, and invariable courtesy won him the respect of men of all parties and of all classes. It has been well said of him that his standard of life was high, and that in every relation he was true, manly, and upright. His death follows an illness of only two weeks, and breaks in its fifty-fourth year a life which appeared to have the promise of much further usefulness.



**China** By far the most important event in China last week was the signing of the preliminary note to be presented to the Chinese Plenipotentiaries, Li-Hung-Chang and Prince Ching. The Powers probably realize that the present is the most favorable compromise to be reached, unless negotiations are to be drawn out to a perilous length. Negotiations must be closed so that a Chinese government may be reinstated in the provinces of Shantung and Chili; thus, it is hoped, avoiding a further increase of the unrest in those provinces, owing to the absence of any form of native government. The British condition that the occupation of the provinces is to continue until China has complied with the terms of the agreement will hardly affect the status of the United States Government. We have already informed the other Powers that American forces will not be employed in China for the purpose of occupation. In future we shall maintain a Legation guard only. As to the retention of the word "irrevocable" in the note, The Outlook hopes that the objection of our Government to the use of that word may have prevailed with the Powers rather than that our Minister has been authorized to sign the note as first drafted. It is evident that the use of such a word in connection with detailed demands may lead to war, in case there is failure to execute any one of the demands, as, of course, the signatory Powers would have committed themselves to enforce the whole list. It is impolitic to enter upon negotiations with China supporting peremptory demands from which we cannot recede. At all events, the signing of any agreement relative to China

will bring with it one satisfaction—the checking of the Chinese Government in a trick which it has in common with the Turkish Government—that of playing one foreign Power against another. That the Government of China, however, has been forced to be less inimical to foreigners may be seen from the fact that last week an imperial edict authorized the opening of the large city of Wuchang, opposite Hankau on the Yangtse River, to foreign trade. Wuchang is already the center of important commerce and is the site of the terminus of the proposed railway from Canton to the Yangtse River, a concession granted to an American syndicate. A particularly cheering sign of civilization is the decision of the French Government to return to China the loot taken from that country by French soldiers. We hope that the German Emperor will not allow himself to be outdone in humanity, and that he will issue a similar edict.



**The Boer War** The title "Swamp Fox," applied to the American General Marion a century ago, comes to mind in noting the cunning and speed with which the craftiest of Boer officers has thus far eluded his British pursuers. From friend and foe alike, General Christian De Wet has evoked cordial admiration for his consummate tactics. The story of his dash through the British cordon describes the most daring exploit of the war. Save for the loss of twenty-five prisoners and a fifteen-pounder, its success was complete. Later fighting between Boers and British has been mostly in favor of the latter. The principal engagements were at Thorndale in the Transvaal, where the respective losses were fifty to fourteen, and at Houtkraal in Cape Colony, where the losses are as yet unknown. Several thousand Boers have now crossed the Orange River at three points into Cape Colony. The authorities at the Cape promptly proclaimed martial law in twelve districts of the colony where the Dutch element preponderates. This action indicates the serious view taken by the Government of the Boer invasion; fears are entertained that Dutch sympathizers may join the movement. It is rather amusing to note that the Boers arrived within a few miles of Colesberg, where

trials for treason were taking place. There was a hasty removal of records, judges, and prisoners alike to Cape Town. The London "Times" hails the extension of martial law with lively satisfaction, believing that the Boers invaded Cape Colony in response to rebel overtures. That colony demands remorseless firmness on the part of the constituted authorities, it says. Though no fear is felt in England as to the ultimate result of the war, much indignation is expressed at the lack of a sufficient number of mounted troops in South Africa. Accordingly, to meet the new demand, Mr. Brodrick, the British War Secretary, announces that eight hundred mounted infantry will be immediately despatched thither, to be followed by two cavalry regiments. In addition to the normal supply, three thousand horses are to be shipped. The strength of the colonial police is also to be doubled, thus raising it to ten thousand men.



**Mr. Kruger and  
Mr. Stowe**

An important event of Mr. Kruger's sojourn in Holland was his visit to Amsterdam last week. At a crowded meeting in the Nieuwe Kerk (the New Church) he declared that Great Britain had sold her birthright for a handful of gold, and that the Continental Powers would forever bear the brand of Cain unless they intervened in South Africa. Subsequently Mr. Kruger visited the Palace of Industry, where five thousand school-boys welcomed him with a choral. In his speech at the Town Hall he said:

In 1884 we obtained our independence, but that honorable action has been obliterated. The invaders are ten against one, but we await the day when God will make known his will. We rely on his help more than on emperors and princes. I have not come as a fugitive, but by order of my Government, with the object of terminating a war in which the British employ women and children against us.

To which it might be replied that in 1884 the Boers did not obtain full independence, this is the crux of the whole situation. Mr. Kruger's reference to princes was probably inspired by the refusals of the monarchs of Germany, Russia, Austria, and Italy to receive him at this juncture. The more liberty-loving Switzerland, France, Holland, and Belgium, despite popular clamor, are not interfering in his

behalf, though he pleads that, in addition to the moral rights of his cause, the Boer forces, if not so large numerically as a year ago, are better disciplined and proportionally more effective than at the outbreak of the war. They have plenty of ammunition, he adds, and they replenish their stores constantly from British convoys, and have captured enough Lee-Metford rifles to arm all the burghers now in the field. Contradicting Mr. Kruger's repeated accusations of unchivalrous conduct on the part of the British, we have the testimony of Mr. Stowe, United States Consul-General at Cape Town, who has just arrived in this country. He says that, from the fifteen thousand Boer prisoners whom he has visited, he has yet to hear the first complaint concerning their treatment by the British. Four-fifths of all this number he claims have had enough of war and want peace. Concerning the charges of unnecessary farm-burning, Mr. Stowe said that he knew of none burnt by the British in any town, except those from which British troops had been fired upon or in which ammunition had been found.



**Dr. Cadman** Very significant of the tendency of public opinion is the simultaneous call of Dr. Cadman to two churches, one a Congregational, the other a Presbyterian, the first in Brooklyn, the second in Chicago; the first possessing the general reputation of being conservative in its theology, and especially in its view of the authority of the Bible; the second belonging to a denomination which has recently expelled an eminent Hebrew scholar from its pulpit for holding the view of modern scholars respecting the Old Testament, and has practically compelled the withdrawal from its communion of another equally eminent Greek and historical scholar for holding the same views respecting the New Testament. For Dr. Cadman is not a Calvinist, but an Arminian in theology and a Methodist in his membership; how far he agrees in detail with Dr. Briggs and Dr. McGiffert we do not know, but he has made it very clear by his public utterances that he is not restrained by any traditions or any fears, personal or ecclesiastical, from following modern scholarship wherever his own convictions of truth may lead him.

He is the pastor of a church far removed from that not too sacred Mount Zion in New York City, between Fourth and Sixth Avenues and between Forty-second and Fifty-ninth Streets, where the wealthy churches abound. His ministry has not only filled his "Temple" with a large congregation, but has made of it at once an institutional and an inspirational church; and he has demonstrated that the evangelical spirit is neither inconsistent with progressive scholarship on the one hand nor with philanthropic and educational work on the other. The simultaneous call of such a man to two such churches is a curiously convincing demonstration of the fact that laymen care very little about ecclesiastical and theological theories, and a great deal about practical common sense, a liberal mind, and capacity to lead, coupled with and inspired by a genuine faith in Christ and his Gospel as a living and life-giving power.



**Dr. Cyrus A. Bartol** A picturesque and venerable figure has passed away from the life of New England. Cyrus Augustus Bartol was, moreover, the last representative of that particular phase of thought and life which we know as transcendentalism—a phase representing an extreme trend towards individualism, whether in Church or in State. The transcendentalists cared not for organization, and among these Dr. Bartol may be described as a reverent radical, standing aloof with his church from all ecclesiastical entanglements. His particular church was the West (Unitarian) Church of Boston, of which for over half a century he was minister, during half that period being the colleague of the Rev. Charles Lowell, the father of James Russell Lowell. Though classed as Unitarian, this church consistently held throughout these two pastorates an independent attitude; its proper title was the "Independent Congregational Society." The fiftieth anniversary (1887) of Dr. Bartol's Boston ministry was celebrated by a remarkable service in which Phillips Brooks, James Russell Lowell, the Brahmin Abu Mohini Chatterj, Governor Ames, and the Rev. Drs. Cyrus Hamlin (Dr. Bartol's college mate), Collyer, Gordon, Hedge, Miner, and Ellis took part. Dr. Bartol was one

of those distinguished Bostonians whom every one wanted to see and to know. Born in 1813, his life embraced the heroic days of the great literary, philosophical, and theological giants. He was a man of many and precious friendships, of which that with Horace Bushnell is historic. The Bartol house in Chestnut Street is one of the oldest and quaintest in that thoroughfare. It was a fit setting for the slim figure, the kindly, intelligent, rather Yankee face, with its fluttering white wisps of hair. Dr. Bartol's intense radicalism was reflected in the manner of his conversation and of his preaching, his voice being rarely well modulated, either dropping into a kind of rhythmic chant or being raised into shrill tones; but in his every mood one might have applied to him his own words concerning Starr King: "He tasted the joy of constant mental activity, the sweet surprise of swift-springing thoughts from never-failing fountains."



**Colorado's Burden** Under this title the State Executive Committee of the Colorado Young Men's Christian Association has published a leaflet in aid of the "Health Farm" for consumptives in that State, which was the subject of an editorial paragraph in *The Outlook* of March 31. From this it appears that that paragraph attracted the attention of a reader in Hanover, Germany, Dr. Edward P. George, who began a correspondence with the Committee at Denver, resulting in his giving for the proposed object a piece of improved real estate in that city, worth some thousands of dollars. With this in hand the Committee is much encouraged to hope that its benevolent plan can be carried through. It will require about \$100,000. We regard this as a matter that appeals to the whole country, from every section of which persons in the incipient stage of tuberculosis seek the Colorado highlands, thereby overcrowding the avenues of self-supporting employment and overburdening the resources of local charity. The proposed relief is both sensible and feasible—a large market-farm with moderate outdoor employment and sanitary regulation and medical supervision. The Committee's Secretary is Mr. W. M. Danner, of Denver.



# The Nineteenth Century

## A Review, an Interpretation, and a Forecast

The following review and interpretation of the passing century has been written by different writers working independently of one another. It is significant that, without conference or collaboration, the distinctive characteristic of the century in each department has seemed to them to be freedom—in Science, freedom of investigation unhampered by either the scientific or theological theories of the past; in Education, freedom to teach all the people all truth on all subjects, without that fear of universal education which even educators themselves felt in former times; in Theology, freedom from traditionary dogma, upon which our forefathers believed the whole structure of organized religion rested; in Ethics, freedom to apply the practical test of ethical result to every problem of conduct and to every man in every station; in Politics, freedom from despotic control of the many by the one or the few; in Industry, freedom of the workman to determine the conditions in which a man's work shall be done; in Literature, freedom to give expression to life as it really is, instead of to life as a little band of writers think it should be; in Art, freedom of the artist to paint nature as he sees it, and not as the great mass of untrained observers think they see it; in Music, freedom to ignore the traditionary forms of the academicians who believe that beauty is determined by mathematical regulations. This clear and resounding note of freedom which is heard in every department of the life of the century not only arrests the attention of the reader and thinker, but is inspiring as an indication of the progress of the race towards its ultimate goal. In no previous century has freedom so permeated all life. Those who are cast into despair at the horrors of war and the manifestations of materialism in all parts of the civilized world may be comforted by this survey of the century which is just closing. However severe and painful these outbreaks of human injustice may be, they are local and ephemeral; the universal and steady trend of the civilized world during the last hundred years has been towards liberty, equality, and fraternity.

### SCIENCE

**I**N the actual gain made in the realm of science the nineteenth century is really comparable, not with the eighteenth or any one century preceding, but with all recorded history. And, even in this largest possible comparison, it may be maintained with reason that the epoch just closing surpasses in its body of achievement all preceding ages. Alfred Russel Wallace (who worked out the theory of natural selection independently of Darwin, and to whom jointly with Darwin the world is indebted for that conception of evolution which is the most important scientific phase of thought of the century) does not hesitate to assert positively that the inventions, discoveries, practical applications of science, and scientific theories that have widened our conception of the universe, to be credited to the last hundred years, both outnumber and outweigh all of an earlier date. He even enumerates twenty-four such inventions and discoveries of this century, against which he can place only fifteen of relatively equal rank in other ages. Moreover, in number and quality there has not been anything like an even, step-by-step increase from century

The achievements of science

to century; the eighteenth was far less rich in scientific gain than the seventeenth, for instance. The theory that man's knowledge of nature and power over her laws have historically proceeded by alternate periods of extremely rapid advances—short rushes as it were—followed by longer periods of assimilation, is urged in an interesting way and with exceptionally forcible illustration in Mr. Iles's recent book, "Flame, Electricity, and the Camera."

However much of truth may be contained in the general proposition just stated, it is certain that the nineteenth century is in its scientific fruits incomparable. Why is this so? What central and co-ordinating principle has been at work, not formerly evident? If any one generalization may be made, it is that searchers for truth have recognized that, in the physical as in the intellectual world, development is constantly going on, that evolution (not in any limited or even Darwinian sense) is the great central principle on which nature acts. Formerly the conception seems to have been: Creation, destruction; re-creation, re-destruction. But with the recognition of the indestructibility of

A new starting-point

matter, of the immutability of law (under ordinary experiences, and excluding the question of the miraculous), of the conservation of energy, and of the persistency of motion, the corollary became clearer and clearer that, if nothing was ever lost, yet everything was constantly changed, and that change under law might be used for human benefit, physical, industrial, educational. Nothing could be annihilated, everything could be used. With this light the search for truth became systematic and well directed, no longer a vague wandering at a venture. Says Fiske: "The old statical conception of a world created all at once in its present shape . . . is replaced by the dynamical conception of a world in a perpetual process from one state into another state. . . . The dynamical conception, which is not the work of one man, be he Darwin or Spencer or any one else, but the result of the cumulative experience of the last two centuries, this is a permanent acquisition." And so far from this theory of science being inconsistent with divine purpose, the same author points out that "the creature whose intelligence measures the pulsations of molecules and unravels the secret of the whirling nebula is no creature of a day, but the child of the universe, the heir of all the ages, in whose making and perfecting is to be found the consummation of God's creative work." The time has changed since Newton was condemned "because he substituted blind Gravitation for an intelligent Deity." That God works through law is now an axiom questioned by none. "Century of enlightenment, century of science, century of reconciliation," says Büchner, are the descriptive titles to be given to the eighteenth, nineteenth, and twentieth centuries.

To trace the progress of the century's science in detail would demand a volume; only to name scientific discoveries and recognized inventions of far-reaching value would fill pages. Some of the old restraints, traditions, empirical follies, and imaginative delusions of pseudo-science had disappeared when the century began; astronomy had taken the place of astrology; chemistry of alchemy; verification and analysis were beginning to take the place of imaginative theorizing. Priestley's great discovery of oxy-

gen (1774) had already set in motion a thousand inquiries into chemistry and physics. Herschel's telescope had opened the heavens to man's gaze, but the new chemistry has made possible the spectroscope, and spectrum analysis became a magical tool for inquirers, not only for astronomy but for many other branches of knowledge. Everywhere one science gave aid and suggestion to others. Lyell's astounding demonstrations in geology incited zoölogists and led to reclassification all along the line. It was seen that continuous changes, growth, not spasmodic and erratic forces, were at work. Chemistry, geology, zoölogy, all led to the modern biology. Cuvier's enormous work of classification gave Darwin and Wallace and Huxley their starting-points, and theoretical science reached its flower in Darwin's great "Origin of Species"—the only book for which every vote was cast as one of the ten most influential books of the century in the recent consensus of opinions of distinguished men published in *The Outlook*. Apart from the doctrine of the survival of the fittest, apart from any special theory of mode, the fundamental idea of evolution took hold on general belief, and is still the greatest problem agitating scientific thought. In medicine, chemistry and biological chemistry led to entirely new and startling results; Pasteur and Koch and others have established the germ theory of disease, and have indicated the line upon which the enemy must be fought; vaccination has superseded inoculation; quinine and other effective medicines have been called into use; anæsthetics and antiseptic surgery have proved a blessing to the suffering; surgery has found a way to enter the human body and operate directly within the organism; sanitation and preventive measures have been so developed that it may almost be said that they have come into existence; empiricism has in large measure yielded to true scientific methods. In travel, communication, and industry, steam and electricity have given us the railway, the steamship, the transmission of power by cable as in the vast Niagara power-works, the telegraph, the telephone, the trolley-car; in the domain of light we have the marvels of photography, of the Röntgen rays, of gas illumination, while even the now almost antiquated lucifer

Steps  
of  
progress

match dates its discovery within the century. A hundred other discoveries of value in science could be named which have practical utility or are serious additions to our stores of knowledge. Hardly one of them stands by itself as born of chance. One branch of science has leaned upon another, all have been vitalized by the new belief that the universe is living, growing, developing from day to day; that the forces at work elsewhere are at work here; that interdependence of causes is nowhere inconsistent with purpose, and that the words character and duty are by every new development of true science made more imperative in meaning.

#### EDUCATION

The movement in education during the nineteenth century, while, of course, evolutionary in fact, has been revolutionary in form. Its contrasts with the education

of earlier centuries are so great that its likenesses to it and its dependence upon it are concealed. During the century education has changed its aim, its content, and its basis. The aim of education has ceased to be that piety of mind and heart which the mystics valued, and which seemed to them to involve withdrawal from the world and its activities. It has ceased to be the accumulation of that ancient lore, the beauty and significance of which concealed from humanists, early and late, the fact that it was a root and not a flower in their time. It has ceased to be the upbuilding of the individual "according to nature," as conceived by that crude philistinism which sees in human institutions, not opportunities for individual enrichment, but only limitations upon individual development. Education has absorbed each of these partial truths into the larger and richer conception that culture, efficiency, and power are its true aim. It interprets culture to mean acquaintance with the varied aspects of civilization and insight into them—the scientific, the literary, the aesthetic, the institutional, and the religious. It interprets efficiency to mean the trained capacity to lay hold of life at some definite point, and to express one's nature and purposes in terms of accomplishment. It interprets power to mean that strength

and beauty of character which no scholarship and no practical skill can give, but which grows on a life of service and self-sacrifice—a life which completes self by surrendering selfishness to gain selfhood. These three—culture, efficiency, power—are the aim of education to-day. The test of the effectiveness of any educational institution, method, or process is, Does it contribute to this aim or does it impede its accomplishment?

The content of education has expanded of necessity, in order to keep pace with its broadening aim. Not language alone, least of all ancient language alone, supplies material for an instruction which is truly educational. Nature, man's past as recorded in history, his home and his relations to it as recorded in geography; the arts, both useful and fine, which he has developed; the society in which he lives and its interdependences—all these are part of education's content. The so-called three R's, which involve merely a knowledge of the tools of intellectual acquisition, might suffice to train a dog or to educate a pig, but they are lamentably insufficient for the needs and capacities of a spiritual being, as education now conceives him. This conviction has so broadened and deepened the course of study as to make it no longer recognizable by an eighteenth-century observer.

The basis of education has become democratic. For centuries the eye of the educational reformer was fixed upon a select few—a ruling or guiding class, whose proper training was a matter of concern. To-day his successor is content with no ideal of an educated class for which every human being is not eligible by reason of his humanity. This has of necessity made education national, in the sense that it rests upon and reflects the genius of an entire people. It is this also which has so improved and developed the administration of education the world over. In its administration the nation expresses, through its appropriate organs, its determinations. As these determinations become increasingly clear and conscious, the administration gains in effectiveness, directness, simplicity.

Through all this great movement which has so altered the aim, the content, and

Material of  
education

The  
democratic  
basis

the basis of education, there has run the vitalizing conception of the essential spirituality of the universe, so much better understood to-day than ever before. The grosser and baser interpretations of man and his environment have faded away before the bright light of that nineteenth-century philosophy which finds in reason the ultimate presuppositions of all experience, and of that nineteenth-century science which follows every thread back to a manifestation of that energy which means nothing save when conceived in terms of that will-action which every spirit knows in itself. As a consequence, educational philosophy was never so sound and so hopeful, and educational practice, with all its limitations, was never so efficient.

#### THEOLOGY

The popular theology, at least in the Protestant Churches, at the beginning of the nineteenth century may be briefly described as follows: God was conceived as an embodied person inhabiting some central place in the universe, the Great First Cause, the Creator of matter and force. The world was conceived as ordinarily ruled by secondary causes, which were, however, subject to the control of the Creator. Man was conceived as subject to God, who was the moral as well as the physical governor of the universe, and who issued his laws as a sovereign his edicts. Thus God's relation to the physical universe was analogous to that of an engineer to his engine; his relation to humanity was analogous to that of a king to his subjects. The first parents had sinned, and by this sin the essential nature of man had been changed. He was no longer akin to God. An unfathomable abyss separated him from God, which was bridged only by the sacrifice of Jesus Christ. Over this bridge could pass to his mercy only, according to Roman Catholic theology, the baptized, according to Calvinistic theology the elect, according to Methodist theology the repentant. The rest of mankind were outside the covenanted mercies, and subject only to the inflexible justice of the Creator and the King. The method by which men could escape this justice and secure this mercy was revealed through an infallible Church according to the Roman

Catholic, through an infallible Book according to the Protestant. To disbelieve the infallibility of this Church or of this Book was to be a disbeliever who was by his disbelief cut off from the only avenue to the divine mercy.

Sir Charles Lyell in his *Geology* familiarized thoughtful men with the truth that the world was far more ancient than the writers of the Bible had supposed, and

had been created by gradual, not instantaneous, processes.

Charles Darwin, by his "*Descent of Man*," familiarized thoughtful men with the truth that man was far more ancient than the writers of the Bible supposed, and had ascended from a lower order of creation, not fallen from a perfect manhood. Both positions, at first strenuously resisted by the great body of theologians, and still doubted or denied by a portion of them, have gradually passed into general acceptance, which, in our opinion, will become almost universal in the next generation. The adoption by theology of the theory of evolution has involved a radical reconstruction, and it is this radical reconstruction in theology which characterizes the progress of religious thought in the century now drawing to its close. In interpreting this change we must speak, not of results universally accepted, for there is no universal acceptance of any results, but of tendencies as we understand them.

The present tendency is to conceive of God, not as the Great First Cause, but as the one sole, omnipresent, universal cause, the "Infinite and Eternal Energy from

which all things proceed;" thus his relation to the physical universe appears analogous rather

to that of the spirit of man to his body than to that of an engineer to the engine which he directs. Man is conceived of as essentially or at least ideally akin to God, if not made, at least making, in the divine image, with the dormant possibilities if not the actual faculties of divinity inherent in him; thus the relation of God to humanity is conceived of as that of a father to his children, rather than that of a king to his subjects. The moral laws are conceived of, not as edicts or statutes issued from a moral governor, but as the laws of man's own nature, because the laws of God's own nature. All men, there-

The  
spiritual  
basis

Effects of  
evolutionary  
theories

The old  
theology

The new  
theology

fore, belong to God, whether baptized or unbaptized, elect or non-elect, repentant or unrepentant. This belonging to God lies inherent in his nature and in their nature; they belong to him as the branches belong to a tree. Sin is conceived of as having its origin, not in the fall of first parents, but in the relics of an animal nature from which man is gradually emerging, and to which in his willfulness he perversely clings. Redemption is regarded as the completion of that process of evolution which has been in the thought of God from the beginning—the perfect and final emergence of man from the animal into the spiritual state. Jesus Christ is conceived of as the ideal or typical man, in whom God dwelt as he will finally dwell in all humanity, the manifestation of God to man because the manifestation of God in a human life. Revelation is conceived of as an unveiling of the divine in human experience, the development of the consciousness of God in the soul of man, and therefore necessarily progressive and imperfect in its successive stages. The Bible is conceived of as the literature of this spiritual life, and the Church as the spiritual organism united and vitalized by this spiritual life.

It is impossible within the limits of such an article as this to do more than suggest the names of some of the thought-leaders in this great progressive movement.

The theological leaders Coleridge, by his philosophical interpretation of the reason, laid a philosophical foundation for the doctrine that there is no antithesis between rationalism and religion, that true religion is always rational. Erskine in the Scottish Church, Maurice in the Anglican Church, and Martineau in the Unitarian Church emphasized the truth that spirituality and reason are co-ordinating and co-operating powers, and thus prepared the way for that reconciliation of science and theology of which Henry Drummond, both in his person and by his pen, was a distinguished representative. In this country Channing, repudiating the doctrine of natural depravity and emphasizing the essential divineness of man, and Dr. Finney, emphasizing the freedom of the will and the responsibility of humanity for its right exercise, contributed to the same result, the ennobling of humanity. Dr. Bushnell, building on the same foundation,

may be regarded as the Puritan teacher of the essential trustworthiness of the intuitions, and contributed more perhaps than any other man to the overthrow of that form of Puritan rationalism which constructed theology wholly out of the analytical faculty, discarding the spiritual vision. While these three men taught in different manners the divineness of man, Henry Ward Beecher taught the humaneness of God, and by his teaching did more than any other one teacher of our age to transplant the religious life; it had been rooted in conscience, henceforth it was to be rooted in love; he did more, therefore, than any other man to emphasize and make vital in the Puritan churches the Fatherhood of God and the essential unity between God and his children. Strauss by his *Life of Jesus*, though his conclusions have been disproved by historical scholarship, and Renan by his *Life of Jesus*, though his too imaginative portrait is not accepted by sober historians, converged the thought of the world and the Church on Jesus Christ as a historical personage, while it had before been centered on him as the subject of a theological dogma. The work of such preachers as Robertson in England and Phillips Brooks in America was that of familiarizing men with these fundamental principles, and applying them to the actual experiences of living men. Almost contemporaneous with these teachers, and growing out of their ministry, was a new interpretation of the Bible, miscalled the "Higher Criticism." There is no place here to formulate the results of this new method of interpretation. It must suffice to say, generically, that it has carried back the authorship of the New Testament books to the close of the first and the beginning of the second century, and has done much to make impossible the notion that the Gospel narratives are to any great extent mythical. It has at the same time brought the authorship of the Old Testament books to a period very much later than that to which formerly they were attributed, and done much to make impossible the notion that they are historically infallible. But, what is more important than either result, this new method has accustomed men to regard the Bible as literature to be studied and interpreted as is other literature.

This brief survey of the theological progress of the nineteenth century would be imperfect without noting the Vatican Council and the Oxford Movement. The one affirmed the official infallibility of the Pope; the other declared the authority of the Church. Both based religion upon tradition. We regard both these movements as in the nature of eddies which simply indicate the strength of the current flowing in the opposite direction. This much at all events is certain, that the issue is clearly joined between those who base religion on an external authority in church or book, and those who base it upon the inward consciousness of God inherent and essential in man's nature, though both evoked by and interpreted through the church and the book. To the consideration of this issue the theology of the twentieth century must give itself, and by a comparison of the spiritual results in religious life produced by these two theological conceptions this fundamental issue must be finally determined.

#### ETHICS

The ethical advance in the nineteenth century has been as marked as the advance in theology. It is not too much to say that it has been greater during this century than during all the Christian centuries preceding. The principal cause of the preceding stagnation Dr. Martineau, in a striking passage in the Introduction to his "Types of Ethical Theory," finds in the Latin, or Augustinian, theology, which by its doctrine of a moral freedom originally lost in Eden reduced man to "an ethical nonentity," the prize of conflict between Divine and Satanic powers, incapable, except by supernatural aid, of aught but moral offensiveness to God. Revival from this long catalepsy began in the eighteenth century with that noble triumvirate of ethical philosophers, Shaftesbury, Hutcheson, and Butler. Its springs were deepened by the early evangelists of Methodism; its practical issues in ethical reform, beginning in the lives of their lowly converts, appeared in the pioneering work of the philanthropist Howard in the eighth decade of that century.

From a date far within this century how vast the present transformation! In 1835 the Rev. George B. Cheever lay in Salem

jail for "libel" in calling Deacon Giles's distillery a breeding-place of demons. Twenty years later a Massachusetts Representative felt himself constrained by public opinion in Washington to accept a challenge to a duel with his fellow-Congressman. Such shames have been wiped away, and others as great or greater. Lotteries have been transferred by a sixty years' struggle, crowned with victory in 1893, from the class of respectable to the class of criminal enterprises. And 1834, 1863, 1888, mark the progressive and final extinction in civilized lands of the curse of chattel slavery. Not less conspicuous than such abolition of wrongs has been the extension of rights. The sweeping away of the barbarous criminal code of England, which in the early part of the century adjudged a pickpocket to death, has been followed by a revolution, dating from the middle of the century, in the whole theory and administration of judicial punishment. This, however imperfectly carried out, has recognized the criminal's right to be treated as a man, and transforms prisons from hells into hospitals for his recovery. This extension of human rights has included also the foreign enemy. Witness the Red Cross Society, founded in 1864, and its charities indiscriminating between friend and foe, imitated as they are also by the combatants themselves. Witness also the approaching transformation, by examples of arbitration and by the Peace Conference, of the national enemy into a litigant in an international court, extending the sphere of jural rights and obligations to include the man across the sea with the man across the street. With this extension of ethical right have lately gone in various lines extensions of ethical interest, notably the Social Settlement and the University Extension, including in the ethical relationship of neighbors and pupils a multitude before outside. Most notable of all such extensions is the spontaneous uprising, which makes this century most illustrious, to distribute the best things of Christendom to uplift and purify and enrich the life of the lowest, neediest, and remotest nations. Space fails to enumerate the multitudinous charities, extending even to dumb animals, to which an expanding ethical interest has given rise.

Ethical development, though more obvious in the extension of the field of applied ethics, has been no less noteworthy for the larger study and exhibition of ethical principles, with already some conspicuous fruit in theology on the one hand, and economics and civics on the other, as well as a clarifying and energizing influence upon religion. The multiplying treatises on ethics are a sign of the times. In the third quarter of the century, when Darwinism was in the air, ethical studies seemed decadent, but since then these have been remarkably stimulated, in common with all the sciences relating to man, by the new thought shed upon his origin. And just as evolution, feared at first as atheistic, has given fresh proofs of an immanent God, so also has it furnished new evidence of an immanent moral order, in which humanity is grounded, that it may realize the same in its development. But it is in the line of social obligations that the advance of ethical studies has taken the most perceptible effect, by at least partially redressing the upset balance between Duties and Rights. Since the dawn of history duties have been mainly insisted on, and rights only grudgingly conceded. But the outbursts of the eighteenth century for the assertion of rights threw duties temporarily into the background of an extreme individualism, whose evils have forced sober thinkers to declare, with Professor MacCunn, that democracy has missed its mark, if it has nothing more than rights to insist upon. During the last half-century the extravagant assertion of "natural rights" has been checked by political philosophers, declaring, with Francis Lieber, that there are no rights without duties annexed; by the rise and recently rapid growth of Christian Socialism; by numerous assertions, both by legislatures and by courts, of the paramount claims of social interest. Among the achievements of ethical study in our time must be reckoned a visibly progressive approach toward the never yet realized equilibrium between individualist and socialist principles, as the centrifugal and centripetal forces on whose balance the stability of any social system depends.

A gain to ethics during the century

equally great has been in the work of Christian thinkers, rehabilitating it with an essentially religious spirit. The Ethical Culture movement of the last two decades, with the natural excess of recoil from unethical religion, would make ethics a substitute for religion. Yet it has a positive value, especially as a spur to the churches for the due cultivation of a field which had been too much neglected in the interests of dogma and ritual. The work of the Church in all denominations is growing more ethical, and the work of distinctively ethical societies is growing, if not more religious, less critical of religion. This advance to the truth that thorough morality is religious thought in action, and thorough religion is moral action in thought, closes for didactic purposes the immemorial and scandalous break between religion and morality. To transfuse the didactic into the practical is the task that awaits the teachers of the twentieth century. The advance in ethics, as in every other line of progress, serves indeed to make the gaps in the line of progress more painfully visible. It is abundantly sufficient, however, for so small a part of human history as a single century comprises, to give occasion to thank God and take courage, that the gaps may be filled.

#### POLITICS

Politically the nineteenth century has been characterized by a great advance toward individual freedom and toward nationalism. The French Revolution overthrew absolutism in France. Napoleon, the child of the French Revolution, overthrew absolutism in all western Europe, and founded a new absolutism upon the ruins, identical in spirit but different in theory, since its historic foundation was a French plebiscite. The Napoleonic despotism was in turn overthrown at Waterloo, and the reinstatement of Bourbonism proved temporary. By the middle of the nineteenth century representative institutions had been established in France, Germany, and Italy, and even in Spain. Doubtless much has yet to be accomplished before these countries become truly democratic in spirit, but it is scarcely conceivable that they will ever revert to that imperialism from which they have emerged.

How much has been accomplished toward popular political institutions within the century is indicated by the fact that the French Parliament, the German Reichstag, the Austro-Hungarian Reichsrath, the Italian Parliament, and the Spanish Cortes all came into being between 1800 and 1870.

These movements toward political freedom on the Continent were accompanied by a similar movement in England, which during the nineteenth century has passed

Feudalism and  
slavery  
abolished

from a constitutional monarchy really controlled by a landed aristocracy, and still

feudal in spirit, to a democracy, still monarchical in form, still subject to the checks imposed by the aristocratic conservatism, but in spirit as essentially democratic—that is, ruled by the people—as is either France or the United States. The pocket boroughs have disappeared, the franchise has been extended, the religious disabilities have been removed. Practically all the reforms demanded by the Chartists have been secured, and the suffrage is so nearly universal that all classes have their representation directly in Parliament or indirectly through the influence of public opinion upon Parliament. A somewhat similar extension of political influence has taken place in the United States, in all sections of which the property and religious qualifications which were common at the beginning of the century have practically disappeared. In this great Anglo-Saxon movement away from class representation to popular representation, William E. Gladstone has been the most distinguished single leader. His genius was exhibited in his ability to conduct the English people from a political order based on class to a political order based on all the people, without disturbance or revolution. With these developments of political liberty has gone a development in industrial liberty even more striking. Without a revolution, slavery has been abolished in Great Britain and in all her colonies. At the cost of a war of gigantic proportions, slavery has been abolished in the United States.

Contemporaneously with these developments of political and industrial liberty has gone a development of religious liberty. The doctrine that the Church has authority to determine what is religious truth, and

that to contradict the Church is a crime which the State may punish, perished with the overthrow of the Inquisition in 1808 under the Napoleonic régime, and with the subsequent overthrow of the temporal power of the Pope in Italy. Writers who think it necessary to defend the traditions of the past, like Mallock or Cardinal Newman, occasionally come to an academic defense of the right of the State to punish heresy as a crime; but it may be safely assumed that the political right of every man to worship God according to the dictates of his own conscience, or not to worship him at all if he does not so choose, will never again be denied on any large scale or to any great extent west of the western boundary of Turkey and Russia.

Somewhat less marked in its final outcome, though not less striking in its processes, has been the development of nationalism. The unification of Germany, of Italy, and of Austria-Hungary has been accomplished during the present century. In

Development  
of nationalism

our own country the Civil War was fought even more to preserve the Nation from being broken up into jealous and conflicting political States than for the freedom of the slave, which incidentally resulted from the triumph of nationalism. Radically unlike in temperament and character are the three great leaders in three great contemporaneous movements toward national unity: Bismarck in Germany, Cavour in Italy, Abraham Lincoln in the United States. Grouping these events together, we may safely deduce from them, as one of the results of the century, that communities occupying contiguous territory and possessing the same racial and linguistic peculiarities belong, under the divine order, in one political organism. If the people of the Balkan States could realize this simple truth, and make common cause in a federal union against common enemies, there is little reason why they should not be independent of the nominal suzerainty of Turkey on the one hand, and the direct intervention in their affairs of Russia on the other. The changed relation of America to European Powers involved in the rapidly moving events of the past few years is too recent to be taken account of here. These events rather present a problem for the solution of the future



than indicate any accomplished solution of pre-existing problems.

#### SOCIOLOGY

So far as external conditions are concerned, the great social changes of this century are due to the concentration of industry in great factories, and the consequent concentration of people in great cities. The development of the factory system in place of the home industries, or petty shops with one or two workmen, which preceded it, has caused the building up of an industrial hierarchy with a division of labor as minute and a concentration of authority as absolute as in any of the political or ecclesiastical hierarchies of other ages. The result of this industrial system has inevitably been the economic separation of classes, and a concentration of industrial wealth utterly unknown a century ago. While, however, the rich have grown immeasurably richer, the poor, as a rule, have grown less poor. Money wages are more than double what they were at the beginning of the century, and prices, with the exception of rent and meat, are generally lower. Furthermore,

Concentration of industry

Improvement of workingmen

what workingmen have lost in the way of individual independence or individual influence with their employers, that came from working in small shops, has been made up by the collective independence and power that have come through the formation of unions. Moreover, the intellectual loss—or division of intelligence—that is said to have come from the division of labor and the employment of a man's whole working time upon a single mechanical operation, has been in some degree offset by the shortening of the working day, and more than offset by the development of popular education through the great religious awakening of the beginning of the century, and the widening influence of the schools, the press, and the political responsibilities which came to the working classes later. The development of cities,

Growth of cities

which, as a consequence of the industrial development, has been a distinguishing mark of the nineteenth century, not only in this country but throughout western Europe, brought with it at first great physical evils to the working classes. The death-rate in

the manufacturing cities became double what it was in the rural districts, the children dying in swarms from constantly repeated epidemics, and the adults losing not only in vigor but in stamina. These evils, which came partly from long hours in close factories—even for children of five and six—and partly from overcrowding in unwholesome tenements, have been largely overcome by better sanitation and cleaner living, so that to-day the cities are nearly as healthy as the rural districts—though many problems that have come from the crowding of the people in industrial centers are still unsolved. Apart from these outward social changes, however, and more important, has been the almost continuous growth of a sentiment

Liberty, fraternity, equality

of social unity, which has manifested itself so conspicuously in the political and educational world, and is to-day beating so strongly against the development of absolutism in the world of industry. As a result of this social sentiment the century has seen the overthrow of feudal tenures in the west of Europe, the overthrow of serfdom in Russia, and the overthrow of slavery in America. There have, indeed, been several marked periods of reaction, but, taken as a whole, the nineteenth century has been almost as marked as the era of the Reformation for the broadening sense of the essential equality in political and industrial rights of all the children of men.

#### LITERATURE

The most obvious characteristics of the literature of the nineteenth century are its range of subjects and its variety of method and manner. It is at the farthest remove from the classical standards, traditions, and forms; in its free play of individuality it has expressed that expansion of human thought which has left its fullest record in science, and that expansion of human activity which is expressed politically in democratic institutions. Science and democracy are perhaps the two words which, to the future, will embody most fully the spirit, thought, and productivity of the century; and these two fundamental movements have found varied and splendid expressions in its literature. The deep stirring of the world by the

The Revolutionary epoch

French Revolution set in motion waves of feeling which did not subside until many years after the opening of the century, and the agitation of which is to be found in one of its most influential literary movements—that of Romanticism. The chief figure of this movement in France was Victor Hugo, its master spirit, reinforced by an informal and irregular fellowship which included George Sand, Gautier, and Béranger. In England the chief voice of this revolt was Byron, whose lyrical gift was perhaps greater than that of any English poet since the Elizabethan age, and whose work as an artist was limited only by his character and his insight. He was the leader of an insurrection, the dashing and brilliant figure on the barricade, not the organizer of a new movement; a master of melody and of descriptive verse, who has left his permanent impress on English poetry, and is best known of all modern English poets in Europe. Wordsworth, succeeding to the tradition of Thomson, Cowper, and Burns, interpreted Nature from the spiritual side with marvelous insight and noble passion of the imagination, and remains one of the greatest figures and one of the permanent forces of the century. Shelley, a far finer spirit than Byron, was penetrated and inspired by the Revolution; Coleridge, poet, thinker, and critic of the highest order though of discursive mind, has been a searching influence in theology and criticism. Keats's rich imagination and deep feeling for beauty imparted a spell to his verse which Tennyson and the later poets have not escaped.

The first slender volume which came from the hand of Tennyson alone was issued in 1832, but it was fifteen years later before his reputation had passed beyond the circle of a small group of devoted friends, and had become one of the great traditions of English literature. "In Memoriam," which appeared in 1850, at the very moment when the early scientific movement was at its most aggressive stage, and when England seemed wholly devoted to material pursuits, gave expression to that life of the spirit which has been the inspiration of English character and the source of English moral strength since the beginning of the race. His balance, sanity, deep artistic feeling, thorough technical

training, and power of divining and reflecting the thought of his time, made Tennyson the representative English poet of the latter half of the century; while the Brownings, Matthew Arnold, William Morris, Rossetti, and Swinburne express different phases of English thought or different aspects of modern passion and faith. In England the novel reached its fullest development in the hands of Scott, Jane Austen, Dickens, Thackeray, George Eliot, Meredith, and Hardy; while criticism of life in history, biography, and essay has been enriched by the work of Carlyle, Ruskin, and Arnold.

By inevitable reaction the romantic movement in France was followed by the realistic movement, which is generally traced to the brothers Goncourt and Flaubert, and which found its master spirit in Zola—a man of indomitable energy, of great talent, and of unquestioned sincerity, but lacking the power of selection, deficient in taste and in reserve; a collector and organizer of facts rather than a great artist, whose ascendancy promised for a time to be permanent, but whose star is now fast sinking. Realism, pushed to its extremes, became Naturalism, and Naturalism inevitably brought forth the decadent school, which has produced some men of notable talent, like Guy de Maupassant, but it was doomed to sterility and decay by its absorption in the secondary or morbid phases of life. Balzac, the greatest of all the French novelists, cannot be claimed by any school. His work, in its magnitude and significance, stands by itself.

The century has seen the rise of a great national literature in Russia, which has given the world a poet of high order in Poushkin, and four novelists of genius in Dostoyevski, Gogol, Turgenieff, and Tolstoi—all in profoundest sympathy with their race, and interpreting its spiritual quality, its passion, its mysticism, and the pressure of absolutism on its rich impulses with marvelous power. No country has ever had in fiction more complete disclosure of what lies in its heart than Russia. Turgenieff used to say that all the later novelists were shaken out of Gogol's sleeve; it is quite certain that his little story "The Inspector" exerted a liberating influence on later Russian literature, as Turgenieff's

The  
Victorian  
poetry

Northern  
Europe

"Annals of a Sportsman" exerted on later Russian social order. The century has seen in northern Europe a rebirth of literature which curiously reproduces some of the characteristic qualities of the ancient eddas, sagas, and popular tales. The most picturesque of these new figures is Björnson—a typical Norwegian, who has interpreted with simplicity and sincerity some aspects of contemporary life in Norway. Ibsen is the foremost in point of contemporary interest of all the Northern writers; a dramatist of great force and of satiric spirit, who has applied to the society of his time searching and remorseless analysis, and whose underlying doctrine, if it were carried to its logical conclusion, would disintegrate society.

Until 1832 Germany possessed in Goethe the foremost man of letters of the century—an artist of immense fruitfulness, of extraordinary range of interests, and of a breadth of culture which is not likely to be repeated in any of his successors; with lyrical power of the highest order, wide and tolerant insight, and the breadth of view which goes to the making of a poet of the first rank; the author of the most significant poem of the century; whose defects are to be found in the vagueness of his moral insight and the consequent inability to secure the highest dramatic effectiveness by identifying the doer with the deed. Second to Goethe stands Heine, whose writings Matthew Arnold places first among the modern streams of influence in Germany. There are respectable but no great names between Heine's time and the recent movement which has brought to the front Sudermann and Hauptmann, two dramatists of deeply interesting talent who have done work notable alike for deep human feeling and for freshness of imagination. In Spain literature has revived in the field of fiction, which has been worked by a group of writers of power and freshness, foremost among them being Galdós, Valdés, and Pereda. In Belgium Maeterlinck stands out conspicuous—a mystic who uses the drama with subtle skill, but who has left in "The Treasure of the Humble" and in "Wisdom and Destiny" the deepest impress of his genius.

American literature began with the publication of Irving's "Knickerbocker's

History of New York." Before that day there were writers in America, but, with three exceptions—Franklin, Edwards, and Woolman—they cannot be ranked as masters of style. In American poetry the name of Poe stands first—an artist whose command of the lyrical note was more subtle and sure than that of any other American singer; who was not a representative poet, and whose work does not interpret the fundamental ideas of life which rise in such clearness in the work of Homer, Dante, Goethe, Shakespeare, Milton, and Tennyson. In American prose Hawthorne holds the first place; with these two in the highest circle belongs Emerson, a poet of high rank by virtue of half a dozen poems, an interpreter of American idealism, and a "friend of the spirit" by virtue of the entire body of his work. Irving, Bryant, Lowell, Holmes, Whittier, Longfellow, Thoreau, Whitman, and Lanier are names which must be reckoned with in any report of American literature.

The historians of literary quality include a long and distinguished line of writers from Bancroft to Fiske. The tradition of the essay has been well sustained from the days of Emerson and Lowell to those of Mr. Woodberry. Fiction, striking its first great note in "The Scarlet Letter," produced a work full of crudeness and full also of power in "Uncle Tom's Cabin," and has now become the most fruitful field for American writers. The significant fact in American literature to-day is the widening of the literary interest from the Eastern coast to include the whole country, and the expression of the life of the country in a multitude of local types at the hands of a group of story-writers of sincerity, insight, and power.

#### ART

In the development of architecture during the nineteenth century, perhaps the two most noteworthy men were a Frenchman and an American, Viollet-le-Duc and Richardson. They were Architecture adapters rather than originators. Viollet-le-Duc's own buildings have no marked reputation, but his work as a cathedral-restorer is regarded as more authoritative than that of any of his contemporaries, and his books on construction have become classics. In America, Rich-

ardson saw the possibility of adapting the Spanish Romanesque to our needs to-day, whether domestic, commercial, or ecclesiastical, and his application of this style to American architecture was widely welcomed. Root, who lived later, further applied the style, lightened by Renaissance features, to the type of office building known as the "sky-scraper," seen *par excellence* in this country. The most impressive exhibition of architectural grouping which the century has brought forth was that of the Chicago Fair, an event which definitely placed American architects on a plane with any. In England the modified Palladian style, mostly brickwork of the eighteenth century, has largely given way to a pseudo-Gothic. In Germany the bastard Byzantine continues its devastating course. Throughout Europe many new buildings show a loss of simplicity and strength, the latest evidence being the architecture of the recent Exposition.

The sculpture of the nineteenth century will not rank with the achievement of earlier epochs. It is true that the marbles of Flaxman, Houdon, and Canova gave place to the more idealized sculptures by Thorwaldsen, the greatest artist of the classical revival, and these in turn to the somewhat naturalistic works of Chapu, Mercié, Falguière, and Rodin, while in a particular province, that of animal sculpture, the most distinguished work in any century was that of Barye. His figures are in bronze—it may be added that, in technical manipulation, nothing has juster claims to the admiration either of the "man in the street" or of the connoisseur than the bronzes of France. In our own country a promising school has sprung up under the leadership of such artists as Ward, French, Macmonnies, and St. Gaudens.

The great progress of the century is to be seen in painting. Freedom is the word to describe the goal of the struggles in this domain. Compared with the eighteenth, the nineteenth century should be recognized as the period of finer health and saner mind; of a consequent keener realization by painters of their individual aptitudes and characteristics, and of a desire to assert these freely. As in politics, so in painting, England has been in one respect the teacher of the

world through the century. In other ages the art assets of England did not permit her to pretend to such a dignity. The nineteenth century, however, has seen the founding by two eminent artists of what, for want of a better name, may be called the "atmospheric school." The century was barely opened when Turner, a young landscape-painter, resolved that the conventionalisms of the past should bind him no longer. Despite the labors of Claude Lorraine, there had never been adequate realization of the poetry in ample atmospheric effect, and of the consequent power of the individual fancy to make of every landscape an ethereal vision, thus giving greater play to the imagination both of painter and onlooker. What Turner did for landscape-painting, Watts has done for portraiture. An invigorating atmosphere breathes around his subjects; they are thinking aloud. He said himself, "I paint ideas, not things," and his dominating idea is to picture typical nobleness. With him painting may be beautiful; it must be noble. Most other artists have reversed these terms. Less permanent in influence was that other great distinctive epoch in English painting, the Pre-Raphaelite school, although it moved men's thoughts and aims up from the meretricious and the tawdry to serener and severer heights.

In France for a fifth of the century mincing shepherdess subjects or pictures of battles and public ceremonies absorbed the painters. Géricault was the first to break with the past and ultimately to found the romantic school, of which Delacroix and Delaroche were distinguished adherents. However, the spirit of the century was impatient of "schools." The Barbizon school was one in name only; it was thoroughly individualized. Though its members chose to solve problems each in his own excellent way, Millet is generally regarded as the greatest of all delineators of peasant life, Rousseau as unexcelled among landscapists in accuracy of light and shade, and Troyon as unrivaled in the province of cattle-painting—the last named a good example of one who broke away from all hampering fetters, whether of classicism or of romanticism. The century's most poetical landscape-painter in France, however, was Corot, a man who yet never allowed poetry to detract from fidelity to truth. He is also the

century's chief as a synthesist, one who ruthlessly subordinated details in order to obtain greater unity of effect. Of perhaps greater influence, however, have been the impressionist painters, under the lead of Manet and Monet.

Germany has produced a single portrait-painter of exalted merit, Lenbach, but the distinctive feature of painting there has been the development of religious subjects. In the first half, the principal painters of such subjects were Kaulbach, Cornelius, and Overbeck; in the latter half, Uhde. The Low Countries have continued their time-honored studies of genre, and in this department the most distinguished name is that of Josef Israels, whose work in chiaroscuro, realism, and poetic feeling recalls Rembrandt's. All through the century in every country insistence has been placed on the freedom of personality. If the struggle for freedom has been won, it has led in some cases to an exaggerated success. Individual idiosyncrasies—and national prejudices as well—have in many cases been emphasized to the detriment of real breadth. American art was not strongly to the fore during three-quarters of the century. Later developments, however, as noted at the Paris Exhibitions, show a change, whether in portraiture, with Whistler, Sargent, Brush, and Cecilia Beaux, or in landscapes, with Inness, Chase, Tryon, and Homer—the last named, with his entirely American training, being as distinct a product of our country as, in another department of art, the Norwegian Grieg is of Norway. Finally, the century has been marked by the development and popularization of illustration, in which America has perhaps done more notable work than any other country.

#### MUSIC

It is obviously impossible, in a paragraphic review of the musical history of the hundred years now closing, to do more than mention some of the great composers

of the century and express a concise opinion as to the dominating trend of musical ideas, if there has been any such trend. As to names, there is at the outset a question not to be easily settled: Shall Beethoven, the greatest musical figure in history—although we think it is open to debate whether his is the most satisfying or even

the greatest musical genius—be ascribed to this or the last century? Most of his greatest works were virtually composed, certainly they were completed and performed for the first time, in the nineteenth century; but he was born in the third quarter of the eighteenth, and received his education and his formative impressions from that century, to which, therefore, we think he justly belongs. Dismissing Beethoven, then, we venture to name the following composers as those who have exercised the greatest musical influence of the century; we group them by countries, and for convenience give with each the year of his birth. Germany: Wagner (1813), Schubert (although born in Austria in 1797, Schubert, musically, really belongs to Germany and to our century), Schumann (1810), Mendelssohn (1809), Robert Franz (1815), Brahms (1833). Italy: Rossini (1792), Verdi (1813). France: Berlioz (1803), Gounod (1818), Saint-Saëns (1835). Russia: Rubinstein (1829), Tchaikowsky (1840). Poland: Chopin (1809). Hungary: Liszt (1811). Bohemia: Dvorák (1841). Norway: Grieg (1843). England: Sir Arthur Sullivan (1842). In this list Richard

Wagner is the most distinctive figure, and we think it is generally admitted that he has exerted a more widespread and dominating influence on the century than any other composer. He insisted that "grand opera" should not be, after the old Italian notion, a succession of tuneful melodies sung by a highly trained voice to the accompaniment of an ordinary orchestra, but a music-drama in which the dramatic action and the music should be inseparably woven together and dependent on each other, and the orchestra should play as important a rôle as the actor or singer. His theory was revolutionary and met with great opposition, but it prevails to-day, and the influence of "German opera" is felt all over the world. Even in Italy it has snuffed out Rossini, has transformed the Verdi of "Il Trovatore" to the Verdi of "Aïda" and "Otello," and has developed the younger Italian school to which Leoncavallo and Mascagni belong. There has been no such revolution in the writing of chamber-music, or in symphonic composition for the orchestra, although richness of color

and distinction of individual style mark the difference between the orchestration of to-day and that of the last century. Wagner's extravagant opinion that with Beethoven's Ninth Symphony the last of the symphonies had been written and the vein of purely instrumental music had been exhausted, is proved to be a mistaken one by the orchestral work of Liszt, Dvorák, Grieg, Saint-Saëns, Tchaikowsky, and, most of all, Brahms, whose symphonies are classic in form but rich and modern in spirit. Brahms, too, in the estimation of so sound a critic as Sir George Grove, has never been surpassed in the realm of chamber-music and choral writing.

In the domain of song, the nineteenth century has never been equaled; no such songs have ever before been written as those of Schubert, Schumann, Grieg, Franz, Rubinstein, and Brahms. Schubert may be said to have invented the modern form of lyric song, or "lied," a form in which Franz worked exclusively and developed to its present perfection. In ecclesiastical music, England, otherwise musically unproductive, has taken a high place, and Sir Arthur Sullivan is mentioned in our list for his contributions to this department of composition. Such Englishmen as Cowan and Villiers Stanford, while not so prolific as Sir Arthur, have, perhaps, a finer and more poetic gift than his. In France we have the interesting phenomenon of a one-work composer; Gounod is known all over the world for his "Faust," but nothing else that he has ever done would have won for him general recognition. Russia, upon whom the rest of the world is apt to look as rough, untrained, and unsympathetic, has produced some composers of the first rank. Few modern composers combine sensuous beauty with deep and often melancholy feeling more strikingly than Tchaikowsky. The work of Johann Strauss, the "waltz king," and his son Johann, composer of "The Beautiful Blue Danube," must be noticed in a review of the century. They made out of the waltz something more than a mere dancing jingle. No composers have done more than they to demonstrate the value and beauty of rhythm. Of this country it is

too soon to speak. The love for music is widespread and is growing, although nationally we are too young to have reached the creative stage; signs of promise, however, may be found in the excellent work of such men as MacDowell, Horatio Parker, Henry Holden Huss, Edgar Stillman Kelley, and Arthur Whiting. In the United States the development and cheapness of the piano and the invention of the reed organ have put the best music in a simple form within the reach of families of the most modest means. We see no reason to doubt that America may, in the coming half-century, do in music what she has done in the last half-century in industry and literature, is now successfully doing in science, and is beginning to do with rapidly increasing skill and perfection in the pictorial and decorative arts.

To characterize in a sentence the musical spirit of the nineteenth century, we should say it was freedom of expression and individuality of ideas. The nineteenth-century composers have not been bound to academic forms, nor have they been afraid to say fresh and sometimes startling things. This has given us great richness of music, but it has also led to extravagance and fads. The true music-lover, as the true lover of poetry, takes beauty wherever he finds it and in whatever form, and because Richard Wagner has revolutionized certain musical ideas he does not abandon Haydn and Mendelssohn and spend all his time with Richard Strauss and Rimski-Korsakoff.

#### THE FUTURE

It is impossible to forecast the probable advances in science, whether practical or theoretical, nor is it easy even to indicate what fields remain for it to conquer. Of this we may be sure: the principle of evolution which it has established, which is the basis of moral as well as scientific progress, will not be lost to the world. In education we have to adjust our school system to the rapidly growing sphere of knowledge, so that it will deal with all subjects without being superficial in any, and will train the moral faculties without giving to the training a denominational or dogmatic character. In theology the Church has to complete that process of

Growth of  
American  
musical taste

Franz  
and other  
song-writers

The spirit of  
the century

The elevation  
of dance music

reconstruction already begun, in order to harmonize the philosophy of religion with that which is now the accepted postulate of all other philosophy—the doctrine of evolution—and so to readjust its religious teaching to the conception of divine immanence as to revivify that reverence and love which are possible only toward a personal God. We have to carry on still further the ethical development of the past, so as at once to root ethical conceptions in eternal law and to show their application to all the relations of life. In politics the rights of men are theoretically recognized in England and America, and measurably in all western Europe, as the basis of government, but the rights and duties of nations toward each other have yet to be defined, by a gradual development and application of international law and a solution of the problem, What are the duties which the civilized nations owe to those that are uncivilized or semi-civilized? Brotherhood is as yet an academic opinion or an ethical sentiment; the work of the reformer, whether in thought or in action, is to formulate its principles, to learn what are the fundamental obligations of man to his brother man, and to apply them to the solution of current social problems. To create an American school of music, which now has little except its folk songs which is distinctive, gives scope for the musical genius of the future; to develop an American art, which is still too commonly imitative, will call for the best work of the artists. The fact that most of our literature first appears in newspapers and periodicals does more to extend its circulation than to raise its quality; the creation of libraries, public and private, and the creation of leisure for continuous reading are the most immediate needs for the development of a higher type of literature. America has the capacity to create; it has to develop a higher capacity to enjoy. In brief, if, as we have said in the opening paragraph of this rapid survey of the nineteenth century, its chief characteristic is freedom, the first duty of the twentieth century is to learn how to use that freedom in religion, politics, society, art, literature, so as to maintain the highest ideals and minister to the largest life. The work which lies before the twentieth century is as great as that which the nineteenth century has accomplished.

## The Spectator

"They also serve who only stand and wait." The Spectator has assented to this proposition very heartily whenever it has been seriously brought to his notice—or, to be more exact, whenever it has been brought to his serious notice. But the Spectator never appreciated it so much as he did the other day. Mrs. Spectator had been having a few weeks in France, and she notified him that she would sail on a certain good ship which was due to arrive in New York on a Monday. As she had bought her tickets in Paris, the Spectator did not have implicit faith in the representations made to her by the French, who appear to think that saying things that are not so, especially in matters of business, is a righteous smiting of the barbarians, a giving to unworthy outsiders quite as much as their merits deserve. So the Spectator took counsel of the agents of the line on this side, and by them he was informed that the good ship, with her precious freight, would probably arrive late Tuesday afternoon or Tuesday night. Here was a disconcerting discrepancy of more than twenty-four hours. But there was another disturbing prognostication as to the coming of that steamer. The newspapers print daily very valuable and interesting little tables showing the incomings and the outgoings of ships. Now, all the papers agreed that Mrs. Spectator's boat would not be due till Wednesday. Here was confusion indeed. The good lady, on the authority of the decadent Frenchman, had announced that she would be in New York Monday; the agents said Tuesday; the newspapers said Wednesday.



Of course it never occurred to the Spectator to run any risks. His good wife should be greeted on her return as she was speeded on her departure. He therefore held himself in readiness for the summons on Monday. During that day he was rather careless, and ventured as far away as the club for luncheon. But in the afternoon he stuck closely at home, writing letters that were not of much importance, and reading odd novels and odd novels that were old friends and did not require careful treatment, but yielded

themselves up readily even though only the leaves were turned over. Tuesday, however, it was different. The Spectator had some faith in the American agents. "Surely," said he to himself, "they know more than these newspapers; newspapers only print a parcel of lies, anyway." And so on and on he talked to himself, and consumed nearly a whole box of matches in relighting a pipe that was always going out. He placed out his best street clothes to put on quickly when the telegraph messenger should come with a little yellow slip that told him the ship had passed Sandy Hook. He got mellow and sentimental. He remembered verses of poetry appropriate to the occasion, and could not persuade himself to be provoked when he could not recall more of Joaquin Miller's verses than these three lines:

My ship comes in, my ship comes in,  
My ship comes sailing up the sea,  
And I am glad as glad can be.

Directly a fog settled down over the city and over the rivers and bay; horns and bells and whistles could distinctly be heard from where the Spectator sat and waited. He was not sentimental now; he was nervous, he was cross. An indigent friend came to see him—a friend who always brought a new tale of woe, a tale told not in words but in the carefully brushed clothes that were always growing shabbier, in the cheek that always seemed paler and thinner. Now, the Spectator has great respect and affection for this friend. He knows that there are some men not cut out for contest with the brutalities of a brutal world, and he recognizes in this friend one of this sort. But, Heaven pardon the sin! the Spectator was not cordial on this occasion; he was not exactly rude, but he was inattentive where he should have been full of consideration. Well, the friend went away; and now the Spectator was in worse condition than ever. He was as contrite as he was apprehensive. He tried to write a letter to his friend praying forgiveness. But he could not do it. Those doleful bells kept ringing on, the whistles blew, and the horns sent forth their harsh, discordant note. "Those also serve who only stand and wait," the Spectator said to himself. Indeed, he was sure of it. A hundred

times rather would he have been on the ship that was bumping around in the fog or rushing to destruction than waiting on shore where he could do nothing. Waiting, indeed, for a ship, but waiting first for a telegraph messenger with his yellow slip. When night had fairly come, when darkness had settled down to make the fog even worse, he abandoned hope and went to bed, too rebellious to sleep, too unquiet even to rest.

On Wednesday morning the Spectator did not put on his lounging clothes, but arrayed himself so as to look as spick and span as possible. The Spectator confesses, with a trifle of shame perhaps, that he is not an early bird, and that breakfast at ten suits him a great deal better than it does at seven. Indeed, sometimes he has believed that early rising conduced to bad rather than to good work, to plodding rather than to nice accomplishments. He remembers a woman of nice taste who had to live on a farm, and who rebelled a little at the primitive hours. She used to say that one day was like every other day: "We get up early in the morning to have an early breakfast so that we may have an early dinner, and get an early supper to go to bed early so as to get up early in the morning." But the Spectator was glad to be up early that particular Wednesday morning. He got the papers, and skipped the thrilling news of the day. What mattered it to him what was going on in Washington, London, or Paris? His heart was at sea, and so he turned at once to the shipping news to see if there were any intelligence of the boat in which he was interested. No change. There she was, leading the list of those "due to arrive to-day." He also learned that the fog had lifted and that all was well in the lower bay and as far out as the watchers could see from Sandy Hook and Fire Island.

In his mind the Spectator begged pardon of the newspapers of the evil things he had thought and said. "They know their business," he said; "they know a hand-saw from a marlinspike." He sent his servant out for a nosegay for his buttonhole and for flowers with which to decorate Mrs. Spectator's room. Before



he permitted the servant to go, he gave minute directions as to what should be done in case he were not at home when she returned. "For the message may come at any time," he added, "and I shall go at once." When the servant got back with the flowers, he was still there, and he arranged them as tastefully as he could, wondering all the while with half his mind—the other half was occupied with listening for the telegraph messenger's ring—why in the world florists cut their flowers with such fearfully long stems. By the time the flower business had been settled it was ten o'clock—the Spectator's favorite breakfast hour. To him it seemed half-past two at least. And still there was no messenger-boy. He recalled what Mark Twain once contended. If you wish to get a letter long due, then write complaining of the neglect, and the two letters will cross on the way. So the Spectator rung his trusty messenger-call, thinking that while his messenger was going back the boy with the yellow slip would come. In a little while a boy shoved open the door, saying as he did so, "Call?" "Yes, young man," the Spectator answered. "You go back to your office and ask if the steamer So-and-so has been sighted off Sandy Hook or Fire Island." The boy departed, and in half an hour returned saying: "The superintendent says he don't know nothin' about it. If you pay one dollar, the company will let you know when the ship is sighted." But the Spectator had paid one dollar several days before. He thought, however, that he would venture another, as this appeared to be a different telegraph company. "Now I shall surely hear," said the Spectator to himself as he sat down to read an English admiral's opinion on the small achievement of our fleets in Manila Bay and in front of Santiago. This is rather an exasperating article, the Spectator believes, but he could not read it; and things with which we disagree, things which we can disprove and poke fun at, are generally very easy reading. No, he could not read, so he ordered luncheon. This was served at twelve, and the Spectator had finished at ten minutes

after. There seemed to be no way to kill time; while waiting was the sorriest business that ever was invented. It requires a woman's patience, a woman's courage. And, by the way, is it not likely that women were given this patient courage to wait because it was foreordained that men should be selfish and inconsiderate and impatient? That is a nice question, and is worth pondering over.



What happened between one and two, between two and three, and three and four of the clock the Spectator will never know. At least he hopes none of his servants will ever tell him, and they alone know of his crazy antics while he was "also serving." At four the boy arrived; at two minutes after four another boy arrived. The Spectator dismissed each with his blessing and a fresh, crisp one-dollar bill. One yellow slip read: "Steamer So-and-so will arrive, unless detained at Quarantine, about 8 P.M." The other said: "Steamer So-and-so passed Fire Island at 3:30 P.M." Now the Spectator was all right. At least he thought he was all right. But he found that he had four hours on his hands. What should he do with these? Time which usually goes at breakneck speed certainly traveled with a leaden heel that day. At last it was six, and he was off for the pier. He knew that the boat was likely to be crowded, but when he got to the landing-place he was astonished to find such a crowd an hour before the steamer should arrive. There were three hundred at least. Had three hundred people in New York, like himself, been also serving because they had to stand and wait for fully eight hours? Very likely; and very likely, too, this happens every day to a greater or less extent all the year round. That is why the Spectator has told his experiences. When finally, at half-past eight, the Spectator held his good wife in his arms and realized afresh what he had never doubted at all, that she was well worth waiting for, he whispered in her ear: "Another time, my dear, you shall not go alone; we shall go together."

# THE SOURCES OF THE TROUBLES IN CHINA<sup>1</sup>

*By Arthur H. Smith*

*SPECIAL COMMISSIONER FOR THE OUTLOOK IN CHINA*

CHINA is a vast Empire, proverbially difficult to understand, no matter what the length of time may be which has been spent in it, for the reason that, as Mr. A. R. Colquhoun has so well put it, immense and indefinite duration multiplied by incomputable numbers of population *must* make an aggregate literally incomprehensible. On this account, if on no other, it is important to be on one's guard against those cheap and easy solutions of a difficult and complex problem which, by misrepresenting some of the factors, omitting others, and remaining in total ignorance of yet more, may be able satisfactorily to explain everything about the late uprising in China in a few succinct and well-turned paragraphs. Whoever will take the trouble to consult any compendious history of foreign relations with the Chinese Empire cannot fail to be struck by the fact that the present treaties are the product of innumerable forces slowly working through long periods of time. Foreigners originally came to China for the sake of trade, and they have always fought, when there has been any fighting, for the right of treaty relations, primarily with a view to the rights of commerce. The Chinese were willing enough to allow commercial intercourse, but they would tolerate it only at the greatest possible distance from the seat of government at Peking, to wit, the city of Canton, on the extreme southeastern coast of China. Many years ago the writer, while traveling in the province of Shensi, was offered at the capital, Singanfu, an old document which proved to be the original Instructions to the first regularly accredited Minister from the United States to China, Mr. John W. Davis. In this letter the President of the United States informs his "great and good friend," the Emperor Taokuang, that he has commissioned Mr. Davis to bear the President's good wishes

to the Emperor, and "to be near your Majesty." This may have been what President Polk was inaccurately aiming at in commissioning Mr. Davis; it certainly was not what the Emperor meant by receiving him at Canton, and keeping him, together with all other diplomatic representatives, at the same spot.

It is difficult even to read with patience the mere recital of what foreigners went through with the Chinese at that early day. The conceit of the Chinese Government and of all its officials from top to bottom was simply colossal and insufferable. To us it now seems that no self-respecting nation would have put up with it for a year. Such, however, was the unwillingness to bring on a collision with the Chinese authorities that upon one occasion, when an American sailor had accidentally dropped a dish upon the head of an old boatwoman who was under the ship's side, the commander of the vessel actually submitted to the Chinese demand and sent the poor fellow into the city to be tried by the Chinese, where he was promptly bowstrung! The whole tangled relation of the East India Company to the Chinese was as full of potential and inevitable disputes with the authorities as a shad is of bones, and they proved equally difficult of extraction. The Governor-General of the two Kuang provinces—"Viceroy" he is still inaccurately termed—was generally chosen for his skill in dealing with the fierce and intractable Barbarian, who was to be tolerated, snubbed, and bled.

Under these conditions it is a wonder that the war of 1840-42 did not come about earlier. Whatever may be said to the contrary, that war was about opium almost solely, although other important issues were involved. Many of England's most candid writers and statesmen have not only admitted but declared in Parliament and in many public ways that in that war the case of the Chinese made a better

<sup>1</sup> Copyright, 1900, the Outlook Company, New York.

showing, considered in itself, than that of Great Britain. "Considered in itself"—but no war of this sort can be "considered in itself," and there were graver issues than the opium trade involved, which concerned the whole future of China, little as the ignorant and obstinate men who ruled her comprehended that fact. For the peace of the world and for the welfare of the Chinese Empire itself, it was indispensable that the intolerable pride of the Chinese should receive a decisive overthrow by the only means which people and Emperor alike were able to comprehend—military force. This was eventually accomplished, albeit with great deliberation, and by the sole agency of Great Britain. This important fact is too often lost sight of by those whose main idea seems to be to exploit the Chinese Empire for their own exclusive benefit, shutting out all others. The signing of the Treaty of Nanking in the spring of 1842 is justly regarded by Dr. Williams, whether from the political, commercial, moral, or intellectual standpoint, as "one of the turning-points in the history of mankind, involving the welfare of all nations in its wide-reaching consequences." By it the Emperor of China was punished for refusing to treat the foreigners with common humanity, for cutting off their access to the Chinese with whom they wished to trade, for spurning foreign ambassadors, and for denying that intercourse with the rest of the world which they felt to be a natural right. Four new ports were opened, for the reason that the British had already seized them and could not be expelled. The British required a port for refitting ships, and as they had already to some extent occupied the island of Hongkong, it was ceded to them. Twenty years later this demand was followed by the cession of a territory on the mainland needed for expansion; and during the past year the same process has been repeated, a large section of territory being "delimited," to the intense indignation and rage of the native population, which rose in armed remonstrance, in precisely the same way as their fathers had done more than a generation before. The people of the city of Canton, as well as of the province of Kuantung, of which it is the capital, have always maintained towards foreigners a sullen hostility and

ill will which was partly, perhaps, a natural trait, and partly inherited from the old days when the foreign merchants were restricted to a small space about their "factories," and not allowed elsewhere. The treaty of 1842 abolished all this, and granted the right of entering the city, as was done in all the other ports. But the local officials would not, and probably in any case could not, control the people in this particular, and for five years the right of entry was in abeyance, when a British captain, with several vessels of war, captured all the guns in the forts at the Bogue commanding the Pearl River, and forced the authorities to grant larger space for residences and warehouses, and to agree that within two years the city gates should be unconditionally opened, as elsewhere, to all foreigners. But at the expiration of the period named the Emperor ordered the Governor-General to heed the wishes of the people and to ignore the engagement. As the rights claimed did not seem to have been explicitly enough defined to make the British case absolutely clear, the authorities, acting under orders from London, did not press the matter, and it was not until after the capture of Canton in 1857-58 that the right of free entry to the city was finally conceded.

From this single instance of Canton it is easy for the discriminating reader to perceive that, while external conditions were perpetually altering by the pressure of the irresistible foreign force employed, Chinese resistance remained the same in essence that it had ever been. Within less than fifteen years after China was held to be definitely "opened," the items of complaint on the part of the British had so accumulated, with aggravated and morbid concomitants, that another war was inevitable. With the same disregard of the claims of the Chinese and the same carelessness as to the opinions of the rest of the world which were displayed in the opening of the previous war, this one was begun upon a technicality, and was so conducted at many points as to give occasion for just criticism. Mr. Justin McCarthy will not be suspected of partiality toward the Chinese, but in his "History of Our Own Times" he declared that "the truth is, there has seldom been so flagrant and so inexcusable an example of

high-handed lawlessness in the dealings of a strong with a weak nation." The general position and claim of the British were right, and the war was inevitable, but it was full of incidents to be regretted, all of which left behind a sting in the national self-consciousness of the Chinese, who continued to act in defiance of their own repeated and explicit engagements. In the year 1858 the Taku forts were captured after slight resistance, and a treaty was negotiated at Tientsin soon after, the Chinese yielding for fear of worse consequences if they did not. Lord Elgin mentions in his Diary feeling "the painfulness of the position of a negotiator who has to treat with persons who yield nothing to reason and everything to fear, and who are at the same time profoundly ignorant of the subjects under discussion and of their own real interests."

The next year the ratifications of the British, French, and American treaties were to be exchanged, and for the first two of them Peking had been expressly designated as the place. This point the Chinese had yielded because there seemed no other way, but they had meanwhile greatly strengthened the Taku forts, stretching a boom across the Peiho, and when the British fleet advanced to proceed to Tientsin as agreed, it met with a stubborn resistance, for which it was not prepared, and on attempting to land, the forces were repulsed, with the serious loss of 89 killed and 345 wounded.

It was not until more than a year later that the British and French as allies once more took the Taku forts (from the rear), and, forcing their way to the capital of the Empire, compelled the signing of a new treaty, which was to mark a new era. This important event was attended by many of those singular phenomena which seem to differentiate the Chinese from the rest of the race. Tientsin and T'ungchou, the only cities on the way to Peking, capitulated on their own account, furnishing supplies to the invading army, on condition that the cities themselves should not be disturbed. One of the most useful arms of the British service was the Hongkong coolie regiment, which did valuable and indispensable work with great cheerfulness and success. When some of these were captured by the Chinese generals, instead of being promptly beheaded, they

were sent back minus their cues. The treachery of the Chinese in seizing Mr. Parkes and others who had gone on to T'ungchou to arrange the terms of peace was punished by the total destruction of the Emperor's Summer Palace, as well as other places of Imperial resort in the neighborhood, as "a solemn act of retribution," and it is only within recent years that the destruction thus wrought by wholesale—for which there was undoubtedly abundant provocation—has been partially repaired.

Thus, much against its will, the Chinese Government had been forced into relations with the rest of the world, by means of a series of treaties which, through the favored-nation clause, enabled each to partake of all the advantages of the rest, as vessels, to quote Dr. Martin's felicitous simile, are all raised to the same level by the small quantity of water in a single lock.

In order to estimate aright the subsequent behavior of the Chinese, it is necessary to take account of the Chinese point of view in regard to a great variety of matters, all of which were brought within the purview of the treaties, and each one of which made endless discussions and perpetual friction. The Chinese had been for decades in the habit of using opium, would not, and probably could not, give it up, and had begun to feel the need of getting it in larger quantities. The British trade in this drug was very large, and was directly concerned in bringing on, when it occurred (though it must have come sooner or later), the war of 1840-42. The Chinese Commissioner publicly destroyed a large quantity of opium, and the British treaty compelled the Chinese Government to pay for it, while for the future the trade was legalized. There is not a Christian government in the world which would not have bitterly resisted the treatment which the Chinese received in this particular. The Treaty of Tientsin was made with four Powers, and the tariff was incorporated as a constituent part of it, so that, unless all these Powers could at some future time be brought to unite upon a revision, for which no provision was made, there could be no relief for the inequalities and injustice of the rate, and for numerous other galling provisos, in regard to which the Chinese knew next to nothing, but by which, once adopted,

they were tied hand and foot. This state of things still continues, and it is impossible to say how much influence it has had upon successive generations of Chinese in making them restive under restrictions imposed *ab extra*, and rigidly enforced. If we suppose the case reversed, and our own country compelled to admit every class of goods at a uniform rate of five per cent. *ad valorem* duty, it will be readily perceived that we should soon have abundant work cut out for the Secretaries of State, of War, and of the Navy.

The coolie traffic which had sprung up in the south of China, and which had its center at the port of Macao, was the occasion of immitigable woe to China, scarcely excelled by anything within contemporaneous history. Special commissioners have been sent to Cuba and to Peru within the period since the Treaty of Tientsin has been in operation, and their reports have fully sustained the worst charges against this species of "labor system" and its concomitants. The Chinese theory has always been, in effect, that those subjects who voluntarily expatriated themselves thereby forfeited protection, and whatever befell them concerned themselves only, and not the Manchu Government in Peking. But when international law began to be imparted to the Chinese as a text-book, they gradually awakened to a sense of the grievous wrongs which their people had suffered and are still at intervals undergoing in the United States and Australia. When individual Americans have been ill treated in China, the United States Government has made it a "case," and prosecuted it to a successful issue. When Chinese in Rock Springs and many other mining towns have been murdered wholesale, it has often been thought sufficient to point out to the Chinese Ambassador, or to any inquisitive Chinese officials, like Li-Hung-Chang, that this particular act was wrought in "a Territory," which is a partly settled region over which the governmental control is loose and imperfect, or else that these acts happened in "a State," over which, by the Constitution of the United States, the General Government has no jurisdiction at all. In either case, the friends of the killed or injured Chinese returned to their own land filled with enthusiasm for

the "equal rights" which are demanded abroad and denied at home. The growing influence and largely increased circulation of native newspapers, as full of sensational falsehoods as the most "yellow journals" of our advanced civilization, give to complaints of this sort a weight which a generation since they wholly lacked, and a single reported instance of this kind may be the fertile microbe out of which there later springs a harvest of whirlwind.

One of the chronic sources of misunderstanding—or rather of irreconcilable controversy—between Western nations and the Chinese was the Audience question. To the uninstructed in Oriental affairs it might seem a minor matter with what ceremonies Foreign Ministers are received at Peking, when once they are allowed to be received at all. But the governments of all nations, rightly apprehending the importance of a precedent which should not only omit the "koto," but sharply differentiate equal nations from the numerous dependent and tributary States with which Chinese history is filled, united to make common cause, and in June, 1873, the young Emperor received the envoys from Western lands in the manner befitting their rank and office as legates from sister powers. But even this victory, after a long and fiercely contested battle, was not regarded as complete, on account of the unsuitability of the particular building chosen, which was held to have associations with tribute and inferiority. Little by little these difficulties have been overcome, until the climax of triumph was attained in the early months of 1899, when the Empress Dowager herself received the wives of the Foreign Ministers in a special place, and with every token of cordiality and esteem, personally welcoming every one of them, and murmuring gently to each one the assuring aphorism that we are all "one family," dismissing them, after some hours, with a handsome present, full of admiration for her Majesty and hopes for China. At the instance of the foreign ladies of the Legations, this touching interview was repeated at the beginning of the current year, under like conditions. Five months later her Majesty was issuing edicts which ordered her troops, in large numbers and constantly recruited with fresh men, to

throw Krupp shells and fire Mauser and Mannlicher bullets into the dwelling-places of these same ladies from the West, with a view to their speedy extinction, thus leaving only the Chinese (and Manchu) contingent of the "one family" surviving.

The terrible Taiping rebellion, which overspread the greater part of the Empire, devastated the fairest provinces and ruined the largest cities for the period of fifteen years, may be said to owe its origin solely to an impulse received by its founder, Hung-Hsiuch'üan, from reading Christian books and conversing with Chinese Christians and an American missionary named Roberts. It had for one of its objects the destruction of idols and the substitution of a different form of worship, which speedily became corrupt, egotistical, and blasphemous. Yet it was many months before the true nature of this great movement disclosed itself, and in the meantime there were many foreigners who looked upon it with undisguised favor, hoping that, if guided aright, it might prove the means of regenerating the Empire and of putting aside the reigning dynasty. It is important to bear in mind, what is so often overlooked or forgotten, that Chinese and Manchus are by no means the same people, although for two centuries and a half they have been so closely intertwined. Much of the haughty exclusiveness displayed towards foreigners during the past century has been probably due to the Manchu element in the Government rather than to the Chinese.

The constant struggles to prevent foreigners from entering the capital as ambassadors, as merchants, as residents, and especially to hinder any *army* from coming near to its sacred walls—an attempt recently repeated by Li-Hung-Chang with conspicuous ill success—is clearly traceable to a fear that the thin edge of a wedge is a dangerous tool. The Manchu rulers remembered how their own ancestors stepped into an imperial city and a splendid palace without the smallest effort, and, with a not unnatural jealousy, they wished to keep at a distance any Power which showed itself able to do the same. This strong feeling of the Imperial family, shared by the princes and nobles, was easily communicable to the rest of the people of the Empire, for in China the prince is the dish and the people are the water: if the dish

is round, the water will be round; if the dish is square, the water will be square also.

But to return to the Taipings, from which we have been led astray. It was almost inevitable, since the connection between this most formidable of all risings against constituted authority in the Empire and foreigners was so close and so evident, that the Government should suppose, and the Chinese should feel, that it was fomented and patronized by the foreigners of set purpose. As has been remarked, there was, indeed, a time when it was a serious question whether a foreign reformation of China might not best be accomplished by assisting and then controlling the Taiping leaders. Their extravagant pretensions and preposterous claims soon rendered this impossible; and when the decision had once been made to conclude treaties with the Manchu Government in Peking, all foreign interest in the rebellion as a movement fell to forty degrees below zero. But there were many foreign adventurers who helped it on from mercenary motives, and the whole train of circumstances connected with the movement cannot have been without its influence in creating antipathy to Westerners.

One other matter of great importance must be briefly mentioned. When, by the treaty of 1842, five ports were opened, separate plats of land were in each one set aside for the use of foreigners, which were to be governed by the various nationalities. As no foreigner could submit to the execution of Chinese laws by Chinese processes, this course was a necessity so far as extraterritoriality goes, but it soon showed itself as a great evil. As the settlements became more prosperous, business multiplied, and tens of thousands of Chinese crowded into the foreign settlement of Shanghai, over whom their own officials exercise but a limited and circuitous jurisdiction. The friction attending such an *imperium in imperio* is to a certain extent inevitable, and it is greatly augmented whenever either the foreign or the Chinese officials concerned in the resultant "mixed courts" prove unreasonable or obstructive. The Chinese are far less sensitive to the inequality and incidental injustice associated with extraterritorial rights than the Japanese, who, after energetic struggles, have rid themselves of it altogether; but

there is no doubt that it has been as vinegar to the teeth and smoke to the eyes of hundreds of Chinese officials, to tens of thousands of subjects, and not

less so to the central Government itself, which is thus perpetually reminded of its own shortsightedness, weakness, and inferiority to other "sister nations."

## Up from Slavery: An Autobiography<sup>\*</sup>

By Booker T. Washington

### Chapter IX.—Anxious Days and Sleepless Nights

**T**HE coming of Christmas, that first year of our residence in Alabama, gave us an opportunity to get a further insight into the real life of the people. The first thing that reminded us that Christmas had arrived was the "fore day" visits of scores of children rapping at our doors, asking for "Chris'mus gifts! Chris'mus gifts!" Between the hours of two o'clock and five o'clock in the morning I presume that we must have had a half-hundred such calls. This custom prevails throughout this portion of the South to-day.

During the days of slavery it was a custom quite generally observed throughout all the Southern States to give the colored people a week of holiday at Christmas, or to allow the holiday to continue as long as the "yule log" lasted. The male members of the race, and often the female members, were expected to get drunk. We found that for a whole week the colored people in and around Tuskegee dropped work the day before Christmas, and that it was difficult to get any one to perform any service from the time they stopped work until after the New Year. Persons who at other times did not use strong drink thought it quite the proper thing to indulge in it rather freely during the Christmas week. There was a widespread hilarity, and a free use of guns, pistols, and gunpowder generally. The sacredness of the season seemed to have been almost wholly lost sight of.

During this first Christmas vacation I went some distance from the town to visit the people on one of the large plantations. In their poverty and ignorance it was pathetic to see their attempts to get joy out of the season that in most parts of the country is so sacred and so dear to

the heart. In one cabin I noticed that all that the five children had to remind them of the coming of Christ was a single bunch of firecrackers, which they had divided among them. In another cabin, where there were at least a half-dozen persons, they had only ten cents' worth of ginger-cakes, which had been bought in the store the day before. In another family there were only a few pieces of sugarcane. In still another cabin I found nothing but a new jug of cheap, mean whisky, which the husband and wife were making free use of, notwithstanding the fact that the husband was one of the local ministers. In a few instances I found that the people had gotten hold of some bright-colored cards that had been designed for advertising purposes, and were making the most of those. In other homes some member of the family had bought a new pistol. In the majority of cases there was nothing to be seen in the cabin to remind one of the coming of the Saviour, except that the people had ceased work in the fields and were lounging about their homes. At night, during Christmas week, they usually had what they called a "frolic," in some cabin on the plantation. This meant a kind of rough dance, where there was likely to be a good deal of whisky used, and where there might be some shooting or cutting with razors.

While I was making this Christmas visit I met an old colored man who was one of the numerous local preachers, who tried to convince me, from the experience Adam had in the Garden of Eden, that God had cursed all labor, and that, therefore, it was a sin for any man to work. For that reason this man sought to do as little work as possible. He seemed at that time to be supremely happy, because he was living, as he expressed it, through one week that was free from sin.

In the school we made a special effort

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to teach our students the meaning of Christmas, and to give them lessons in its proper observance. In this we have been successful to a degree that makes me feel safe in saying that the season now has a new meaning, not only through all that immediate region, but, in a measure, wherever our graduates have gone.

At the present time one of the most satisfactory features of the Christmas and Thanksgiving seasons at Tuskegee is the unselfish and beautiful way in which our graduates and students spend their time in ministering to the comfort and happiness of others, especially the unfortunate. Not long ago some of our young men spent a holiday in rebuilding a cabin for a helpless colored woman who is about seventy-five years old. At another time I remember that I made it known in chapel, one night, that a very poor student was suffering from cold, because he needed a coat. The next morning two coats were sent to my office for him.

I have referred to the disposition on the part of the white people in the town of Tuskegee and vicinity to help the school. From the first, I resolved to make the school a real part of the community in which it was located. I was determined that no one should have the feeling that it was a foreign institution, dropped down in the midst of the people, for which they had no responsibility and in which they had no interest. I noticed that the very fact that they had been asked to contribute towards the purchase of the land made them begin to feel as if it was going to be their school, to a large degree. I noted that just in proportion as we made the white people feel that the institution was a part of the life of the community, and that, while we wanted to make friends in Boston, for example, we also wanted to make white friends in Tuskegee, and that we wanted to make the school of real service to all the people, their attitude towards the school became favorable.

Perhaps I might add right here, what I hope to demonstrate later, that, so far as I know, the Tuskegee school at the present time has no warmer and more enthusiastic friends anywhere than it has among the white citizens of Tuskegee and throughout the State of Alabama and the entire

South. From the first, I have advised our people in the South to make friends in every straightforward, manly way with their next-door neighbor, whether he be a black man or a white man. I have also advised them, where no principle is at stake, to consult the interests of their local communities, and to advise with their friends in regard to their voting.

For several months the work of securing the money with which to pay for the farm went on without ceasing. At the end of three months enough was secured to repay the loan of two hundred and fifty dollars to General Marshall, and within two months more we had secured the entire five hundred dollars and had received a deed of the one hundred acres of land. This gave us a great deal of satisfaction. It was not only a source of satisfaction to secure a permanent location for the school, but it was equally satisfactory to know that the greater part of the money with which it was paid for had been gotten from the white and colored people in the town of Tuskegee. The most of this money was obtained by holding festivals and concerts, and from small individual donations.

Our next effort was in the direction of increasing the cultivation of the land, so as to secure some return from it, and at the same time give the students training in agriculture. All the industries at Tuskegee have been started in natural and logical order, growing out of the needs of a community settlement. We began with farming, because we wanted something to eat.

Many of the students, also, were able to remain in school but a few weeks at a time, because they had so little money with which to pay their board. Thus another object which made it desirable to get an industrial system started was in order to make it available as a means of helping the students to earn money enough to enable them to remain in school during the nine months' session of the school year.

The first animal that the school came into possession of was an old blind horse, given us by one of the white citizens of Tuskegee. Perhaps I may add here that at the present time the school owns over two hundred horses, colts, mules, cows, calves, and oxen, and about seven hun-



dred hogs and pigs, as well as a large number of sheep and goats.

The school was constantly growing in numbers, so much so that, after we had got the farm paid for, the cultivation of the land begun, and the old cabins which we had found on the place somewhat repaired, we turned our attention towards providing a large, substantial building. After having given a good deal of thought to the subject, we finally had the plans drawn for a building that was estimated to cost about six thousand dollars. This seemed to us a tremendous sum, but we knew that the school must go backward or forward, and that our work would mean little unless we could get hold of the students in their home life.

One incident which occurred about this time gave me a great deal of satisfaction as well as surprise. When it became known in the town that we were discussing the plans for a new, large building, a Southern white man who was operating a sawmill not far from Tuskegee came to me and said that he would gladly put all the lumber necessary to erect the building on the grounds, with no other guarantee for payment than my word that it would be paid for when we secured some money. I told the man frankly that at the time we did not have in our hands one dollar of the money needed. Notwithstanding this, he insisted on being allowed to put the lumber on the grounds. After we had secured some portion of the money we permitted him to do this.

Miss Davidson again began the work of securing in various ways small contributions for the new building from the white and colored people in and near Tuskegee. I think I never saw a community of people so happy over anything as were the colored people over the prospect of this new building. One day, when we were holding a meeting to secure funds for its erection, an old, ante-bellum colored man came a distance of twelve miles and brought in his ox-cart a large hog. When the meeting was in progress, he rose in the midst of the company and said that he had no money which he could give, but that he had raised two fine hogs and that he had brought one of them as a contribution towards the expenses of the building. He closed his announcement by saying: "Any nigger that's got any

love for his race, or any respect for himself, will bring a hog to the next meeting." Quite a number of men in the community also volunteered to give several days' work, each, towards the erection of the building.

After we had secured all the help that we could in Tuskegee, Miss Davidson decided to go North for the purpose of securing additional funds. For weeks she visited individuals and spoke in churches and before Sunday-schools and other organizations. She found this work quite trying, and often embarrassing. The school was not known, but she was not long in winning her way into the confidence of the best people in the North.

The first gift from any Northern person was received from a New York lady whom Miss Davidson met on the boat that was taking her North. They fell into a conversation, and the Northern lady became so much interested in the effort being made at Tuskegee that before they parted she handed Miss Davidson a check for fifty dollars. For some time before our marriage, and also after it, Miss Davidson kept up the work of securing money in the North and in the South by interesting people by personal visits and through correspondence. At the same time she kept in close touch with the work at Tuskegee, as lady principal and class-room teacher. In addition to this, she worked among the older people in and near Tuskegee, and taught a Sunday-school class in the town. She was never very strong, but never seemed happy unless she was giving all of her strength to the cause which she loved. Often, at night, after spending the day in going from door to door trying to interest persons in the work at Tuskegee, she would be so exhausted that she could not undress herself. A lady upon whom she called, in Boston, afterwards told me that at one time when Miss Davidson called to see her and sent up her card she was detained a little before she could see Miss Davidson, and when she entered the parlor she found Miss Davidson so exhausted that she had fallen asleep.

While putting up our first building, which was named Porter Hall, after Mr. A. H. Porter, of Brooklyn, N. Y., who gave a generous sum towards its erection, the need for money became acute. I had

given one of our creditors a promise that upon a certain day he should be paid four hundred dollars. On the morning of that day we did not have a dollar. The mail arrived at the school at ten o'clock, and in this mail there was a check sent by Miss Davidson for exactly four hundred dollars. I could relate many instances of almost the same character. This four hundred dollars was given by two ladies in Boston. Two years later, when the work at Tuskegee had grown considerably, and when we were in the midst of a season when we were so much in need of money that the future looked doubtful and gloomy, the same two Boston ladies sent us six thousand dollars. Words cannot describe our surprise, or the encouragement that the gift brought to us. Perhaps I might add here that for fourteen years these same friends have sent us six thousand dollars each year.

As soon as the plans were drawn for the new building, the students began digging out the earth where the foundations were to be laid, working after the regular classes were over. They had not fully outgrown the idea that it was hardly the proper thing for them to use their hands, since they had come there, as one of them expressed it, "to be educated, and not to work." Gradually, though, I noted with satisfaction that a sentiment in favor of work was gaining ground. After a few weeks of hard work the foundations were ready, and a day was appointed for the laying of the corner-stone.

When it is considered that the laying of this corner-stone took place in the heart of the South, in the "Black Belt," in the center of that part of our country that was most devoted to slavery; that at that time slavery had been abolished only about sixteen years; that only sixteen years before that no negro could be taught from books without the teacher receiving the condemnation of the law or of public sentiment—when all this is considered, the scene that was witnessed on that spring day at Tuskegee was a remarkable one. I believe there are few places in the world where it could have taken place.

The principal address was delivered by the Hon. Waddy Thompson, the Superintendent of Education for the county. About the corner-stone were gathered the teachers, the students, their parents and

friends, the county officials—who were white—and all the leading white men in that vicinity, together with many of the black men and women whom these same white people but a few years before had held a title to as property. The members of both races were anxious to exercise the privilege of placing under the corner-stone some memento.

Before the building was completed we passed through some very trying seasons. More than once our hearts were made to bleed, as it were, because bills were falling due that we did not have the money to meet. Perhaps no one who has not gone through the experience, month after month, of trying to erect buildings and provide equipment for a school when no one knew where the money was to come from, can properly appreciate the difficulties under which we labored. During the first years at Tuskegee I recall that night after night I would roll and toss on my bed, without sleep, because of the anxiety and uncertainty which we were in regarding money. I knew that, in a large degree, we were trying an experiment—that of testing whether or not it was possible for negroes to build up and control the affairs of a large educational institution. I knew that if we failed it would injure the whole race. I knew that the presumption was against us. I knew that in the case of white people beginning such an enterprise it would be taken for granted that they were going to succeed, but in our case I felt that people would be surprised if we succeeded. All this made a burden which pressed down on us, sometimes, it seemed, at the rate of a thousand pounds to the square inch.

In all our difficulties and anxieties, however, I never went to a white or a black person in the town of Tuskegee for any assistance that was in his power to render, without being helped according to his means. More than a dozen times, when bills figuring up into the hundreds of dollars were falling due, I applied to the white men of Tuskegee for small loans, often borrowing small amounts from as many as a half-dozen persons, to meet our obligations. One thing I was determined to do from the first, and that was to keep the credit of the school high; and this, I think I can say without boasting, we have done all through these years.

I shall always remember a bit of advice given me by Mr. George W. Campbell, the white man to whom I have referred as the one who induced General Armstrong to send me to Tuskegee. Soon after I entered upon the work Mr. Campbell said to me, in his fatherly way: "Washington, always remember that credit is capital."

At one time, when we were in the greatest distress for money that we ever experienced, I placed the situation frankly before General Armstrong. Without hesitation he gave me his personal check for all the money which he had saved for his own use. This was not the only time that General Armstrong helped Tuskegee in this way. I do not think that I have ever made this fact public before.

During the summer of 1882, at the end of the first year's work of the school, I

was married to Miss Fannie N. Smith, of Malden, West Virginia. We began keeping house in Tuskegee early in the fall. This made a home for our teachers, who now had been increased to four in number. My wife was also a graduate of the Hampton Institute. After earnest and constant work in the interests of the school, together with her housekeeping duties; my wife passed away in May, 1884. One child, Portia M. Washington, was born during our marriage.

From the first my wife most earnestly devoted her thoughts and time to the work of the school, and was completely one with me in every interest and ambition. She passed away, however, before she had an opportunity of seeing what the school was designed to be.

[TO BE CONTINUED]

## Some Emerson Memories

By Edward Everett Hale

**A**FTER half a century, there seems no harm in printing from an old journal the full notes of a visit from Ralph Waldo Emerson. It certainly spoke well for the good sense of this country that Emerson received eighty-six votes for his place in the Hall of Heroes. Stanley said of him ten years ago that he preached every sermon which Stanley heard in America. The same might be said of every sermon preached last Sunday.

Thursday, January 25, 1849.

Mr. Ralph Waldo Emerson called here this afternoon, and sat an hour or two, talking very pleasantly of his European journey. I asked him, in the course of the conversation, about the *soi-disant* philanthropic set in England, the Howitt's Journal and People's Annual people, saying they seemed very flat. He said: "I did not meet many of those people, hardly any of them. Mary Howitt I met somewhere one evening, but that was all. Her husband, William Howitt, I never liked. I never liked anything of his that I have seen, except a book of the Seasons, a little green book, a better sort of an almanac. Yes, at Manchester I did meet some Irish people, abolitionists, who were interested in us and America in that rela-

tion, but they were not good specimens. I saw very few of any of those people. I saw a great many philanthropic men, truly philanthropic men, but not of the set you allude to."

"Southwood Smith, did you meet?"  
"No, I did not see him. I did not know enough about him. I met C. P. Chadwick, the Water Commissioner, and he interested me very much. A jolly-looking, English-looking man, of very fine heart and abilities. He interested me because he is one of Carlyle's heroes. Carlyle has very few heroes, and Chadwick is one. He has perhaps three heroes now: Chadwick, the Emperor Nicholas, and Sir Robert Peel. Peel, to be sure, is a Member of Parliament, and that, in Carlyle's eyes, is bad, very bad, almost the worst thing that can be said of a man. Still, even Peel, in certain points of view, may be a hero, and so he is one. But the Czar Nicholas is his favorite. I saw in Boston the other day Lord, a good fellow who is lecturing there, and he told me a story of Carlyle which I recognized at once. I had heard it in England. Lord, it seems, was the man alluded to in it. He called by appointment on Carlyle. Carlyle was engaged, could not see him. Lord was going away, when Mrs. Carlyle appeared. He said he would call another

time ; but she, thinking, I suppose, that another time would be just as bad, said he had better stay then and be done with it. And so Lord did not go away, but made the call. Carlyle, of course, was very cross, snappish, and domineering, as in his way he is. Lord tried to interest him, in his good republican way, by telling of America, of the growing daughter of old England, and the millions on millions of readers and thinkers here ; but Carlyle cut him short with—'I'm getting tired of Americans. They seem to me great boasters. I like a good white Russian best, after all.' Lord tells the story with perfect good nature, and I recognized it as the same story which I had heard, hardly exaggerated, at Manchester. That is Carlyle's way. Mark, he is good, really good. He will do anything to serve you, will write hundreds of notes to get a poor Scotchman a place in the customs, but he will be cross when he talks of anybody but himself and those he loves. The friends round him, a dozen of them, are men he values and who value him. Foster, son of the Quaker Foster, a fine young man, Tennyson, Milnes, and the rest, he likes, likes to have them near him ; but when he talks of them, he *will* call them babblers, twaddlers, bladders, and so on, only speaking of the weak points which he finds, though conscious enough of the others. Don't let me mislead you ; this does not tell against the goodness of his heart. That is right. But he does not analyze bright features of character as well as dark ones—he is not so much interested in attempting it, and does not do it so well."

"The Czar Nicholas," said I, "is a hero on a scale dignified enough to take his fancy."

"Yes, he likes that. You see in him just what you have seen in his books. Foster says it is all 'the gospel of the musket' with him, and that tells the story.

'He shall be shot through the body,' 'They shall be shot through the body,' end all his discussions—West India question, Irish question, and the rest—he always ends with addressing negroes or Irish, and telling them, 'You shall be shot through, or driven into the sea.'"

"Then we may be thankful that we have as little as we do on Cromwell in Ireland?"

"Oh, yes, you see there how he is the hero of his own books. He identifies himself with his own heroes. *Burns*—he constantly reminds you of Burns in his intense Scotch nationality. And Sam Johnson—you cannot hear him talk without thinking of Johnson. You know that saying about Johnson, that if his pistol missed fire he would knock you down with its butt-end. It is just so with Carlyle."

Mr. E. talked on in this very pleasant strain, of course I hardly saying a word. He told me of Browning and Miss Barrett, of Blanqui and Barbès, of Arthur Hugh Clough, in whom he is greatly interested, and his new poem, the "Bothy of Toper Nofunsich," or some such—an Oxford vacation pastoral—of the young Arnolds ; Clough was a favorite pupil of Arnold's—of Tennyson (a good deal), of this new Foster, of Macaulay. "So that in some circles they call even Macaulay a bore. That seemed to me most pathetic—that Macaulay, the most perfect of conversers—just your idea of learning, as displayed in the dining-out way—should be pronounced a bore."

Macaulay prides himself on his local knowledge of London, but Emerson said Henry Coleman showed London to Englishmen, and knew more of it than they. He spoke of his lectures and audiences, of Napoleon Bonaparte [Louis], whom he heard speak, and, indeed, of a great deal besides. N. N.

## Any Daughter to Any Mother

By Mary B. Hinton

In bitter pangs the babe was born ;  
By greater pangs the child was reared.  
Not yet the mother's heart, though torn,  
Was scarred and seared.

But will left will, dividing far ;  
'Tis written in the book of fate

That each must follow his own star,  
And all must wait.

Mother, in thine a mother's hand  
Is clasped to-day across the years.  
In the great hand of God we stand,  
And smile through tears,

# The Two Montreals

By Lillian W. Betts

THE visitor to Montreal is at once impressed by its beauty. The background of its magnificent park, well named Mount Royal, brings out the soft gray tones of the stone used in most of the buildings, both public and private; the effect is restful and pleasing. There are two Montreals—the old and the new; the one keeping its characteristics apart from the other, in houses, people, language. In the old city French is the mother tongue. Young and old use it, and it is a common experience to find boys and girls of fifteen to eighteen unable to understand one word of English. In the old city the gray stone of the buildings has darkened, and in the depressions of its rough surface the soft tinge of green appears, adding greatly to the impression of age. The high pitched roofs—there are often two stories of dormer windows above a one-storied house—are usually painted red. The dormer windows are curtained and are bright with flowers; the impression of burdensome poverty is not given even in the narrowest and darkest of the streets. The little houses, often nestling in the shadow of large business houses and factories, have that indefinable appearance that marks the home of one family. Small houses, on streets that scarcely permit of two people walking abreast on the wooden sidewalks, with the streets between unpaved, or with pavement so covered as to give the impression that it is unpaved, have windows brilliant with flowers, and curtained to preserve the privacy so dear to the man born under the English flag. The stranger passing along these streets is at once impressed by the fact that there is a large floating population in Montreal. “*A louer, chambre*” hangs at almost all the doors or in the windows of the section occupied by the working population. These are the evidences of poverty’s resolve somehow to live in at least its own hired house.

What the State House dome is to Boston, Mount Royal is to the new Montreal. The broad streets focus attention on this beautiful park. The more modern city, including the rapidly growing new Mon-

treal, wins the affections of the visitor. The broad streets are flooded with sunshine, the small squares with grass and trees; each bears testimony to the veneration and loyalty as well as to the artistic sense of the people. The statues to be found in all the squares keep alive the memories of its heroes, mark its progress and its history, and modify the sense of commercialism inseparable from the great prosperity of the present.

There is evidence of wealth in Montreal. Some of the avenues are lined with beautiful mansions surrounded by grounds kept with great care. Admiration deepens when the streets having houses that rent from four to seven hundred dollars a year are known. The architecture is attractive and possesses character that does not become monotonous because of uniformity; nor is its diversity a mere matter of difference for the sake of difference, a style too prevalent at the present time in house architecture in cities. The English characteristic is shown in what is known in Montreal as “the three-flat house.” These houses are of three stories, each having a private entrance; one on the street level, and two from the high stoop. In the more elaborate a vestibule protects the two entrances. These flats rent from thirty to fifty dollars a month, and have direct light and air in each room. Each flat is a complete house in itself. The air of privacy and comfort that prevails in the streets where this class of house predominates is one more evidence of the rent-paying citizen’s estimate of what is necessary expense.

Montreal gives the most positive evidence that its ground plan grew out of the needs of the people at each stage of its civilization. When safety lay in keeping close together as a protection against common foes, the streets were narrow, the houses low and compact. As civilization spread, the streets broadened, the houses were separated, and squares, which were the early meeting-places of the people, appeared. These are still used in the old section as promenades. At an early date the heroes of Church and State were

honored by statues erected in the squares, keeping alive the memory of Canada's growth as well as of her early struggle. As the relations between Canada and England deepened, the heroes of the older nation were honored. Now the mind of the visitor finds it difficult to adjust itself to the apparent contradiction of the nation's heroes honored among a people using a foreign tongue. It is startling, when the street-cars pass into certain sections of the city, to hear the conductor call out the names of the streets in French; it is not unusual to find a conductor who has great difficulty in answering questions in English.

The church spires cast their protecting shadows everywhere. To give this beautiful land to God was the aim of those first brave settlers, and the city to-day fulfills their purpose. Everywhere the churches stand, and almost all of them with open doors. The Roman Catholic churches, many of them of historic interest, containing paintings and statues of great value because of their history, are never empty. Kneeling figures are everywhere, from the tot who gazes in childish wonder at the visitor, to the devotee who has no sense of time or place, so lost is he in the prayer for help or forgiveness. To one accustomed to the Sundays in "the States" Sunday in Montreal is a revelation. Long before dawn the bells ring out, and the sound of footsteps responding brings the consciousness that it is Sunday. By ten o'clock the streets are filled with people hurrying in every direction to the churches of their faith. Between half-past six and seven this is repeated. Hurried visits to several churches revealed conditions that must inspire pastors—devout people filling the houses of worship to the doors. The citizens tell you it is a city of churches. It is more, it is a city of church-going people.

In the lower eastern section, rapidly taking on a cosmopolitan character, the afternoon and evening are given to pleasure. In the Jewish section and among the Italians the stores are open all day Sunday, to the scandal of the native citizens, both English and French. It is in this section that the housing and the industrial problems of Montreal are attracting attention. They are the problems

which these two races bring everywhere when first they colonize. At the root of this huddling is the sense of a common cause and the consciousness that the races are a common object of contempt, dislike, and apprehension to the native-born. Rapidly they develop common interests, industrial and later political, which cause them to take possession of the section where first they appear more or less apologetically. Instead of seekers after employment they become employers, and out of their very necessities, encouraged by men of capital, they become that most oppressive factor in the industrial world, the sub-contractors. The sweat-shop, with all its attendant evils, has gained a foothold in Montreal. Men are working long hours for five and six dollars per week; women and girls are receiving as low as one dollar and twenty-five cents per week. This rate of wages compels overcrowding; it makes the use of the same room for family and workroom necessary to prevent starvation. A form of apprenticeship prevails which enables the sub-contractor to secure workers for periods ranging from one to three months for nothing, and when these begin to earn more than the lowest wages they are usually turned out to make room for a new batch of apprentices. This, of course, leaves to the sub-contractor his greatest margin of profit. To him the difference between the amount he expends in wages and the amount he receives in his contract represents his profits.

In March of 1900 the Government showed its conscience by the passage of a resolution forbidding the subletting of Government contracts, and compelling the payment of the current rate of wages for like service in the district where the work for the Government is being done. In addition, provision was made for the employment of an officer known as the "Fair Wages Officer," whose business it is to see to it that the contractors maintain the standard specified by the Government. In 1897 the Government had passed the Alien Labor Law, which makes the importation of labor for carrying out contracts illegal. A contract was awarded not long since to a firm of American contractors who brought with them Italian laborers. They were not allowed to proceed with the work until they deported

their laborers, or had given proof that they paid the current scale of wages in the district where the work was being done.

Wages vary greatly in Canada. Carpenters receive from \$1.50 to \$2.50 per day; laborers, from \$1 to \$1.50; bricklayers, from \$2.50 to \$5. The wages in Montreal do not touch the highest level; they range from the lowest to the scale midway between that and the highest. Women working in the same employments as men are paid much less.

The schools of Montreal are most interesting, not only for the great excellence that prevails in many of them, but because they present such novel features when contrasted with public schools as they are known in the United States. In Montreal there are two boards of education, designated as the Protestant Board of School Commissioners and the Roman Catholic Board of School Commissioners. Each board controls the schools committed to its care as though the other board did not exist. For school purposes property is divided into three classes—Protestant, Roman Catholic, and Neutral. All school taxes collected on property owned by Protestants goes to the Protestant Board of School Commissioners; school taxes on property owned by Roman Catholics is entirely under the control of the Roman Catholic School Commissioners. Neutral property is that property owned by corporations, and the taxes of this class are divided equally between the two Boards. The Jews did vote their taxes to the Protestant Board, but now a special arrangement exists. Jews, Roman Catholics, and non-residents have the privilege of sending their children to the Protestant schools if there are seats not wanted by resident Protestant pupils. Privileges in the schools are held subject to the claims of the resident Protestant families always. The free school as known in the United States does not exist. Small fees are charged in the lower grades. In the high school the fees are higher: five dollars per term of three months in the kindergarten and transition class, rising gradually until fifteen dollars per term is the rate in the sixth form. When four or more children are attending the high school, three only are charged fees. In the other schools, analogous to our primary

and grammar schools, fees are charged for only two children from the same family. These fees are collected monthly or quarterly, as the case may be, by the principal, and on the eighth day of each month are paid to the Treasurer of the Board. If the claim of poverty is proved to the satisfaction of the principal, the payment of fees is remitted, subject to the approval of the right authorities. The Government appropriation for school purposes is divided equally between the two Boards. The Roman Catholic Commissioners divide the school moneys under their control among the church schools under the teaching orders. In Montreal the taxable property is owned about equally by Protestants and Roman Catholics. About three-fourths of the population are Roman Catholic. This system of taxation gives one-half of the school taxes to support the schools for one-quarter of the population. The Protestant Board of Commissioners makes a generous allowance to the Baron de Hirsch School, both day and night school, and to the McGill Model School, which is the teachers' training-school of Montreal.

The kindergarten and the transition class form a part of each of the schools under the Protestant Commissioners. The school age is from five to sixteen. Class work for children under six is discouraged. A child over six who is not fitted for class work is assigned to the transition class; under six to the kindergarten. The promotions occur every six months. Each kindergarten has two rooms, or has the use of the assembly-room for games, circles, and marching. The windows are filled with plants, and fish, birds, and rabbits are part of the room furniture. The transition class room has the dignity of desks, but is decorated like the kindergarten room, and has a morning circle, stories, and games. The play circle and marching are in the assembly-room. The end and aim of education is to teach self-reliance, from the kindergarten up. The next notable element is the extreme courtesy that governs the relations of pupil and teacher, although the greatest liberty is given to pupils when not engaged in class work. It was the writer's privilege to attend the high school recently when Lord Strathcona presented a certificate for bravery to one of the teachers, who saved

a child's life last summer. Fourteen hundred pupils, ranging from the kindergarten to seniors who will pass examinations for McGill University, were assembled. The pupils were talking to one another in well-modulated voices, sitting easily and comfortably in their seats. Teachers were in groups through the room. The principal—officially, the Rector—went on the platform, raised his hand, and at once every child was in order and silent. He gave some directions, left the platform, and immediately the buzz of conversation was resumed. The assistant master secured the same effect in the same way just before the titled visitor, with the Rector and the Board, entered, walking two and two. They were greeted by waving flags and cheers, which, at the first note from the piano, changed to "God Save the Queen," beautifully sung in parts. During a speech of over half an hour those fourteen hundred pupils, large and small, were perfectly quiet, although the voice of the speaker was not audible half-way down the room. During recess the teachers moved among the children in the playgrounds with perfect control, but without seeming to exercise it. The playing, even in the schools of the poorest neighborhood, never reached the point of roughness, nor approached it.

The question of religion in the public schools is always one that arouses feeling. The division of the schools under two Boards necessarily reduces this discussion in Montreal. As a matter of fact, the children of the kindergarten must commit to memory the Lord's Prayer, Psalm xxiii., 1 Kings iii., part of verses 7-9. This is for September and October. For November, Psalm c., 4, Acts xx., 35, 2 Corinthians ix., 15. For December, Luke ii., 8-16; January, Hebrews xiii., 8; Easter, 1 Corinthians xv., 20, John xi., 25; the balance of the year, Song of Solomon ii., 15, Proverbs xxv., 11, iv., 55, xxx., 24-28, Song of Solomon ii., 11, 12, in the order given. Under the head of Memory Selection for the several forms, the first year the work required is the Lord's Prayer, the Beatitudes, Psalm xxiii., "God Save the Queen," "The Red, White, and Blue," "Hurrah, Hurrah for Canada;" the fourth year, the Ten Commandments, Mark xv., "Lead, Kindly Light," "Psalm of Life," "The Brook,"

"The Valley Brook," "The Village Blacksmith," "The Song of Our Fathers," "The Slave's Dream." As the pupils advance the required memory work increases, with the constant return to the first requirements in addition, evidently for the pupils who do not enter the lower forms. Only Protestant pupils are required to attend Biblical instruction, by direction of the Board.

Two things must be said of the children of Montreal. They are orderly and courteous everywhere; they are reverent in the churches, taking part in the services even when unaccompanied by adults. The little children turn readily to the lessons read, and find the text. It seems almost certain that what is designated as Scripture and Morals in the curriculum of the schools contributes to this happy effect.

There are class libraries and a general school library in the schools. The assembly-rooms are furnished with seats, without desks, arranged in a semicircle, and are provided with opaque shades and a large lantern for use in illustrating lectures. In many of these rooms are tablets erected to the memory of teachers.

In the high school the male teachers wear their scholar's gowns and caps, with hoods giving their degrees. The connection with McGill University is very close; the examiners are the appointed professors from the University. The graduating age from the high school is seventeen years.

The requirements for teachers in Montreal are severe, and the salaries are very low. This latter fact the Board deplores, but points out that the other requirements of the schools force this unhappy result, which will cease as soon as the finances of the Board allow. There is little to criticise in the public schools of Montreal, but much to arouse deep admiration and enthusiasm, much that might be imitated elsewhere.

There can be no kind of suffering, mental or physical, that may not find asylum in Montreal. Hundreds of men and women in that city live to serve the unfortunate, to teach, to pray with and for their fellow-men. This fact is thrust constantly on the attention. The institutions are for the most part under the supervision and control of the Roman Catholic Church. Many of these institutions date back to



the very earliest days in the history of Canada; some of them are corporations of great wealth. The Protestants, in proportion to their numbers in the community, are equally active. The most modern organizations exist under their supervision, established by their generosity. The buildings of the Young Men's and the Young Women's Christian Associations are impressive. In both the work peculiar to these associations is actively carried forward. The Young Women's Christian Association does an energetic work for children, supports a day nursery and a kindergarten in a needy section, a temporary home for girls out of employment, and for convalescents, as well as a boarding department in its handsome building.

The alumnae of McGill University, in the midst of a factory and working population district, maintain a most interesting working-girls' club and lunch-room. Three members of the alumnae are present each day from twelve to two, attending to the business and social affairs of the lunch-room. A good luncheon is served at a cost of eleven cents, and the lunch-room is self-supporting. A cup of tea costs two cents, and the buyer may bring her own luncheon. The rooms in the upper part of the building are rented to working-girls who make this house their home. For these breakfast and dinner are served. This part of the work is also self-supporting, the low rentals making this possible. Protestant churches

carry on in the community the work that is now recognized as a privilege of the church for the six working days of the week, as well as the activities of the seventh.

When contrasted with the conditions under which wage-earners live in other cities, Montreal becomes very attractive. It is meeting conditions peculiar to its own people.

The men and women of Montreal, who are aiming to meet the rapidly changing conditions wisely, are studying all the facts relating to the housing and the industrial problems. Every agency that has been successful elsewhere is tried, and, if it bears the change of adoption, retained; new methods to meet the local problems peculiar to the city have been evolved.

Social life is on a scale that prevents its being burdensome; the people are hospitable in the higher use of the word.

The charm of the city is largely due to the spreading out over large areas of the population living on limited incomes. This prevents the congestion of people, that separation of wealth and poverty which is the greatest danger in a municipality. Class interest is not the political interest in any given section of Montreal. The separation is that of language, not class; while the strong, deep religious life of the people must always save the city from the worst of the present-day problems which are a part of municipal life to-day elsewhere.

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Alternate Fourth Reader (An).** By Stickney. Illustrated. Ginn & Co., Boston.  $4\frac{1}{4} \times 7\frac{1}{2}$  in. 374 pages. 60c.

**America's Story for America's Children.** By Mara L. Pratt. Illustrated. D. C. Heath & Co., Boston. 5 vols. Vol. II.  $5 \times 7\frac{1}{4}$  in. 152 pages. 40c.

**American Engineer in China (An).** By William Barclay Parsons. Illustrated. McClure, Phillips & Co., New York.  $5 \times 7\frac{1}{4}$  in. 321 pages.

In the valuable books by Mr. Walton and Lord Charles Beresford, industrial China has been described from the British standpoint; in the present volume it is described from the American standpoint. Nor are these standpoints materially different. In all three books

the treatment of the subject is incisive and clear-cut. A particular merit of Mr. Parsons' lies in its description of Hunan, the least known of Chinese provinces, and especially of Changsha, the one large city in China hitherto closed to foreigners. Under retainer from an American syndicate to survey an extensive railway enterprise, Mr. Parsons recently spent many months in China, and the illustrations, from photographs which were taken on his expedition, add greatly to the account of society, commerce, and industry as these exist in the interior of the Empire. Though Mr. Parsons leaves the general subject of politics to be dealt with by others, he concludes that there

is no such thing in China as a government, according to our understanding of the term.

**America, Picturesque and Descriptive.** By Joel Cook. Illustrated. Henry T. Coates & Co., Philadelphia. 3 vols. 5x8 in. \$7.50.

A book made on this plan might very easily have proved weak, if not positively worthless, by over-indulgence in poetic description, fine language, and merely pretty pictures. The more closely these three volumes are examined, however, the clearer does it become that they have been prepared by a man of trained intellect, who has carried out a distinct purpose with judgment, proportion, and literary reticence. The half-tone pictures present precisely those things which should be brought to the eye in such a work, and are well printed. The descriptions are thorough, not at all encyclopædic in style, and quite free from excessive expression and vague enthusiasm. One by one the author takes up the most interesting localities of the country, and tells us simply and picturesquely what it is about each that demands attention. Places of historic importance, regions famous for beauty of scenery and natural features, great public monuments, and much else, are included in the survey. We can cordially commend the book as covering ground not exactly occupied by any other publication.

**Anatomy of a Railroad Report and Ton-Mile Cost.** By Thomas F. Woodlock. S. A. Nelson, New York. 4¼x7 in. 121 pages. \$1.

**Andrew Jackson.** By William Garrott Brown. Houghton, Mifflin & Co., Boston. 4¼x6½ in. 156 pages. 75c.

Mr. Brown's biography of Jackson sets a high standard for the Riverside series of which it forms the initial volume. Rarely is a life written with so much spirit without loss of the judicial quality, and still more rarely is the life of a statesman written without betraying more of a partisan spirit. The reader feels that it is the real Jackson who is portrayed, and comes to understand why this man was both so intensely loved and so intensely hated by his partisan contemporaries. Another distinguishing quality of this little volume is that it is so written as to be as interesting to a boy of fifteen as to a man of fifty. Mr. Brown has certainly done his work admirably.

**Audubon Calendar for 1901.** The Taber-Prang Art Co., Springfield, Mass. 9½x12½ in.

The color-printing of birds' plumage in this calendar is a fine specimen of this kind of art.

**Aztec God (The), and Other Dramas.** By George Lansing Raymond. G. P. Putnam's Sons, New York. 4½x6¾ in. 447 pages. \$1.25.

**Barnes's Natural Slant Penmanship.** Books A and B. Price per dozen, 60c. Books Nos. 1 to 6, inclusive, price per dozen, 75c. The American Book Co., New York.

**Benjamin Franklin.** By Paul Elmer More. (The Riverside Biographical Series, No. 3.) Houghton, Mifflin & Co., Boston. 4¼x6¾ in. 139 pages. 75c.

A model biography by a trained and accomplished writer, admirable in its perspective, interesting in style, sympathetic but discriminating and just, presenting a consistent view of Franklin, and bringing out very clearly the

type of his character and the quality and number of his services to the public.

**Bible in Spain (The).** By George Borrow. With Notes and Glossary of Ulick Ralph Burke, M.A. Illustrated. New One Vol. Edition. G. P. Putnam's Sons, New York. 5¼x8 in. 833 pages. \$2.

A new edition in one volume, with notes and glossary by U. R. Burke, and with etchings, photogravure, and map; being the second volume in the new edition of Borrow's works to be completed in four volumes, of which an extended notice will soon appear in The Outlook.

**Bockers and His Chum Peggy.** By Margaret Compton. Illustrated. The Penn Publishing Co., Philadelphia. 5¼x7¾ in. 218 pages.

**Boer Boy (The) of the Transvaal.** From the German of August Niemann. By Kate Milner Rabb. Illustrated. The Penn Publishing Co., Philadelphia. 5x7½ in. 348 pages.

Interesting as giving a German view of South African conditions as well as a spirited story of boy life.

**Boxing.** By J. C. Trotter. Illustrated. The Penn Publishing Co., Philadelphia. 4½x5½ in. 139 pages.

**Bunch of Forget-Me-Nots (A).** By Frances F. Penny. The Neely Co., New York. 5x7½ in. 66 pages.

**Card Tricks.** By Ellis Stanyon. Illustrated. The Penn Publishing Co., Philadelphia. 4½x5½ in. 129 pages.

**Carlyle Year-Book: Selections from Thomas Carlyle for Every Day in the Year.** Compiled and Edited by Ann Bachelor. James H. Earle, Boston. 5x7 in. 156 pages. 75c.

**Christmas Numbers of English Illustrated Weekly Papers: Holly Leaves; The Sketch; The Illustrated London News; The Gentlemen; Pears' Annual; Figaro Illustré (English Edition); The Graphic.** The International News Co., New York.

**Christmas Story from David Harum (The).** By Edward Noyes Westcott. Illustrated. D. Appleton & Co., New York. (William H. Crane Edition.) 4½x7½ in. 107 pages. 75c.

**Civilization of the East (The).** By Dr. Fritz Hommel. Translated by J. H. Loewe. The Macmillan Co., New York. (The Temple Primers.) 4x6 in. 40c.

A very convenient digest of all the learning on this subject that has been so marvelously increased by modern researches. Professor Hommel, we observe, does not agree with those who regard Joseph as a mythical character.

**Classical Dictionary (A).** Edited by Edward S. Ellis, A.M. The Penn Publishing Co., Philadelphia. 4½x6 in. 208 pages.

**Conundrums, Riddles, and Puzzles.** By Dean Rivers. The Penn Publishing Co., Philadelphia. 4½x6 in. 155 pages.

**Countess of the Tenements (The).** By Ethelred Breeze Barry. Illustrated. Dana Estes & Co., Boston. 5x7½ in. 98 pages. 50c.

**Daddy Long Legs Fun Songs.** Rhymes by James O'Dea. Tunes by Alfred Solman. Pictures by Edgar Keller. M. Witmark & Sons, New York. 9x12¼ in. 66 pages.

**Day's Song (A).** By John Stuart Thomson. William Briggs, Toronto. 4½x7½ in. 124 pages. \$1. Mr. Stuart Thomson strikes only occasionally what seems a forced note; in general he speaks to us in rather impressive tones. In both the matter and manner of his verse there is at

times even a suggestion of a Keats-like fancy—at all events, of a sensuousness at once delicate and lofty—and of an enviable lyrical facility. Again, no less a master than Wordsworth is suggested by the simplest and most harmonious lines from one who clearly lives close to nature's heart.

**Earning Her Way to College.** By Mrs. Clarke Johnson. Illustrated. The Penn Publishing Co., Philadelphia. 5×7½ in. 373 pages.

**Elements of Astronomy (The).** By Simon Newcomb, Ph.D., LL.D. The American Book Co., New York. 5×7½ in. 236 pages. \$1.

Professor Newcomb has prepared this book primarily for the purpose of having it used as a text-book. It will also be found of value to the lay reader who wishes to get in compact form an introductory and well-illustrated treatise on astronomy.

**Elements of English Grammar.** By George P. Brown. Assisted by Charles De Garmo. The Werner School Book Co., New York. 5×7½ in. 255 pages.

**English Sentence (The).** By Lillian G. Kimball. The American Book Co., New York. 5×7½ in. 244 pages. 75c.

It is in the study of the sentence that the study of grammar becomes most fruitful. Accordingly, this book introduces pupils in high and normal schools to the advanced stage for which their previous studies have prepared them. It will prove helpful to such in the hands of good teachers. Among its merits is the high ethical character of many of its selections from literature for the purpose of analysis. To some technical points exception may be taken. Under "causal clauses," for instance, we should bring final clauses expressing purpose, here said to be "the reverse of causal clauses." But a true final clause is expressive of the final cause, and quite as much entitled to a place among causal clauses as those which express the physical or the logical cause. We strongly object to saying that the discipline of the mind is the most important purpose of grammar study. This view has resulted in practical harm. The most important thing is what the author ranks as last, viz., the facilitation of the correct expression of thought. Mental discipline, of course, is thus gained.

**English Utilitarians (The).** By Leslie Stephen. G. P. Putnam's Sons, New York. 3 vols. 5½×9 in. \$10.

Reserved for later notice.

**Exiled to Siberia.** By William Murray Graydon. Illustrated. The Penn Publishing Co., Philadelphia. 5×7½ in. 333 pages.

**Expansion of Russia (The).** By Alfred Rambaud. The International Monthly, Burlington, Vt. 5×7½ in. 95 pages. \$1.

As M. Rambaud's "Histoire de Russie," crowned by the French Academy in 1883, has been regarded as perhaps the most authoritative history of Russia, a new work by the distinguished writer should find wide welcome. The welcome may be all the wider since the book is a small one; it is the reprint of an essay written for the "International Monthly" and published in recent issues of that journal. The essay reviews Russian history from the

beginning to the present time, and is a well-condensed account. It will be of moment, not only to the general reader, but also to the student of politics and history, because of its discussion of Russian expansion since 1883 in the direction of the Pacific and of the Persian Gulf, and also because of the author's clever differentiation of Russia from Great Britain—her greatest rival in Asia—in origin, constitution, and assimilative power.

**Fact and Fable in Psychology.** By Joseph Jastrow. Houghton, Mifflin & Co., Boston. 5×8¼ in. 375 pages. \$2.

**Falaise: The Town of the Conqueror.** By Anna Bowman Dodd. Illustrated. Little, Brown & Co., Boston. 5×7½ in. 280 pages. \$2.

To the student of history, this book has merit. The author recounts the story and describes the present life of a small town "lying apart from the highroads of tourist travel," a town which has been of large influence in the life of France and England. The greatest distinction of Falaise is that it was the home of William the Conqueror, but, as our author shows, for several centuries it was also the theater of particular political and religious battling. French and English arms, Roman Catholicism and Protestantism, strove for the supremacy; indeed, as she reminds us, from the days when the Romans made a province out of what we know as Normandy down to Bonaparte's time, there has been no century when Falaise has not contributed some notable chapter to French history. The book as a whole belongs to a class of which we could hardly have too many; we wish that the author would write the story of the past and describe the modern aspect of other little-known but worth-while towns.

**Famous American Belles of the Nineteenth Century.** By Virginia Tatnall Peacock. Illustrated. The J. B. Lippincott Co., Philadelphia. 5¼×8¼ in. 291 pages.

There is a certain *ad captandum* design in all such books, and they are not to be classed with historic literature in a high sense. The interest in the social aspects of colonial times has grown within recent years to such an extent that anything which reproduces the society and pictures the personality of figures of prominence in early days has an interest and value of its own. These sketches are, as a rule, written with a fair degree of piquancy. The frontispiece is a pleasing reproduction in color from a miniature, and there are many portraits of beautiful American women. It should be added that the scope of the volume includes not only the belles of colonial time, but comes down to our day; there are sketches, for instance, of Kate Chase (Mrs. Sprague), Jenny Jerome (Lady Churchill), Mary Leiter (Baroness Curzon), and two or three other women who have been prominently before the public within the last few years.

**Fortune and Men's Eyes.** By Josephine Preston Peabody. Small, Maynard & Co., Boston. 4¾×7½ in. 112 pages. \$1.50.

A slender volume containing a play which gives the book its name. The play is laid in the year 1599, and includes among its characters Shakespeare, and his friend William

Herbert; and, although somewhat too ambitious in its scope and not wholly successful, does not lack vigor and freshness. There is also a series of short poems, lyrical in quality and unhackneyed both in feeling and expression.

**Folklore Stories and Proverbs. Gathered and Paraphrased for Little Children.** By Sara E. Wiltse. Illustrated. Ginn & Co., Boston.  $5\frac{1}{2} \times 7\frac{1}{2}$  in. 81 pages.

**From Mayflowers to Mistletoe.** By Sarah J. Day. G. P. Putnam's Sons, New York.  $4\frac{1}{4} \times 7$  in. 95 pages. \$1.

In charming verse this volume describes a year with the flower-folk. As the title indicates, the author starts with Mayflowers and hepatica and wake-robin; she closes with holly and mistletoe and everlasting. Between the covers of this little book there is a deal of flower-love for flower-lovers—and who is not a flower-lover? The best of all this poetry is that it is real poetry—simple, spontaneous, sympathetic. Despite the nearly hundred flowers described, one feels that there is no forced description; each flower has had its particular suggestion to the poet's heart, and has, through it, to the reader's.

**Golden Legend (The).** As Englished by William Caxton. Vol. VII. The Macmillan Co., New York. (The Temple Classics. Edited by F.S. Ellis.)  $4 \times 6$  in. 291 pages. 50c.

**Golf.** By Horace Hutchinson. The Penn Publishing Co., Philadelphia.  $4\frac{1}{2} \times 6$  in. 179 pages.

**His Lordship's Puppy.** By Theodora C. Elmslie. Illustrated. The Penn Publishing Co., Philadelphia.  $5\frac{1}{4} \times 7\frac{1}{2}$  in. 205 pages.

**History of the Christian Religion to the Year Two Hundred.** By Charles B. Waite, A.M. (Fifth Edition. Revised.) C. V. Waite & Co., Chicago.  $6 \times 9$  in. 556 pages. \$2.25.

This work professes the laudable design of combating superstition and diffusing truth. The author is a trained lawyer, and has been a judge in Utah. In entire sympathy with his purpose to get at the facts, we cannot regard him as successful. The title of his book is a misnomer. It is in no sense of the word a history of "The Christian Religion." The bulk of it is a history of the Christian writings, canonical and others, with chapters on Miracles, the origin and history of Christian Doctrines, the Roman Catholic Hierarchy, etc. All these are related to but they are not the Christian Religion. In respect to the facts alleged, Judge Waite is equally wide of the mark. No translation of the Gospels was made, he says, "earlier than the third century." But Tatian's "Diatessaron," a harmony of the Gospels, and the Sinaitic Syriac Version recently published by Mrs. Lewis, its discoverer, are referred by scholars free from all orthodox bias to A.D. 160-170. Judge Waite fixes the composition of our four Gospels and the Acts within the decade A.D. 170-180, more than half a century later than the date now assigned to the latest of them by scholars without distinction of theological party. The case, as it goes to the jury of readers, is that of a layman *versus* the specialists. While a legendary element must be recognized in the Gospels, Judge Waite is at variance with sober criticism in holding all the mighty works of Jesus to be

the work of myth-makers four generations afterward. The historian Keim, than whom few critics are further from theological orthodoxy, writes: "The picture of Jesus, the worker of miracles, belongs to the first believers in Christ, and is no invention."

**History of the People of the Netherlands.** By Petrus Johannes Blok. Part III. Translated by Ruth Putnam. With Maps. G. P. Putnam's Sons, New York.  $5 \times 9$  in. 539 pages. \$2.50.

The third volume of this discriminating and illuminating work covers the heroic period of Dutch history—the long war with Spain. Even this volume, however, is far from being a military history, and it rightly gives more attention to the religious struggles which were the cause of the enduring revolt, and the intellectual awakening which was its consequence, than to the strategic movements by which political liberty was won.

**History of Colonization (The).** By Henry C. Morris. The Macmillan Co., New York. 2 vols.  $5\frac{1}{4} \times 8$  in. \$4.

A piece of work much more comprehensive than thorough. It covers colonial experiments of every description from remote antiquity to the present time, but its breadth of view is not supplemented by depth. Nevertheless, its encyclopædic character, rendered serviceable by an index, and its exceptional timeliness, make it one of the most instructive books of the season, though not one of the most quickening.

**History of Don Quixote of the Mancha (The).** By Miguel de Cervantes. Translated by Thomas Shelton. The Macmillan Co., New York. 3 vols.  $5\frac{1}{4} \times 9$  in. \$1.50 each.

**Huit Contes Choisis.** By Guy de Maupassant. Selected and Edited by Elizabeth M. White. D. C. Heath & Co., Boston.  $4\frac{1}{4} \times 6\frac{1}{4}$  in. 94 pages. 25c.

**Ideal Drills.** Arranged by Marguerite W. Morton. The Penn Publishing Co., Philadelphia.  $4\frac{1}{2} \times 7$  in. 180 pages. Paper bound, 30c.

**Ivanhoe.** By Sir Walter Scott. Illustrated by C. E. & H. M. Brock. (The Temple Classics for Young People.) The Macmillan Co., New York. Vols. I. and II.  $4 \times 6$  in. 50c. each.

**James B. Eads.** By Louis How. (The Riverside Biographical Series, No. 2.) Houghton, Mifflin & Co., Boston.  $4\frac{1}{4} \times 6\frac{1}{4}$  in. 120 pages. 75c.

Not so well written as Mr. Brown's "Life of Jackson" in the same series of Riverside Biographies, but none the less an extremely interesting book. The author knows a good story when he sees it, and the life of Captain Eads was full of them. In the matter of popularizing science, few things could be simpler than the jetty system by which this daring experimenter opened the Mississippi to the world's commerce, a few years after his gunboats had opened it to the Nation's troops. The description of Captain Eads's project for a ship railway across Tehuantepec revives our regret that the projector is not now alive to urge his substitute for the isthmian canal projects now causing international entanglements.

**Lady of the Lily Feet (The) and Other Stories of Chinatown.** By Helen F. Clark. Illustrated. The Griffith & Rowland Press, Philadelphia.  $4\frac{1}{4} \times 7\frac{1}{2}$  in. 125 pages.

**Laus Veneris and Other Poems.** By Algernon Charles Swinburne. Doxey's, At the Sign of the Lark, New York. (The Lark Classics.)  $4\frac{1}{4} \times 5\frac{1}{2}$  in. 149 pages. 50c.

**Maid at King Alfred's Court (A).** By Lucy Foster Madison. Illustrated. The Penn Publishing Co., Philadelphia.  $5 \times 7\frac{1}{2}$  in. 362 pages.

**Man and the Spiritual World.** By the Rev. Arthur Chambers. George W. Jacobs & Co., Philadelphia.  $5 \times 7\frac{1}{2}$  in. 289 pages. \$1.25.

This is a significant work by an Anglican clergyman and scholar. The object of it is to stay those who are quitting the Church to join the Spiritualists and Theosophists for the satisfaction of their interest in the occult problems of the world of spirits, by showing them that there is in the Bible, properly understood, all the satisfaction they seek. So far as the argument goes with churchmen who would ignore such problems, it is a strong showing of their inconsistency in accepting all Biblical statements concerning voices, visions, spirits, and angels, while rejecting modern statements concerning similar phenomena. One may take exception to the author's uncritical use of Biblical references, but for an *ad hominem* purpose it is excusable. Mr. Chambers holds that the physical is everywhere interpenetrated by the spiritual world, and that the physical body of man incases a superphysical, or spiritual, body, with which the spirit releases itself at death. Concerning the future state, he holds the traditional view of an intermediate existence between death and final judgment, but that during this the redemptive work of Christ continues, and he reasons strongly against the notion that man's final state is fixed at death. Altogether it is an interesting discussion of problems now commanding increasing attention.

**Maya: A Story of Yucatan.** By William Dudley Foulke. Illustrated. G. P. Putnam's Sons, New York.  $5 \times 7\frac{1}{2}$  in. 219 pages. \$1.25.

**New Pronouncing Dictionary of the Spanish and English Languages.** In Two Parts. Compiled by Mariana Velázquez de la Cadena. Revised and Enlarged by Edward Gray, A.B., M.D., F.R.M.S., and Juan L. Iribas, A.B., LL.D., D. Appleton & Co., New York.  $7 \times 10\frac{1}{2}$  in. 681 pages.

This new edition of a famous dictionary shows that a great deal has been accomplished in recasting and modernizing the material found in the work of Velázquez. In print and binding the present volume leaves nothing to be desired. It should take its deserved place as *the* Spanish dictionary.

**Photographic Mosaics: An Annual Record of Photographic Progress.** Edited by Edward L. Wilson. (Thirty-seventh Year.) Edward L. Wilson, New York.  $4\frac{1}{2} \times 7\frac{1}{2}$  in. 176 pages. 50c.

This photographic year-book is of interest primarily to professional photographers, who will find in it a résumé of the conditions of the trade in this country for the year. It is of almost equal interest to the amateur by reason of the large number of excellent half-tone reproductions of portraits and landscapes, and the many helpful hints on photographic processes.

**Plant Life and Structure.** By Dr. E. Dennert. Translated by Clara L. Skeat. The Macmillan Co., New York.  $4 \times 6$  in. 115 pages. 40c.

An admirable presentation of much in brief,

and leading up to the conclusion of an Infinite Intelligence as the author of life in plants as in men.

**Plutarch's Lives.** Edited by Edward S. Ellis, A.M. The Penn Publishing Co., Philadelphia.  $4\frac{1}{2} \times 6$  in. 237 pages.

**Religious Movements for Social Betterment.** By Dr. Josiah Strong. The Baker & Taylor Co., New York.  $5 \times 7\frac{1}{2}$  in. 137 pages. 50c.

Originally a monograph in pamphlet form in the series on American Social Economics prepared for the Paris Exposition, this volume was strongly commended by The Outlook last summer. As a valuable contribution to sociological studies, it deserved this republication in book form. We would say to those who write us for information about institutional churches, that they will find it here.

**Ruba'iyat of Omar Khayyam.** Translated by Edward Fitzgerald. With a Commentary by H. M. Batson. Biographical Introduction by E. D. Koss. G. P. Putnam's Sons, New York.  $5\frac{1}{4} \times 8$  in. 288 pages. \$1.50.

This edition leaves nothing to be desired in the way of typography and binding, and furnishes the readers of Edward Fitzgerald's translation of the Persian poet with every possible facility for studying that work, including, as it does, a sketch of the life and times of Omar Khayyam, which is in its first part historical and in its second biographical; an account of Fitzgerald; the text of his translation, and over two hundred and fifty pages of comment bringing out the poet's philosophy, with incidental light upon his allusions, his style, and the times in which he lived.

**Selected Letters of Voltaire.** Edited by L. C. Syms. The American Book Co., New York.  $5 \times 7$  in. 249 pages. 75c.

**Sequel to a Tragedy (The).** By Henry C. Dibble. The J. B. Lippincott Co., Philadelphia.  $4\frac{3}{4} \times 7\frac{1}{2}$  in. 276 pages.

**Spanish Conquest in America (The).** By Sir Arthur Helps. A New Edition, edited, with an Introduction, Maps, and Notes, by M. Oppenheim. 4 vols. John Lane, New York. Vol. I.  $5 \times 7\frac{1}{2}$  in. 369 pages.

The first edition of this work was published in the fifties, and yet the present edition has a timeliness which makes it almost a book of the season. It was as a man to whom moral interests are supreme that Sir Arthur Helps investigated the history of the Spanish conquests in America, and his account of these conquests is continually illuminating respecting the moral problems which the recent American conquests have brought upon us. The new edition is edited by M. Oppenheim, who contributes an admirable preface, bringing into high relief the contrast between the benevolent theory of the Spanish invasion of America and the sordid practice which prevailed.

**Springtime Flowers: Easy Lessons in Botany.** By Mae Ruth Norcross. Illustrated. Silver, Burdett & Co., New York.  $6 \times 7\frac{1}{2}$  in. 91 pages. 30c.

**Story of King Arthur (The).** By Dr. Edward Brooks, A.M. Illustrated. The Penn Publishing Co., Philadelphia.  $4\frac{1}{4} \times 7\frac{1}{2}$  in. 383 pages.

**Sunny Side of Life (The).** By Rev. George L. Penn, D.D. The Every-Day Church Publishing Co., Boston.  $4\frac{3}{4} \times 7\frac{1}{2}$  in. 30 pages. \$1.

**Survivals.** By Lewis V. F. Randolph. Illustrated. G. P. Putnam's Sons, New York.  $5\frac{1}{4} \times 7\frac{3}{4}$  in. 98 pages. \$1.

**Settlement After the War in South Africa (The).** By M. J. Farelly, LL.D. The Macmillan Co., New York.  $5\frac{1}{4} \times 9$  in. 323 pages. \$1.50.

This is a clearly printed volume, as befits its author's lucid argument. At first the book would seem to bear a somewhat misleading title. Many pages are devoted to Mr. Farelly's four years' observations of racial, political, economical, and legal problems in South Africa before the war; apparently few pages have to do with "The Settlement After the War." It is evident, however, that exact and first-hand knowledge must precede any judgments as to finality in the settlement of governmental conditions, and Mr. Farelly is, to all intents and purposes, an admirably patient and painstaking investigator. His opinions on British rights, on the Boer character, on London Cabinet vacillation, on the Kruger policy, and on the real aggression to the present war, are worth any one's notice. Such considerations form a necessary background to the discussion of measures made needful by the war concerning the territorial and constitutional settlement of annexed districts, as well as on the reorganization of the general government of South Africa. Mr. Farelly's idea of imperialism is inspiring in that it stands for justice, liberty, and humanity. In common with many pro-Boers, as well as pro-British, he believes that fusion, whether immediate or ultimate, is the only salvation for the nationalities of South Africa. Fusion would be greatly advanced were some of his recommendations followed—for instance, an inter-State scheme of irrigation, the reform of land tenure, the establishment of a general court of appeals.

**Shall We Believe in a Divine Providence?** By D. W. Faunce, D.D. Funk & Wagnalls Co., New York.  $4\frac{1}{2} \times 7\frac{1}{4}$  in. 202 pages. \$1.

Dr. Faunce discusses this vital question very helpfully to any sincere doubter. He rightly insists on a religious spirit as necessary to a right conclusion in this problem of religion, no less than a scientific spirit in a problem of science. He does not undertake to solve all mysteries, but he makes plain enough what is the rational conclusion in view of the alternatives of skepticism and faith. He corrects false notions of Providence, and demonstrates that moral ends must be its main though not sole concern. But in view of Dr. Faunce's acceptance of the truth of the Divine immanence, and general consistency in applying it, we wonder how he can still say that "Nature, including not only things but the dumb animals, . . . is not normal but abnormal." Many who accept the statement of the Divine immanence as a theological proposition are not as yet ready to accept, or even aware of, all that it involves.

**Sylvana's Letters to an Unknown Friend.** By E. V. B. Illustrated. The Macmillan Co., New York.  $5\frac{1}{4} \times 8$  in. 190 pages. \$2.50.

A kind of out-of-door diary, though without the formal and frequent divisions of a diary. A record of sentiment in a garden, somewhat

in the vein of "Elizabeth and Her German Garden," not so vigorous, pointed, and fresh as that very readable book, but pervaded by a very pleasant and wholesome sentiment, written in a graceful and easy style, with charming illustrations. A very companionable though not a particularly luminous book.

**Songs of Two.** By Arthur Shelburne Hardy. Charles Scribner's Sons, New York.  $5 \times 7\frac{3}{4}$  in. 36 pages. \$1.

Reserved for later notice.

**Story of American History (The) for Elementary Schools.** By Albert F. Blaisdell. Illustrated. Ginn & Co., Boston.  $5\frac{1}{2} \times 7\frac{1}{2}$  in. 440 pages.

Well planned and interestingly written.

**Systematic Methodology.** By Andrew Thomas Smith, Ph.D. Silver, Burdett & Co., New York.  $5 \times 7\frac{1}{2}$  in. 366 pages. \$1.50.

There are numerous "methods" of teaching which are simply special devices for facilitating the apprehension of a particular subject. Dr. Smith shows in this volume that there is but one rational method of teaching anything that embodies truth, and that all variations of this method depend on the kind of truth to be conveyed. The first half of his work is concerned with the basis of rational method in psychology, ethics, and logic. The second half deals with the applications of it in the several school studies, and abounds in suggestions of practical value. As a treatise on the theory and practice of teaching, this work shows the hand of a master both of the science and the art.

**Things Worth Knowing.** By John H. Bechtel. The Penn Publishing Co., Philadelphia.  $4\frac{1}{2} \times 6$  in. 279 pages.

**Three Witches (The).** By Mrs. Molesworth. Illustrated. The J. B. Lippincott Co., Philadelphia.  $5 \times 7\frac{1}{2}$  in. 278 pages.

**Twenty-five Stepping Stones Toward Christ's Kingdom.** By O. P. Fradenburgh. Published by the Author, Liberty, N. Y.  $6 \times 8\frac{3}{4}$  in. 203 pages. \$1.

**Verses for Little Citizens.** By Mary L. Wyatt. Illustrated. The Woman's Temperance Publishing Association, Chicago.  $8 \times 9\frac{1}{2}$  in. 48 pages.

**Walcott Twins (The).** By Lucile Lovell. Illustrated. The Penn Publishing Co., Philadelphia.  $5\frac{1}{4} \times 7\frac{3}{4}$  in. 211 pages.

**What Was His Duty?** By George Hyde Lee, M.D. The Neale Co., Washington, D. C.  $4\frac{3}{4} \times 7$  in. 221 pages.

**Women of the American Revolution (The).** By Elizabeth F. Ellet. Illustrated. George W. Jacobs & Co., Philadelphia. 2 vols.  $5 \times 8$  in. \$4.

The augmented interest gratifyingly manifest in American colonial and revolutionary history is accentuated by the publication of these volumes, delightful alike in paper, print, illustration, and binding. The work is especially valuable in that it gives to us a glimpse, not only of women of noted patriotism and those highly placed in public life, but also of women highly placed in the world of literature and of society. He who would gain a distincter idea of America during the colonial and revolutionary periods will do well to read these volumes.

**Young Financier (The).** By William O. Stoddard. Illustrated. The Penn Publishing Co., Philadelphia.  $5 \times 7\frac{1}{2}$  in. 269 pages.

# Correspondence

## Emigration to Cuba

*To the Editors of The Outlook :*

Mr. Walter Wellman's article on "The Cuban Republic—Limited," in the last "Review of Reviews," shocked some, delighted others, and surprised still more. That it was a truthful—and, indeed, inspired—announcement of the intentions of the Administration can be safely assumed. The policy therein outlined will be bitterly denounced and warmly defended; but I do not propose now to consider its ethical aspects.

The desire for the annexation of Cuba, always strong, has grown rapidly since the Spanish war, and, now that the purpose of the Administration has been made known, it will do so faster than ever. Whether right or wrong, this policy will undoubtedly be adhered to for four years, during which period the fortune of Cuba will be made or marred. Its ultimate absorption is inevitable. The uncertain points are: How long will the process take? and, Will its people be dragged into the fold, or will they come willingly—joyfully? This subject is too important to be treated from a partisan standpoint, and those of us who oppose the Republican party should be careful not to allow our party feeling to influence our judgment or action. On the contrary, we should, if anything, be the more actively helpful in the solution of the problem. The most difficult factor in the race is racial. Probably no white race is so antipathetic to the Anglo-Saxon as the Spanish; and, though a majority of our people are not Anglo-Saxon, this is admittedly the strongest element in our population. The task before us is to change a repelling into an attractive force, which will require very wise action. The Government cannot do this alone. The Cubans cannot be made loyal Americans in a lump. They will have to be won individually; and this can be done most successfully by private persons on the ground. Fortunately, Cuba is sparsely settled, and can support ten times its present population. Moreover, it is the nearest and most easily reached as well as the most fertile and attractive natural

winter resort for the people of a large part of this continent; and many hundreds of thousands of our people could earn a living easier and would be healthier and happier there than here. Those who enjoy cold and wilt in hot weather should move further north rather than south; but those who hug the stove in winter and are most comfortable in summer would be better off in more southern latitudes. How far south they can safely go varies, but more than enough to Americanize the Queen of the Antilles are constitutionally fitted for the Cuban climate.

It seems, therefore, that the solution of the grave problem before us is to be found in emigration—especially from our Southern States. Cuba's various attractions need no enumeration, but three points should be impressed on prospective emigrants:

1. There is room for many thousands of winter residences, hotels, and boarding-houses; but Cuba's chief need is more educated, public-spirited people, with sufficient means to make homes for themselves, people who, instead of trying to buy the whole island, will be content with a few acres each, upon which to raise the things that find a ready market here.

2. At first the settlements should be mainly in groups, of elements socially harmonious, which will act together for the general good.

3. But, more important than everything else, the emigrant should cultivate the altruistic part of his own nature; persistently bear and forbear; and be careful not to expect too much, nor to give too little. In short, he should make the people feel that, while properly caring for his own interests, he is a true friend, and that they are benefited by his presence among them.

The principal reasons why there has as yet been so little emigration to Cuba are that the people have had no assurance that the government would protect them, if necessary, from flagrant injustice; and that, if they should go there with little or no knowledge of the language and conditions of the country, they would be likely to return with nothing but experience.

It therefore seems to me that, if Cuba

is to be Americanized, there should be one or more Emigrant Associations formed by people who have no axes to grind, and whose sole purpose is to help the best class of people to make homes for themselves in Cuba, with the least expense and trouble. To this end they would facilitate the formation of emigrant parties, the procuring of reduced rates of transportation, and the general dissemination of needed information throughout this country. Offices should be opened in various parts of Cuba, to which immigrants could go for counsel, with agents whose sole duty it would be to help them in selecting and purchasing the kinds of land they might desire, as well as supplies; to prevent or allay friction between immigrants, and to encourage their co-operation; and to promote cordial business and social relations between the newcomers and the natives.

The New England Emigrant Aid Society, by appealing to the patriotic, altruistic, and Christian sentiment in its day, saved Kansas to freedom. It is more than possible that the right kind of an association now, by organizing the same elements, would soon regenerate Cuba. If this is to be done, no time should be lost. The destinies of Cuba are in our hands. We can make it an earthly Hades, or the garden-spot of the world. Which shall it be?

ALBERT GRIFFIN.

Topeka, Kan.

#### Oleomargarine Again

*To the Editors of The Outlook:*

In your editorial on the Oleomargarine Bill you close with the following: "And the sale of oleomargarine as butter is such a fraud. Otherwise why color it at all?" May not the same be said of butter which is colored? How many creameries are there, in your State or this, where no coloring is ever used? Every one in the least familiar with dairying knows butter is not the same color the year around; that its color is controlled by the grade of the milch cows and the feed.

If over ninety per cent. of the "best" (?) creamery butter is colored, why is there such a cry about oleomargarine, when the same calamity-howlers are mum on the subject of colored butter? Statistics on manufacture of milk and butter "color" are difficult to procure, but the amounts

given are so appalling as to make us wonder at the silence of State Food Commissioners. Look a little deeper and you will see the shadow of the ballot-box filled with granger votes. Is it not a fraud to take white butter of a grade just above rancid, color it, and load it on the market as "best dairy" and even sneak tons of it into "creamery" grades? Granting the coloring matter is not unhealthy, is it not a fraud to use it for the purpose of raising lardy, unpalatable butter in value? But do not for a moment suppose a political party would dare attack this.

Milwaukee, Wis.

W. B. H.

#### Politics and Public Service

*To the Editors of The Outlook:*

Commenting on the recent article by Mr. Washington Gladden, the following propositions are made prominent: (1) The public service companies corrupt the city governments; (2) they exact exorbitant returns on their investments; (3) to the detriment of the people; and (4) the remedy is for cities to own the corporations.

The first two claims must be allowed. Sums of money are offered to men in office with the intent and effect of purchasing them; these men are elected by the people.

3. This is denied. Everywhere and at all times in communities of men the greater number spend as they get. It is the exceptional man who sets his heart on accumulation. Without this there could be no progress. I am not speaking of ideal men, but of the human being as he is. Individuals must accumulate capital before progress begins. If any one will take a public service company, trace its history in getting and spending, I think he will find somewhere in this country, in the shape of material improvements, almost every dollar of profits, legitimate and illegitimate, made in the enterprise. The question now is this: Will the country be better off if all these improvements are obliterated and their cost returned in detail to the persons who furnished the means of erecting them? (I leave out with bare mention the fact that all these improvements have been paid for in cash, and necessarily employed labor on a large scale.) I am inclined to say no. The few cents a day contributed by many thousands, accumulated as a fund, is



potent; remaining dispersed, nothing large or permanent would come into being. Most of us are like certain plants, the growth of which is accelerated, not retarded, by judicious pruning. The transaction here under review is simply one of robbing Peter to pay Paul for doing work that enriches both. If Peter was not robbed, Paul would not be paid, and the improvements would not be made. Always allow that I am speaking of these gentlemen as we find them, not as we can easily imagine them to be. The error in such complaints as this is that the money obtained is regarded as "lost." What the corporation gets unjustly is supposed to be lost by the people; but the conservation of capital may be studied with advantage as well as that of energy.

4. This also is denied—as a generality; it may be true in particular instances. Where men are corruptible, sources enough will be found to effect their corruption. The core of this proposition is that city

governments consist of corruptible persons. The only remedy is to change that.

Crollbaugh, Pa.

W. L.

#### Only a Quotation

*To the Editors of The Outlook :*

Your reviewer of books reveals his shallowness in a sharp criticism upon an expression in my new book, "Making a Life." That sentence is in a long quotation from Carlyle. It is not mine. I know Carlyle is not as good as I am, but I simply ask justice.

CORTLAND MYERS.

[Mr. Carlyle, then, must shoulder the responsibility for this peculiar sentence: "The Great Western, bounding safe through the gulleets of the Hudson, threw her cable out on the capstan of New York." The absence of quotation-marks in the long extract to which Mr. Myers refers was responsible for our temporary shifting of the burden.—THE EDITORS.]

## Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

You say that "religion is the life of God in the soul." Is there any other life but God's life? Is not all life God's life? Do not irreligious people possess life in their souls? Or do they have souls? Is it not, then, God's life which they have in their souls? D. H. R.

All life is one, and the Infinite life finites itself in all living things to which, it gives birth. But we recognize more and more of life in the ascending grades from the grass to the cattle, from cattle to men, from men merely self-conscious to men who are God-conscious. In the God-conscious, religious life, the life of God is most fully manifest. So Jesus said, "I came that they may have life, and may have it abundantly." The phrase you quote uses the term "life" in the intense sense often given to it in the New Testament.

Some fifty years ago Kames's "Elements of Criticism" was a common text-book in our colleges, and filled an important place. Has the work been revised so that it is usable at date? or has any other work been written which can take its place? S. C. F.

We do not know of its being revised. A good modern treatise is Professor Raymond's "Representative Significance of Form" (Putnam's, New York, \$2). Another is Winchester's "Principles of Criticism."

Please give the names of several books, in the order of their importance, on the influence of Greek Philosophy upon the doctrines and polity of the Christian Church. W. R. F.

The best thing we can suggest is Hatch's "Influence of Greek Ideas and Usages upon the Christian Church" (Scribners, New York, \$3.75).

Who is the author of this verse: "They roll sin as a sweet morsel under their tongue"? C. S. F.

Matthew Henry, in his famous "Commentaries," uses the phrase in reference to Psalm xxvi.

I very much wish to find a piece of verse which was in one of the school readers I studied in my younger days. I should think it would be in one of the old series known as Sargent's Standard Readers. The verses recite the experiences of two or three persons who take a walk over the same route. All of them save one bring back a commonplace and wearisome report of an uninteresting experience. One of them, however, gives an enthusiastic account of what he had seen, heard, and felt. Can any one put me upon the track of the verses? N. B.

"C. G. H." asks concerning the authorship of "The harvest time is passing by," etc. It is from a song for contralto or baritone, both words and music being composed by Will L. Thompson, who is also the publisher. It can be obtained (price 35 cents) from Will L. Thompson & Co., East Liverpool, O., or through any first-class music-dealer. The song has a chorus "ad libitum," but can be used effectively as a solo. D. E. B.

"H. E. J." asks as to West's picture of Lord Clive. In the reorganization of Hindostan, under Lord Clive's administration, the Shah of Oudh granted to the East India Company the *dixtal* ("Diwan" is officer or minister of finance) or financial administration of the affairs of Bengal and Orissa. The picture, no doubt, represents the official document passing from the Shah to Lord Clive. L.

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